

THE
NEW TESTAMENT
OR
NEW COVENANT
OF OUR
LORD AND SAVIOUR
JESUS CHRIST.

NEW TESTAMENT

NEW COVENANT

LORD AND SAVIOUR

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THE 11 B B c
NEW TESTAMENT
OR
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OF OUR
LORD AND SAVIOUR
JESUS CHRIST.

Translated from the Greek

ACCORDING TO

The PRESENT IDIOM of the English Tongue.

With NOTES and REFERENCES interspersed, as occasion required, to confirm and illustrate the more *literal* or *various* Renderings given at the bottom of each page; by which even they, who do not understand the Original, may often judge for themselves of the justness and propriety of the Translation,

By the late Mr. JOHN WORSLEY, of Hertford.

Ὁ ἀναγινώσκων νοείτω.

Matth. xxiv. 15. Mark xiii. 14.

L O N D O N :

Printed by R. HETT; and Sold by T. CADELL, in the Strand; W. BROWN, the Corner of Essex-Street, in the Strand; and G. PEARCE, at N^o. 12. Cheap-side.

M.DCC.LXX.

THE
NEW TESTAMENT

OF
THE
NEW COVENANT

AND
THE
LORD AND SAVIOUR
JESUS CHRIST

OF THE
GOSPEL OF THE KINGDOM

AND THE
ACTS OF THE APOSTLES



AND THE
EPISTLES OF THE APOSTLES

AND THE
REVELATION OF SAINT JOHN

AND THE
BOOK OF THE PROPHETS

AND THE
BOOK OF THE PSALMS

AND THE
BOOK OF THE SONGS

AND THE
BOOK OF THE ECCLESIAST

The Editors to the Reader.

WE, the Editors of this Work, beg leave here to assure the Public that we have been scrupulously exact in presenting it to them just as the pious Author left it: — We have not presumed to alter even the few phrases (and very few they are) which some Readers may wish had been more modern, or at which the delicacy of others may take offence; because we persuade ourselves that the serious judicious Christian will much more readily forgive them than he would have forgiven a want of fidelity in us. We take the liberty a little to press one Hint, which will be met with in the Author's own Advertisement, by recommending as close an Examination as possible of small *Particles*, which may escape the notice of a transient Reading, but will be found on an accurate Inspection to distinguish this from the Old Translation more than almost any other Circumstance; — and that in many Places, where the Sense of the Passage is materially affected. We hope this Book will be found, in such a Use of it, a very improving and therefore welcome CLOSET-COMPANION; and in that Persuasion we cheerfully leave it to the Candor of those into whose Hands it may fall, and to the Blessing of GOD.

M. BRADSHAW.

S. WORSLEY.

Author's Advertisement.

THE English Translation of the BIBLE in the Reign of King James I. is, no doubt, a very good one; and justly so esteemed to this day; though it be above a hundred and fifty years old; but it is not to be wondered at if some words and phrases, then in use and well understood, should by this time become obsolete and almost unintelligible to common readers; such as *mote*, *we do you to wit*, *do thy diligence*, *shall* for *will*, *will* for *shall*, *quick* for *living*, *should* for *would*, &c. The principal attempt therefore of this Translation is both to bring it *nearer to the original*, either in the text, or notes; and to make the form of expression more suitable to our *present* language. For as the English tongue, like other living languages, is continually changing, it were to be wished that the translation of the sacred oracles could be revised by public authority, and reduced to *present* forms of writing and speaking, at least once in a century: but though this be not allowed for *public* use, it is to be hoped some *private* persons may receive benefit by that which is now offered.

I have no design to countenance any particular opinions or sentiments: I have weighed as it were every word in a balance; even to the minutest *Particle*; begging the gracious aids of the divine Spirit, to lead me into the true and proper meaning, that I might give a just and exact translation of this great and precious Charter of Man's salvation.

Use it, Christian Reader, for thy benefit: and be assured the Translator seeks neither worldly gain nor human applause, but the honor and approbation of his great LORD, and the good of thy precious Soul.

THE Words in Italics, such as *who had been the wife*, Matt. i. 6, are not in the Greek ; but usually supplied to make the Sense compleat, as by former translators : *different* ways of expressing the original words are given at the bottom of the page (instead of the side) with *Or* prefixed : a *different Reading* in the Original is distinguished by *Al.* for *aliter* otherwise : where the Greek is more *literally* rendered than in the text it is marked by *Gr.* : and the notes which are doubly distinguished from the rest by being printed in Italics and referred to by asterisks, &c. contain certain words, without which the Sense in the English is perfect, tho' they are to be found in the Greek.

The numbers of all the chapters and verses correspond with those in the translation of the NEW TESTAMENT *appointed to be read in Churches* : tho' there are some few chapters, which for obvious reasons do not begin paragraphs, as all the rest do.

Concerning the principal peculiarities of Spelling that will be remarked here, I have made it a general rule to leave out the superfluous *u* in the Termination *our* ; except in Verbs, to distinguish them from Nouns : and as to *least* and *lest*, to write the Adverb with an *a* and the superlative of *less* without it ; as, "*least* a worse thing come unto thee," "*less* than the *lest* of all saints."

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Besides a few Mistakes in the placing of Commas,
&c. and perhaps some others, the Reader is de-
sired to excuse and correct the following

ERRATA,

Matth. ii. 18. FOR In Rama was there, READ In Ramah
there was

v. 15. FOR then, READ *then*

xix. 28. FOR upon the twelve, READ upon twelve

Mark x. 32. READ and were afraid

xi. 32. FOR *they* they all, READ *they* all

Luke v. 8. READ and when &c.

ix. 44. FOR ^h Receive, READ ^k Receive

xiv. 15. FOR a semicolon AFTER those, PUT a
comma

John i. 15. FOR bare, READ bear

xii. 42. FOR left, READ least

xv. 8. FOR father, READ Father

Acts xv. 22. FOR chose, READ chosen

xxiii. 3. FOR † PUT §

Rom. iv. 24. FOR to him, READ to whom

I. Cor. vii. 26. READ it is better—on account

ix. 18. Note * READ *the gospel*

Philemon, Note ^m READ *πρεσβύτης* or the ambassador *πρεσ-
βυτης*

Hebr. xi. 22. READ gave

Rev. ix. 11. Note * FOR *his*, READ his

**The Books of the NEW TESTAMENT
or NEW COVENANT of our LORD
and SAVIOUR JESUS CHRIST
contain as follows :**

<i>The Gospel of</i>	S. Matthew	—	28 Chapters.
	S. Mark	—	16
	S. Luke	—	24
	S. John	—	21
<i>The Acts of the Apostles</i>		—	28
<i>The Epistle to the</i>	Romans	—	16
	I. Corinthians		16
	II. Corinthians		13
	Galatians	—	6
	Ephesians	—	6
	Philippians	—	4
	Colossians	—	4
	I. Thessalonians		5
	II. Thessalonians		3
<i>The Epistle to</i>	I. Timothy	—	6
	II. Timothy	—	4
	Titus	—	3
	Philemon	—	1
	The Hebrews		13
<i>The Epistle of</i>	James	—	5
	I. Peter	—	5
	II. Peter	—	3
	I. John	—	5
	II. John	—	1
	III. John	—	1
	Jude	—	1
<i>The Revelation</i>		—	22

THE G O S P E L

A C C O R D I N G T O

St. M A T T H E W.

Ch. I.

THE book ^a of the genealogy of JESUS CHRIST,
the son of David, the son of Abraham.

Abraham begat Isaac, and Isaac begat Jacob, 2
and Jacob begat Judah and his brethren; and Judah 3
^b had Phares and Zara by Thamar; and Phares begat
Esrom, and Esrom begat Aram, and Aram begat Ami- 4
nadab, and Aminadab begat Naasson, and Naasson be-
gat Salmon, and Salmon ^c had Booz by Rahab, and 5
Booz ^d had Obed by Ruth, and Obed begat Jesse, and 6
Jesse begat David the king, and David ^e had Solomon
by her *who had been the wife* of Uriah.

And Solomon begat Roboam, and Roboam begat 7
Abia, and Abia begat Asa, and Asa begat Josaphat, and 8
Josaphat begat Joram, and Joram begat Ozias, and 9
Ozias begat Joatham, and Joatham begat Ahaz, and
Ahaz begat Ezechias, and Ezechias begat Manasses; 10
and Manasses begat Amon, and Amon begat Josias, and 11
Josias begat Jakim, and Jakim begat Jechonias and his
brethren, about *the time* ^f of their being carried away
to Babylon.

And after the ^g captivity of Babylon, Jechonias begat 12
Salathiel, and Salathiel begat Zorobabel, and Zorobabel 13
begat Abiud, and Abiud begat Eliakim, and Eliakim be-
gat Azor, and Azor begat Sadok, and Sadok begat 14
Achim, and Achim begat Eliud, and Eliud begat Elea- 15
zar, and Eleazar begat Matthan, and Matthan begat
Jacob, and Jacob begat Joseph the husband of Mary, 16
of whom was born JESUS *who is called CHRIST.*

^a *Gr.* A table. ^{b c d e} *Gr.* begat. ^e *the king.* ^f *Gr.* of the
transmigration of Babylon. ^g *Gr.* transmigration.

- 17 All the generations therefore from Abraham to David
are fourteen generations: and from David until the ^ecap-
 tivity of Babylon fourteen generations: and from the
^hBabylonish captivity unto Christ, fourteen genera-
 tions.
- 18 Now the birth of Jesus Christ was in this wise: *when
 Mary his mother was ⁱpromised in marriage to Joseph,
 before they came together, ~~she~~ was found with child by
 19 the Holy Ghost: but Joseph her husband, being a just
 man, and not willing publicly to expose her, was in-
 20 clined ^k to break off the contract with her privately; and
 when he was thinking on these *things*, behold an angel
 of the Lord appeared to him in a dream, saying, Joseph
thou Son of David, ^lscruple not to take *unto thee* Mary
 thy wife; for that which is ^mconceived in her is from
 21 the Holy Spirit. And she shall bring forth a son, and
 thou shalt call his name Jesus, for he shall save his peo-
 22 ple from their sins. (Now all this came to pass, that it
 might be fulfilled, which the Lord spake by the prophet ⁿ,
 23 saying, "Behold a virgin shall conceive and bear a
 "son, and *they* shall call his name Emmanuel," which
 24 is [†] God with us.) So Joseph, when he awoke from *his*
 sleep, did as the angel of the Lord directed him, and
 25 took home his wife: and he knew her not, till she
 brought forth her Son the ^o first-born, and he called his
 name Jesus.

II.

- Now when Jesus was born in Bethlehem of Judea,
 in the days of king Herod, behold, there came *certain*
 2 wise men from the east to Jerusalem, saying, Where is
 the king of the Jews that is born *here*? for we have seen
 his star in the east and are come to worship Him.
 3 And when Herod the king heard *it*, he was troubled,
 4 and all Jerusalem with him: and having summoned to-
 gether all the chief priests and scribes of the people, he
 enquired of them where ^p the Messiah was to be born:
 5 and they told him, at Bethlehem in Judea; for thus it is
 6 written by the ^q prophet, "And thou Bethlehem *in* the
 land of Juda art not the ^r meanest among *the cities* of the
 princes of Juda; for out of thee shall come forth a ruler,

^g Gr. transmigration. ^h Or, carrying away to Babylon. * *for*.
ⁱ Or, betrothed. ^k Gr. to discharge, or dismiss her. ^l Gr. fear not
^m Gr. begotten. ⁿ Isa. vii. 14. [†] *being interpreted*. ^o Heb. & 6.
^p Gr. the Christ. ^q Mic. v. 2. ^r Gr. the least.

that shall feed my people Israel." Then Herod called 7
 the wise men *to him* privately, and inquired of them ex- 8
 actly the time of the star's appearing: and sending them
 to Bethlehem, he said, Go and make diligent search for
 the child, and when ye have found *Him*, let me know, 9
 that I also may come and worship Him. * When they
 had heard the king, they went: and lo, the star, which
 they saw in the east, went on before them, till it came
 and stood over *the place* where the child was. And 10
 when they saw the star, they rejoiced with exceeding
 great joy; and coming into the house, they found the 11
 child with Mary his mother, and they fell down and
 worshipped Him: and when they had opened their trea-
 sures, they brought Him presents, *of* gold, † frankin-
 cense, and myrrh. And being warned of God in a 12
 dream not to return to Herod, they went back into
 their own country another way.

And when they were departed, behold an angel of 13
 the Lord appeareth to Joseph in a dream, saying, Rise
 and take the child and his mother, and flee into Egypt,
 and * continue there, untill I tell thee *to return*: for
 Herod will seek the child to destroy Him. And he arose 14
 and took the child and his mother by night, and went
 away into Egypt: and † stayed there till the death of 15
 Herod: that it might be fulfilled which the Lord spake
 by the prophet, saying, " u Out of Egypt have I called
 my Son."

Then Herod, when he saw that he was baffled by the 16
 wise-men, was very much enraged; and he sent and slew
 all the male-children in Bethlehem, and in all its borders,
 from two years old and under, according to the time
 which he had exactly inquired of the wise-men. Then 17
 was fulfilled that which was spoken by Jeremias * the
 prophet, saying, In Rama was there a voice heard, la- 18
 mentation, and weeping, and great mourning, Rachel
 bewailing her children, and would not be comforted,
 because they are not.

But when Herod was dead, behold, an angel of the 19
 Lord appeareth in a dream to Joseph in Egypt, saying, 20
 Arise and take the child and his mother, and go into
 the land of Israel: for they, that sought the child's life,
 are dead. And he arose, and took the child and his 21

* So. † and. s Gr. be. t Gr. was. u Hof. xi. 1.
 x Jer. xxxi. 15.

22 mother, and came into the land of Israel : but when he
 heard that Archelaus reigned over Judea in the room of
 Herod his father, he was afraid to go thither ; how-
 ever being warned of God in a dream, he retired into
 23 the ^y district of Galilee. And he came and dwelt in a
 city called Nazareth, that it might be fulfilled which
 was spoken by the prophets, * He shall be called a Na-
 zarene.

III.

Now in those days came John the baptist preaching
 2 in the ^z desert *part* of Judea, and saying, Repent, for
 3 the kingdom of heaven is at hand : for this is He who
 was spoken of by ^a Esaias the prophet, saying, The
 voice of one crying in the desert, " Prepare ye the way
 4 " of the Lord, make his paths straight." And this
 John had his clothes of camels hair, and a leathern
 girdle about his loins, and his food was locusts and wild
 honey.

5 Then went out to him Jerusalem, and all Judea,
 6 and all the country about Jordan, and they were bap-
 7 tized by him in Jordan, confessing their sins. But
 when he saw many of the pharisees and sadducees com-
 ing to his baptism, he said unto them, O generation of
 vipers, who hath warned you to flee from the wrath to
 8 come ? Bring forth therefore fruits ^b becoming peni-
 9 tents : and do not [†] say within your selves, " We have
 " Abraham *for our father* : " for I tell you, that God
 is able of these stones to raise up children to Abraham.
 10 And now the ax is laid to the root of the trees ; every
 tree therefore, which yieldeth not good fruit, is cut
 11 down and cast into the fire. I indeed baptize you with
 water unto repentance ; but He that cometh after me,
 is mightier than I, whose shoes I am not worthy to
 carry : He shall baptize you with the holy Spirit and
 12 with fire. Whose fan is in his hand, and He will
 thoroughly cleanse his floor, and gather the wheat into
 his granary, but will burn up the chaff with unquench-
 able fire.

13 Then cometh Jesus from Galilee to Jordan unto
 John, to be baptized by him : but John refused Him,
 14 saying, I have need to be baptized by thee, and

^y Gr. parts.* *that.*^z Or wild country.^a Isa. xl, 3.^b Gr. worthy of repentance.[†] *think to.*

comest thou to me? And Jesus answering said unto him, Permit *it* now; for thus it becometh us to fulfil all righteousness. Then he permitted Him. And Jesus as soon as He was baptized came up from the water; and behold, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and coming upon Him: and lo, a voice from ^c heaven, saying, This is my beloved Son, in whom I am well pleased.

IV.

Then was Jesus led ^{*} by the spirit into the wilderness, to be tempted by the devil: and when He had fasted forty days and forty nights, at last He was *very* hungry. And the tempter came to Him and said, If thou art the Son of God, command these stones to become bread: but He answered and said, It is written ^d, "Man shall not live upon bread only, but on whatever [†] proceedeth from the mouth of God." Then the devil taketh Him into the holy city, and setteth Him on a wing of the temple, and saith unto Him, If thou art the Son of God, cast thyself down; for it is written, [‡] He will give his angels charge concerning thee, and they shall bear thee up *as* in their hands, least at any time thou shouldst dash thy foot against a stone: *but* Jesus said unto him, it is also written, ^e Thou shalt not tempt the Lord thy God. Again the devil taketh Him to a very high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these *things* will I give thee, if thou wilt fall down and worship me: then Jesus saith unto him, Be gone, Satan; for it is written, ^f Thou shalt worship the Lord thy God, and Him only shalt thou serve. Then the devil ^g left Him, and behold angels came and attended Him.

Now when Jesus heard that John was imprisoned, He departed into Galilee: and leaving Nazareth He came and dwelt in Capernaum a maritime *town*, on the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, ^h saying, "The land of Zabulon, and ^{||} Nephthalim, *by* the way of the sea, about Jordan, Galilee of the gentiles, the people that sat in darkness, saw a great light, and to

^c Gr. the heavens. ^{*} *up*. ^d Deut. viii. 3. [†] *word*. [‡] *that*.
^e Deut. vi. 16. ^f Deut. x. 20. ^g Gr. leaveth. ^h Isa. ix. 1, 2.
^{||} *the land of*.

17 them, who sat in the region and shadow of death, light is sprung up." From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

18 Now *as* Jesus *was* walking by the sea of Galilee, He saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; (for they were
19 fishermen :) and He saith unto them, Come ⁱ with me,
20 and I will make you fishers of men: and they immediately left their nets, and followed Him. And going
21 on from thence He saw two other brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He
22 called them *also*; and they immediately left the ship, and their father, and followed Him.

23 And Jesus went ^k through all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom ^l of heaven, and healing every disease and every
24 malady among the people. And his fame spread abroad into all Syria; and they brought unto Him all *their* sick, that laboured under various diseases and torments; ^m even those who were possessed with devils, and lunatics,
25 and paralytics; and he healed them: and great multitudes of people followed Him from Galilee, and Decapolis, and Jerusalem, and Judea, *yea* and *from* beyond Jordan.

V.

And seeing the multitudes He went up to a mountain, and when He was set down, His disciples came to
2 Him, and He opened his mouth and taught them, saying,

3 Blessed *are* the poor in spirit; for theirs is the kingdom
4 of heaven. Blessed *are* they that mourn; for they shall be
5 comforted. Blessed *are* the meek; for ⁿ they shall inherit
6 the earth. Blessed *are* they that hunger and thirst after
7 righteousness; for they shall be satisfied. Blessed *are* the
8 merciful; for they shall obtain mercy. Blessed *are* the pure
9 in heart; for they shall see God. Blessed *are* the peace-ma-
10 kers; for they shall be called the children of God. Blessed
11 *are* they, who are persecuted for righteousness sake; for theirs is the kingdom of heaven. Blessed *are* ye when
men shall revile and persecute you, and ^o utter all man-

i Gr. after.

k Or, about.

l V. 17. *and*, ch. iii. 2.

m Or, and. n Ps. xxxvii. 11. o Gr. speak every evil, or wicked, word.

ner of reproach against you ^p falsely, for my sake: re- 12
joice and be exceeding glad; for great *will be* your re-
ward in heaven: for so they persecuted the prophets,
that were before you,

Ye are the salt of the earth, but if the salt be grown 13
insipid, wherewith shall it be seasoned? it is no longer
fit for any thing, but to be thrown out *of doors*, and
trodden under foot *. Ye are the light of the world: 14
a city, *that is* situated on a hill, cannot be hid. Nor do 15
men light a candle, ^a to put it under a bushel, but on a
candlestick: and then it giveth light to all in the house.
So let your light shine before men, that they may see 16
your good works, and glorify your father, who is in
heaven.

Think not that I am come to ^r abrogate the law, or 17
the prophets: I am not come to abolish, but to ^s com-
pleat *them*: for ^t verily I say unto you, Till heaven 18
and earth pass *away*, not one jot nor one tittle shall pass
from the law, till all be ^u compleated. Whosoever 19
therefore shall break one of the least of these command-
ments, and *thereby* teach men so *to do*, he shall be
^x esteemed very little in the kingdom of heaven: but
whoever shall do as well as teach *them*, he shall be ^y ac-
counted great in the kingdom of heaven. For I tell 20
you, that unless your righteousness exceed *that* of the
scribes and pharisees, ye shall not enter into the king-
dom of heaven.

Ye have heard, that it was said ^z to the ancients, 21
Thou shalt not kill; and whosoever committeth mur-
der, shall be liable to the judgment: but I ^a say unto 22
you, that whosoever is angry with his brother without
cause shall be liable to the judgment; and whosoever
shall say to his brother, Raca, shall be obnoxious to the
^b council; but whosoever shall say, "Thou fool,"
shall be in danger of hell-fire. Therefore, if thou bring 23
^c thine offering to the altar, and there remembrest that
thy brother hath any *complaint* against thee; leave thy 24
gift there before the altar, and go *and* first be reconciled
to thy brother, and then come and offer thy gift. Be 25
friends with thine adversary quickly, while thou art in

p Gr. lying.

* by men.

q Gr. and.

r Or, dissolve.

s Or, fulfil.

t Or, I assuredly tell you.

u Gr. done.

x Gr. called the least, or very little.

y Gr. called.

z Or, of

old.

a Or, I tell you.

b Or, sanhedrim.

c Gr. thy gift.

the way with him ; least * the adversary deliver thee to the judge, and the judge deliver thee to the officer, and
 26 thou be cast into prison : verily, ° I say unto thee, thou shalt not come out from thence, till thou hast paid the *very* last farthing.

27 Ye have heard, that it was said to the ancients, Thou
 28 shalt not commit adultery : but I tell you, that whoso-
 29 ever looketh on a woman, *so as* to lust after her, hath already debauched her in his heart. And *therefore* if thy right eye cause thee to offend, pluck it out and cast it from thee ; for it is better for thee that one part of thee perish, than that thy whole body should be cast into
 30 hell : and if thy right hand cause thee to offend, cut it off and cast it from thee ; for it is better for thee that one of thy limbs should perish, than that thy whole
 31 body should be cast into hell. And it has been said, whosoever would put away his wife, let him give her
 32 a bill of divorce : but I say unto you, that whosoever shall put away his wife, except on account of whoredom, ^f tempteth her to commit adultery ; and if any *man* marry her that is divorced, he committeth adultery.

33 Again, ye have heard, that it was said to the ^e an-
 34 cients, Thou shalt not forswear thyself, but shalt per-
 35 form unto the Lord thine oaths : but I say unto you, swear not at all ; neither by heaven, for it is the throne
 36 of God ; nor by the earth, for it is his footstool ; nor by Jerusalem, for it is the city of the great King :
 37 neither shalt thou swear by thy head, for thou canst not make one hair of it white or black : but let your
 38 conversation be yea, yea ; no, no ; ⁱ for whatever is more than these, cometh from the evil *one*.

38 Ye have heard, that it has been said, An eye for an
 39 eye, and a tooth for a tooth : but I say unto you, Set not yourselves against ^k him that injures you, but if any
 40 *one* smite thee on thy right cheek, *rather* turn to him the other also : and if any *one* would go to law with thee, ^l to take away thy coat, let him have thy cloak
 41 also, *rather than strive with him* : and if any *one* shall
 42 force thee one mile, go with him two. Give to him that asketh thee, and [†] him, that would borrow of thee, turn not away.

* at any time, or, some time or other.

f Gr. maketh, or causeth.

i Gr. but.

† from.

e Or, I assure thee.

g Or, those of old.

h Gr. word.

k Gr. the evil, or wicked man.

l Gr. and.

Ye have heard, that it has been said; Thou shalt 43
 love thy neighbour, and hate thine enemy: but I say 44
 unto you, Love your enemies, bless them that curse
 you, do good to them that hate you, and pray for them
 that abuse you and persecute you; that ye may be the 45
 children of your heavenly Father; for He causeth his
 sun to rise on the evil and the good, and ^m sendeth rain
 upon the just and the unjust. For if ye love *only* them 46
 that love you, what reward ⁿ do ye expect? do not even
 the publicans the same? and if ye embrace your bre- 47
 thren only, what do ye more *than others*? do not
 the publicans so likewise? Be ye therefore perfect ^o in 48
love and goodness, as your Father *who is* in heaven is
 perfect.

Take heed that ye do not your ^p alms before men, VI.
 to be ^q observed by them: otherwise ye *will* have no
 reward from your Father, who is in heaven. Therefore 2
 when thou dost an alms-deed, do not ^r proclaim it abroad,
 as the hypocrites do, in the synagogues, and in the
 streets, that they may be applauded by men. Verily
 I tell you, they have their reward. But when thou 3
^s givest alms, let not thy left hand know what thy right
 hand doth: that thine alms may be in secret, and thy 4
 Father, who seeth in secret, will himself reward thee
 openly.

And when thou prayest, ^t be not like the hypocrites;
 for they love to pray ^u in public ^v assemblies, and in the
 corners of the streets, that they may be taken notice of
 by men. Verily I say unto you, they have their reward.
 But thou, when thou prayest, enter into thy closet, and 6
 when thou hast shut thy door, pray to thy Father *who is*
 in secret, and thy Father who seeth in secret, will re-
 ward thee openly. But when ye pray, use not vain 7
 repetitions, as the heathens do, for they think [†] they
 shall be heard for their speaking much: be not ye 8
 therefore like them; for your Father knoweth what ye
 have need of before ye ask Him. After this manner 9
 therefore pray ye, "Our Father, who art in heaven, 10
 hallowed be thy name; thy kingdom come; thy will
 be done, as in heaven *so* also upon earth; give us this 11

^m Gr. raineth.

ⁿ Gr. have ye.

^o Luke vi. 36.

^p Al. righteousness.

^q Gr. looked at.

^r Gr. trumpet it

before thee.

^s Gr. doest.

^t Gr. thou shalt not be.

^u *standing.*

^v Gr. the synagogues.

[†] *that.*

12 day our daily bread ; and forgive us our debts, as we *
 13 forgive our debtors ; and lead us not into temptation,
 but deliver us from the evil *one* : for thine is the king-
 dom, and the power, and the glory for ever. Amen."

14 For if ye forgive men their ^x faults, your heavenly Fa-
 15 ther will also forgive you : but if ye forgive not men
 their ^x transgressions, neither will your Father forgive
 your trespasses.

16 And when ye fast, be not, like the hypocrites, of a
 gloomy countenance ; for they disfigure their faces,
 that they may be observed by men to fast : I tell you,
 17 they have indeed their reward. But thou, when thou
 18 fastest, anoint thine head and wash thy face ; that thou
 mayst not appear unto men to fast, but to thy Father
 who is in secret ; and thy Father, who seeth in secret,
 will reward thee openly.

19 Lay not up for yourselves treasures upon earth, where
 moth and rust corrupts, and where thieves break through
 20 and steal : but lay up for yourselves treasures in heaven,
 where neither moth nor rust doth corrupt, and where
 21 thieves do not break through nor steal : for where your
 22 treasure is, there will your heart be also. The eye is
 the light of the body : if therefore thine eye be clear,
 23 thy whole body will be light ; but if thine eye be bad,
 thy whole body will be dark. If therefore the light
that is in thee be darkness, how great is ^z that darkness !

24 No one can serve two masters ; for either he will
 hate the one, and love the other ; or at least he will be
 attached to the one, and neglect the other : ye cannot
 25 serve God and mammon : therefore I say unto you, be
 not anxious for your life, what ye shall eat, or what ye
 shall drink ; nor for your body, what ye shall put on.
 Is not life more than food, and the body than raiment ?

26 Look at the ^a birds of the air ; † they sow not, neither
 do they reap, nor gather into barns : and yet your
 heavenly Father feedeth them. Are not ye preferable
 27 to them ? And which of you by all his thought can
 28 add one ^b cubit to his ^c stature ? And why are ye solli-
 citous about raiment ? consider the lilies of the field,
 how they grow ; they toil not, neither do they spin :
 29 and yet I tell you, that even Solomon in all his glory
 30 was not arrayed like one of these. Now if God so

* *also.*
 of heaven.

x *Or, trespasses.*
 † *for.*

z *Gr. the darkness.*

a *Or, fowls*
 c *Or, age.*

clothe

clothe the grass of the field, which *is growing* to-day, and to-morrow is cast into the ^d fire, *will He* not much more *clothe* you, O ye of little faith? Be not therefore anxious, saying, What shall we eat, or what shall we drink, or how shall we be clothed? (^e *things* which the heathens are *so* inquisitive after) for your heavenly Father knows that ye have need of all these. But seek first the kingdom of God and his righteousness, and all these shall be superadded unto you. Be not therefore solicitous about the morrow; for the morrow will ^f require thought for its own *affairs*: sufficient to each day is its own ^g trouble.

31

32

33

34

Judge not, that ye be not judged: for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured back again to you. And why dost thou look at the ^h splinter in thy brother's eye, but takest no notice of the beam in thine own eye? Or how wilt thou say to thy brother, Let me take the ⁱ chaff out of thine eye, and behold, *there is* a beam in thine own eye? Thou hypocrite, first get the beam out of thine own eye; and then thou wilt see how to take the ^h splinter out of thy brother's eye.

VII.

3

4

5

Give not *that which is* holy unto dogs, nor cast your pearls before swine; lest they trample them under their feet, and turn and tear you.

6

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one, that asketh, receiveth; and he, that seeketh, findeth; and to him, that knocketh, it shall be opened. Is there any man among you, who, if his son ask *him* for bread, will give him a stone? ^k or if he ask for a fish, will he give him a serpent? If ye then, who are evil, know how to give good gifts to your children, how much more will your heavenly Father give good *things* to them that ask Him? All *things* therefore whatsoever ye would have men do to you, do ye also in like manner unto them: for this is *the doctrine* of the law and the prophets.

7

8

9

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12

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be who go in thereat: ^l whereas the gate is

13

14

^d Gr. oven. ^e Gr. for all these *things*. ^f Gr. take thought.
^g Gr. evil. ^h Gr. chaff. ⁱ Or, splinter. ^k Gr. and
^l Gr. for.

narrow,

narrow, and the way troublesome, which leadeth into life, and few there be that find it.

- 15 ^m And beware of false prophets, who come to you in sheeps clothing, but inwardly they are ravenous wolves.
 16 Ye will know them by their fruits: do *men* gather
 17 grapes of thorns, or figs of thistles? so every good tree
 18 yieldeth good fruit, but a corrupt tree produces bad
 19 fruit: a good tree cannot produce evil fruit, nor can a
 20 corrupt tree bear good fruit: *and* every tree that bringeth
 21 not forth good fruit is cut down and cast into the
 22 fire. So then by their fruits ye will know them.

- 21 Not every one that saith unto me, Lord, Lord, shall
 22 enter into the kingdom of heaven; but he that doth
 23 the will of my Father, who is in heaven: many will
 24 say to me in that day, Lord, Lord, have we not prophesied
 25 in thy name, and in thy name have cast out devils, and in thy
 26 name have wrought many ⁿ miracles?
 27 and I will then declare unto them, I never ^o owned you,
 28 depart from me, ye workers of iniquity. Whoever
 29 therefore heareth these words of mine, and ^p performeth
 30 them, I will compare him to a prudent man, who built
 31 his house on a rock: and the rain fell *upon it*, and the
 32 floods came, and the winds blew, and beat upon that
 33 house, and it fell not; for it was founded upon a rock.
 34 And whoever heareth these words of mine, and ^p per-
 35 formeth them not, shall be likened to a foolish man,
 36 who built his house upon the sand: and the rain fell
 37 *upon it*, and the floods came, and the winds blew, and
 38 beat upon that house, and it fell, and the fall thereof
 39 was great.

- 38 And ^{*} when Jesus had ended these discourses, the
 39 people were amazed at his doctrine: for he taught
 40 them as one who had authority, and not as the scribes.

VIII.

- Now as he came down from the mountain, great
 2 multitudes followed Him. And behold a leper came
 3 and worshipped Him, saying, Lord, if thou wilt, thou
 4 canst cleanse me: and Jesus stretched out his hand, and
 5 touched him, saying, I will; be thou cleansed: and
 6 immediately his leprosy was cleansed. And Jesus saith
 7 unto him, See thou tell no one; but go, shew thyself

^m Or, but.

^p Gr. doth.

ⁿ Or, mighty works.

^{*} it came to pass.

^o Or, knew.

to the priest, and offer the gift which Moses commanded, for a testimony to them.

And when Jesus was entered into Capernaum, there came unto Him a centurion beseeching Him, and saying, Lord, my servant lieth in *my* house ill of the palsy, grievously afflicted: and Jesus saith unto him, I will come and heal him. ^q But the centurion answering said, Lord, I am not worthy that Thou shouldst come under my roof, but speak the word *, and my servant will be healed: for I also am a man under *the* authority of others, yet ^r have soldiers under me; and I say to one, go, and he goeth; and to another, come, and he cometh; and to my servant, do this, and he doth *it*. And when Jesus heard *it* He marvelled, and said to them that followed *Him*, Verily, I say unto you, I have not found so great faith even in Israel: but I tell you, that many shall come from the east and *from the* west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; and the children of the kingdom shall be cast out into the outer darkness; *where* there will be weeping and gnashing of teeth. And Jesus said to the centurion, Go, and be it unto thee as thou hast believed. And his servant was healed in that *very* hour.

And when Jesus came to Peter's house, He saw his wife's mother lying [†] ill of a fever: and He did *but* touch her hand, and the fever left her; and she rose up and waited on them. And when it was evening they brought to him many demoniacs; and he cast out the evil spirits with a word, and healed all that were ill: that ^s it might be fulfilled, which was spoken by Esaias the prophet, saying, He took our infirmities himself, and bore *our* diseases.

But when Jesus saw great multitudes about Him, he gave orders for departing to the other side of *the* lake. And a certain scribe came to Him, and said, Master, I will follow Thee whithersoever Thou goest: and Jesus saith unto him, The foxes have holes, and the fowls of heaven *their* nests; but the Son of man hath not where to lay his head. But another of his disciples, *whom he* ordered to follow Him, said unto Him, Lord, permit me

^q Gr. And. * only.
^s Or, so that it was verified.

^r Gr. having.
^t Luke viii. 22.

[†] and.]

first

- 22 first to go and bury my father : but Jesus said unto him,
Do thou follow me, and let the dead bury their dead.
- 23 And when He was entered into the ship, his disciples
24 followed Him : and behold a great tempest rose on the
sea, so that the vessel was *even* covered by the waves ;
25 but He was asleep. And His disciples came to Him,
and awoke Him, saying, Lord save us, *for* we are perishing :
26 and He saith unto them, Why are ye *so* frightened,
O ye of little faith ? Then He rose up and rebuked the
27 winds and the sea, and there was a great calm. And the
men wondered, saying, What *an amazing* person is this,
that even the winds and the sea obey Him !
- 28 And when He was come to the other side, into the
country of the Gergesenes, there met Him two demoniacs
coming out from the tombs, exceeding ^u fierce, so
29 that no one could pass by that way : and * they cried
out, saying, What *have* we to do with Thee, Jesus
thou Son of God ? Art Thou come hither to torment us
30 before the time ? Now there was at some distance from
them a large herd of swine feeding : and the devils be-
31 sought Him, saying, If Thou cast us out, permit us to
32 go away into the herd of swine : and He said unto them,
Go : and they came out and went away into the herd
of swine ; and lo, all the herd of swine ran furiously
33 down a precipice into the sea, and perished in the waters.
And they that were feeding them fled, and went away
into the city, and related all *these things*, as also concern-
34 ing the demoniacs. And behold, all the city came
out to meet Jesus ; and when they saw Him, they in-
treated Him to depart from their coasts.

IX.

- And He entered into the ship and passed over, and
2 came to his own city : and behold, they brought to
Him one that had the palsy laid on a couch : and Jesus
seeing their faith said to the paralytic, Take heart *my*
3 son, *for* thy sins are forgiven thee. ^x Upon which,
some of the scribes said in themselves, This *man* blas-
4 phemeth : ^y but Jesus knowing their surmises, said to
5 them, Why think ye evil in your hearts ? For which is
easier ? To say, thy sins be forgiven thee ? or to say,
6 rise up and walk ? but that ye may know that the Son
of man hath power on earth to forgive sins, Arise (saith

^u Or, furious, or mischievous.
behold.

^y Gr. and.

* behold.

^x Gr. And

He then to the paralytic) and take up thy couch, and go away to thy house. And he rose up and went away to his own house. But when the multitudes saw it, they were amazed, and glorified God, who had given such power to men. And as Jesus was passing from thence, He saw a man sitting at the custom-house, named Matthew; and He saith to him, Follow me: and he rose up and followed Him.

And * as He was sitting at table in the house ^z of Matthew, behold, several publicans and *notorious* sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said to his disciples, Why doth your master eat with publicans and sinners? But Jesus hearing them, said unto them, They that are in health need not a physician, but they that are ill: go ^a therefore and learn what that means, “^b I desire mercy rather than sacrifice:” for I came not to call the righteous, but sinners, to repentance. Then *also* come to Him the disciples of John, saying, Why do we and the pharisees fast much, but thy disciples do not fast? And Jesus said unto them, Can the ^d friends of the bridegroom mourn, while the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then they will fast. ^e As no one putteth ^f a piece of new cloth to an old garment; for its *new* patch teareth away from the *old* garment, and the rent is made worse: nor do they put new wine into old ^g vessels; ^h otherwise, the casks burst, and the wine is spilt, and the vessels are destroyed: but they put new wine into new vessels, and both are preserved.

As He was speaking these *things* to them, behold there came a ruler and ^h worshipped Him, saying, My daughter is ⁱ at the point of death: but come, *I pray Thee*, and put thy hand upon her, and she shall live: and Jesus rose up, and followed him; *as* did also his disciples. (And lo, a woman ^k who had had a flux of blood for twelve years, came close behind Him, and touched the hem of his garment: for she said within herself, If I can but touch his garment, I shall be cured. And Jesus turning about, and seeing her, said, Daughter be com-

* it came to pass. z Luke v. 29. a Gr. but going. b Hof. vi. 6. c Gr. and not. d Gr. sons of the bride-chamber, or bride-men. e Gr. But or And. f Gr. a patch of cloth with the nap on. g Or, leathern bottles. h Or, bowed down to Him. i just. j Luke viii. 42. k Gr. having.

23 forted, thy faith hath cured thee. And from that time^r
 24 the woman was healed.) And when Jesus came into
 25 the ruler's house, and saw the ^l musicians, and the peo-
 26 ple in confusion; He saith unto them, Retire; for the
 27 ^m child is not dead, but asleep. And they laughed at
 28 Him. But when the people were put out, He went in
 29 and took hold of her hand, and the damsel rose up. And
 30 the ⁿ fame of it ^o spread over all ^p the country.

31 And as Jesus was going from thence, two blind men
 32 followed Him, crying out and saying, Have compassion
 33 on us, O Son of David. And when He was come into
 34 the house, the blind men came to Him: and Jesus saith
 35 unto them, Do ye believe that I am able to do this?
 36 and they say unto Him, Yes Lord. Then he touched
 37 their eyes, saying, According to your faith be it done
 38 unto you: and their eyes were opened. And Jesus
 strictly charged them, saying, ^a Do not divulge it: but
 they went out and spread his fame through all that
 country. And as they were going out, ^{*} there was
 brought to Him a dumb man, a demoniac: and when
 the demon was cast out, the dumb *man* spake; and the
 multitudes were amazed, saying, there had never been
 seen ^r the like in Israel: but the pharisees said, he casts
 out devils by the prince of the devils.

35 Now Jesus went round *to* all the cities, and the vil-
 36 lages, teaching in their synagogues, and preaching the
 37 gospel of the kingdom ^a of heaven, and healing every
 38 disease, and every malady among the people. And when
 He saw the multitudes, He was moved with compassion
 towards them; because they were dispersed and scattered
 like sheep that have no shepherd: ^t upon which He saith
 to his disciples, The harvest indeed is plentiful, but the
 laborers few: therefore pray to the Lord of the harvest,
 that He would send out laborers into his harvest.

X.

And He called unto Him his twelve disciples, and
 gave them power over impure spirits, even to cast them
 out; and to cure all diseases and every malady whatso-
 2 ever. Now these are the names of the twelve apostles:
 3 first Simon, called Peter, and Andrew his brother;
 3 Philip, and Bartholomew; Thomas, and Matthew the

l Gr. pipers, or players on flutes. m Gr. girl, or damsel.
 n Gr. this fame, Al. his fame. o Gr. went out into. p Gr. that
 country. q Gr. see that no one know it. * behold. r Gr. so, or thus.
 s Ch. iii. 2. t Gr. then.

publican; James *the son* of Alphaeus, and Lebbeus *who*
was surnamed Thaddeus; Simon the Canaanite, and
 Judas * Iscariot, even he that betrayed Him. These
 twelve did Jesus send forth, and commanded them,
 saying, Go not ^u among the gentiles, neither enter into
 any city of *the* Samaritans: but go [†] to the lost sheep of
 the house of Israel. And as ye go, preach, saying, The
 kingdom of heaven is at hand: *and in confirmation of your*
doctrine heal the sick, cleanse the leprous, raise the dead,
 cast out demons; *and as ye have received freely, freely*
 give. *and ye shall receive a hundred fold more, and shall be saved with everlasting life.*

Take not gold, nor silver, nor brass in your purses:
 take no bag for *your* journey, nor two coats, nor shoes,
 nor ^x weapons; for the laborer is worthy of his food.
 And into whatsoever city or town ye enter, inquire who
 in it is a worthy *person*, and there remain till ye ^y leave
 the place. And when ye come into the house, salute
^z them: and if the family be worthy, let your peace come
 upon it; but if they be not worthy, ^a your salutation shall
 return to you. And whosoever shall not receive you,
 nor hearken to your words; when ye come out of that
 house or city, shake off the *very* dust of your feet: *for*
 I tell you verily, it shall be more tolerable for the land
 of Sodom and Gomorrha, in the day of judgement, than
 for that city.

Behold I send you forth as sheep into the midst of
 wolves: be ye therefore prudent as serpents, and inno-
 cent as doves. Beware of *evil* men; for they will de-
 liver you up to *their* councils, and will scourge you in
 their ^b synagogues. And ye shall be brought before
 governors and kings on my account, for a testimony to
 them and to the nations: but when they ^c take you up,
 be not solicitous how, or what ye shall say; for ^d ye
 shall be taught in that *very* instant what ye shall speak:
 for it is not you that speak, but the Spirit of your Fa-
 ther that speaketh by you. Brother shall betray *his*
 brother to death, and the father *his* child: and children
 shall rise up against *their* parents, and cause them to be
 put to death: and ye shall be hated by all *men* for profes-

* *the*, See Mark vi. 8. u Gr. into the way of. † *rather*. x Gr. *staves*.
 y Gr. go out. z Gr. it. a Gr. let your
 peace return. b Or, assemblies. c Gr. deliver, or seize you.
 d Gr. it shall be given you. See Ex. iv. 12.

ing my name ; but he that perseveres to the end * shall certainly be saved.

- 23 But when they persecute you in one city, flee into another : for verily I tell you, ye shall not finish *your commission* through the cities of Israel, before the Son of man shall come. The disciple is not above *his* master, nor
 24 the servant above his lord : it is sufficient *sure* for the
 25 disciple that he be *treated* as his master, and the servant as his lord. If *then* they call the master of the house Beelzebub, how much more his domestics ? Be not therefore afraid of them ; for there is nothing hid, that shall not be revealed ; ^f nor secret, that shall not be *made*
 26 known. What I say to you in ^g private, declare ye in ^h public : and what ye hear *as* in the ear, preach ye *as*
 27 from the house-tops. And be not afraid of them, who *can only* kill the body, but are not able to kill the soul : but rather fear Him, who is able to destroy both soul and
 28 body in hell. Are not two sparrows sold for a ⁱ farthing ? and not one of them shall fall to the ground without *the will of* your Father : and even the hairs of your
 29 head are all numbered. Therefore be not afraid, ye are of more worth than many sparrows.

- 32 Whosoever then shall own me before men, I also
 33 will own him before my Father, who is in heaven : but whosoever shall disown me before men, him will I also
 34 disown before my Father who is in heaven. Think not that I am come to send peace on earth : I came
 35 not to bring peace but ^k division. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her
 36 mother-in-law : and those of a man's own family *shall*
 37 *be* his enemies. He that loveth father or mother more than me, is not worthy of me ; and he that loveth son or
 38 daughter more than me, is not worthy of me : and he that taketh not his cross, and followeth after me, is not
 39 worthy of me. He that ^l would save his life shall lose it ; and he, that loseth his life for my sake, shall find it.

- 40 He that receiveth you, receiveth me : and he that
 41 receiveth me, receiveth Him that sent me. He that receiveth a prophet ^m as a prophet, shall have a pro-

e Gr. this man shall be saved. f Gr. and hidden. g Gr. darkness.
 h Gr. the light. i Gr. an assary, in value about three farthings.
 k Gr. a sword. See Luke xii. 51. l Gr. findeth, or would find.
 m Gr. in the name, or quality of.

phet's reward : and he that receiveth a righteous *man*ⁿ as such, shall receive a righteous *man's* reward. And 42
 whosoever shall give to one of these ^o mean *persons* but
 a cup of cold *water* to drink, ^p as *my* disciple, ^q I assure
 you, he shall not lose his reward. And * when Jesus XI.
 had made an end of giving orders to his twelve disciples,
 He departed from thence to teach and preach in
 their cities.

Now when John heard in prison of the works of 2
 Christ, he sent two of his disciples ^r to ask Him, Art 3
 thou He who was to come, or are we to expect another ?
 And Jesus ^s said to them in answer, Go and tell John 4
the things which ye hear and see : the blind are restored 5
 to sight, and the lame walk ; the lepers are cleansed,
 and the deaf hear ; the dead are raised *to life*, and the
 poor have the gospel preached *to them* : and happy is *the* 6
man who shall not ^t be offended *at any thing* in me.

And as they departed, Jesus ^u took occasion to say 7
 to the ^x people concerning John, What went ye out 8
 into the desert to see ? a reed shaken by the wind ? But
 what went ye out to see ? a man clad in ^y fine attire ?
 they that wear ^z rich *clothes* are in the ^z palaces of
 kings. But what did ye *indeed* go out to see ? a pro- 9
 phet ? Yes, ^a verily, and *one* superior to a prophet.
 For this is *he*, of whom it is written, " Behold I send 10
 my messenger before thy face, who shall prepare thy way
 before thee." For ^b I assure you that in ^c the *whole* hu- 11
 man race there hath not risen a greater than John the
 baptist : ^d though the least in the kingdom of heaven is
 greater than he : and from the days of John the baptist 12
 to this time, the kingdom of heaven is *as it were* forced
 into, and the *most* pressing seize upon it with eagerness.
 For all the prophets, and the law, did *no more than* pro- 13
 phesy, till John *came* : and, if ye are willing to receive 14
the truth, This is *that* Elias who was to come. He that 15
 hath ears to hear, let him hear. But to what shall I 16
 compare this generation ? ^e *they* are like children sitting in
the market-places, and calling to their companions, and 17

n Gr. in the name of a righteous man. o Gr. little ones.
 p Gr. in the name of a disciple. q Gr. verily I tell you.
 r it came to pass. r Gr. and said to Him. s Gr. answering
 said. t Gr. stumble. u Gr. began to say, or said.
 x Gr. multitudes. y Gr. soft. z Gr. houses. a Gr. I tell you.
 b Gr. verily I tell you. c Gr. those that have been born of
 women. d Gr. but. e Gr. it is.

- saying "We have ^f sung * and ye have not danced;
 18 we have mourned, and ye have not lamented:" for John
 came neither eating nor drinking *as others do*, and they
 19 say, He ^z is beside himself: the Son of man came eating
 and drinking *like other men*, and they ^h call Him a glut-
 tonous man, and a wine-bibber, *and* a friend of publicans
 and sinners. ⁱ But wisdom is justified by her children.
 20 Then began He to upbraid the cities, in which most
 of his miracles were wrought; because they did not
 21 repent. Wo unto thee, Chorazin; wo unto thee, Beth-
 saida: for if the miracles wrought among you had been
 done in Tyre and Sidon, they would have repented long
 22 ago in sackcloth and ashes: therefore I tell you, it shall
 be more tolerable for Tyre and Sidon in the day of judge-
 23 ment, than for you. And thou, Capernaum, which
 art exalted even to heaven, shalt be cast down to hell:
 for if the miracles, *which have been* wrought in thee,
 had been wrought in Sodom, it would have remained
 24 unto this day. Moreover I tell you, that it shall be
 more tolerable for the land of Sodom in the day of judge-
 ment, than for thee.
 25 And upon ^k this occasion Jesus ^l opened his mouth
 and said, "I thank thee, O Father, Lord of heaven and
 earth, that thou hast hid these *things* from the wise and
 26 knowing, and hast revealed them, to babes: even so,
 Father, for it was thy good pleasure *that so it should be*.
 27 All *things* are delivered to me by my Father: and no
 one knoweth the Son, but the Father; nor does any *one*
 know the Father, but the Son, and *he to whom the*
 28 Son is pleased to reveal *Him*. Come unto me *therefore*
 all ye who are labouring and oppressed, and I will give
 29 you ease. Take *but* my yoke upon you, and learn of me,
 (for I am meek and lowly in heart,) and ye shall find
 30 refreshment to your souls: for my yoke is easy, and
 my burthen is light.

XII.

- ^m About this time as Jesus passed through the corn-
 fields on the sabbath-day, his disciples being hungry
ⁿ began to pluck the ears of corn, and to eat *them*. And
 when the pharisees saw *it* they said to Him, See, thy
 disciples are doing what is not lawful *for them to do on*
 3 the sabbath. But He ⁿ replied, Have ye not read what

^f Gr. piped, or played pleasant tunes. ^{*} to you. ^g Gr. hath a
 demon. ^h Gr. say behold. ⁱ Gr. And. ^k Gr. that. ^l Gr. answered.
 See Mar. xi. 14. ^m Gr. At that time, ⁿ Gr. said to them.

David did, when he, and his attendants, were hungry? how he went into the house of God, and did eat the shew-bread, which it was not lawful for him to eat, nor those that were with him; but for the priests only? or have ye not read in the law, what profane sort of work the priests do in the temple on the sabbath-days, and yet are blameless? But I tell you, that a greater than the temple is here: and if ye had known what that ^o scripture means, "I desire mercy ^p rather than sacrifice," ye would not have condemned the guiltless. For the Son of man is lord even of the sabbath.

And he went away ^{*} and came into their synagogue: and [†] there being a man *there* who had a withered hand, they asked Him, ^a if it were lawful to heal on the sabbath-days? that they might accuse Him. But He said unto them, What man [‡] of you ^{||} shall have one of his sheep [§] fall into a pit on the sabbath-day, and will not lay hold of it and lift it out? ^{*} And of how much more worth is a man than a sheep? *Sure* then it is lawful to do good on the sabbath-days. Then saith He to the man, Stretch out thine hand: and he stretched it out, and it was ^u made sound like the other.

But the pharisees went out of the synagogue and took counsel together against Him, how they might destroy Him: but Jesus knew it, and withdrew from thence; and ^{*} great multitudes followed Him with their sick, and he healed them all, charging them not to make Him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon Him, and He shall declare judgement to the nations: He shall not contend, nor cry aloud, nor shall any one hear his voice in the streets: a bruised reed shall he not break, and smoking flax he will not extinguish, till He send forth judgement ^u victorious. And in his name shall the Gentiles hope.

Then was brought to Him a demoniac, *who was* blind and dumb; and he healed Him, so that the blind and dumb *man* both spake and saw: and all the multi-

^o Hos. vi. 6. ^p Gr. and not. ^{*} from thence. [†] behold.
^q Gr. saying, if it is. [‡] will there be. ^{||} that. [§] and if it.
^r Gr. Therefore. ^s Gr. restored. ^t Gr. many. ^u Gr. into victory.

- tudes were amazed, and said, "Is not this the Son of
 24 David?" which the pharisees hearing, said, "x He
 only casts out demons by *the help of* y Beelzebub the
 25 prince of the z devils." But Jesus, who well knew
 their thoughts, said to them, Every kingdom divided
 against itself becomes desolate; and no city, or family,
 26 divided against itself a can stand: * if Satan cast out
 Satan, he is divided against himself; how then shall
 27 his kingdom stand? And if I cast out demons by *the*
 power of Beelzebub, by whom do your own b people
 28 cast them out? wherefore they shall be your judges: but
 if I by the Spirit of God cast out z devils, then certainly
 29 the kingdom of God is come unto you. Or, how can
 any one enter into the house of a strong man, and d take
 away his goods, unless he first e overpower the strong
 30 man? and then indeed he a may d strip his house. He
 that is not with me, is against me; and he that ga-
 thereth not with me, scattereth.
 31 Wherefore, I tell you, All manner of sin and blas-
 phemy shall be forgiven to men; but the blasphemy
 32 against the holy Spirit shall not be forgiven s them: and
 if any one speak † against the Son of man, it b may be
 forgiven him: but if any one speak against the holy
 Spirit, it shall not be forgiven him, neither in this life,
 nor in that to come.
 33 Either i allow the tree to be good, and it's fruit good;
 or i shew the tree to be corrupt, and it's fruit corrupt:
 34 for the tree is known by it's fruit. O race of vipers,
 how can ye speak good things, who are yourselves so
 wicked? for out of the abundance of the heart the
 35 mouth speaketh. A good man out of the good treasure
 of the heart produceth good things; and a wicked man
 36 out of the wicked treasure uttereth wicked things: but
 I tell you, that of every k idle word, which men shall
 speak, they shall give an account ‡ in the day of judge-
 37 ment; for by thy words thou shalt be justified, and by
 thy words thou shalt be condemned.
 38 Then some of the scribes and pharisees answered
 Him, saying, Master, we should be glad to see a sign
 39 from thee: but He replied and said unto them, This

x Gr. This man.

y Gr. Beelzebub.

z Gr. demons.

a Gr. will.

* and.

b Gr. sons. See Mark ix. 38.

d Or, plunder.

e Gr. bind.

g Gr. to men.

† a word.

h Gr. shall.

i Gr. make.

k Or, useless. Some copies have

wicked or malicious, vain or false.

‡ of it.

wicked

wicked and ^l degenerate race demand a sign ; ^m but no
 sign shall be given ⁿ them, except ^o that of the prophet
 Jonah : for as Jonas was three days and three nights in 40
 the whale's belly, so shall the Son of man be three
 days and three nights in the heart of the earth. *So that* 41
 the men of Nineveh will rise up in the judgement
^p against this generation, and condemn it ; for they re-
 pent^d at the preaching of Jonah, and behold a greater
 than Jonas is here. The queen of the South *too*, shall 42
 rise up in the *day of judgement* ^p against this generation,
 and condemn it ; for she came from the ends of the
 earth to hear the wisdom of Solomon, and behold a
 greater than Solomon *is* here. Now when an impure 43
 spirit is gone out of a man, he wanders through dry
desert places, seeking rest, and findeth none : then saith 44
 he, I will return into my house, that I came out of ;
 and when he cometh, he findeth it empty, swept, and
^q set off to advantage : then he goeth and taketh with 45
him seven other spirits more wicked than himself, and
 they enter in and dwell there ; and *so* the last state of
 that man is worse than the first. And thus shall it be to
 this wicked generation.

Now as He was yet discoursing to the people, behold, 46
 his mother and his brethren stood without, and desired
 to speak to Him : and somebody said to Him, " Here 47
 are thy mother and thy brethren standing without, de-
 siring to speak to thee." But ^r in answer to him that 48
 told Him, He said, " Who is my mother, and who are
 my brethren ? " and stretching out his hand towards his 49
 disciples, He said, " Behold my mother and my bre-
 thren : " for whosoever doth the will of my Father *who* 50
is in heaven, he is *to me as* my brother and sister and
 mother.

XIII.

Now on the same day, Jesus went out of the house,
 and sat by the sea-side : and many people were gathered 2
 together to *hear* Him, ^s so that He went into a ship and
 sat down, and all the multitude stood upon the shore ;
 and He spake to them many *things* in parables, saying, 3
 " Behold a sower went out to sow ; and as he was sow- 4
 ing, some *seeds* fell by the way-side, and the birds came

^l Gr. spurious.
^p Gr. with.
^s Or, wherefore.

^m Gr. and.
^q Gr. adorned.

ⁿ Gr. it. ^o Gr. the sign.
^r Gr. He answering said.

5 and ate them up : some fell upon ^a stony places, where they had not much earth ; and they soon sprung up
6 indeed, because they had no depth of earth ; but when the sun rose, they were burnt up, and withered ; because they had no root : and others fell among thorns ;
7 and the thorns grew up and choked them : but others fell on good ground, and yielded fruit, some an hundred-fold, some sixty, and some thirty. He that hath ears to hear, let him hear.

10 And the disciples came to Him and said, Why dost thou speak to them in parables ? And He answered them, saying, Because it is granted unto you to know the mysteries of the kingdom of heaven, but to them it is
11 not granted : for whosoever ^t really hath, to him shall be given, and he shall have abundantly ; but whosoever thus hath not, even that which he hath, shall be taken
12 away from him : for this reason I speak to them in parables ; because though they see, they ^u will not see ; and though they hear, they ^u will not hear, nor understand.
13 And in them is fulfilled the prophecy of Isaiah, which saith, Ye shall hear by the hearing of the ear, and not understand ; and in seeing ye shall see, and not perceive :
14 for the heart of this people is grown stupid, and their ears are dull of hearing, and they have ^x closed their eyes ; lest they should ^y see at all with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. But blessed
15 are your eyes, for they see ; and your ears, for they hear : for indeed I tell you, that many prophets and righteous men have desired to see the things which ye see, and have not seen them ; and to hear what ye hear, and have not heard them.

18 Hear ye therefore the parable of the sower. When
19 any one heareth the word of the ^z gospel-kingdom, and ^a regardeth it not, then cometh the wicked one, and snatcheth away that which was sown in his heart : this
20 is he who received the seed as by the way-side. And he who received the seed as upon stony grounds, ^b is one that heareth the word and immediately receiveth it
21 with joy ; yet hath he no root in himself, and therefore

^{ss} Gr. rocky. Luke viii. 6.
and Luke viii. 18.

^t See ch. xxv. 27, 28, 29.

^u Gr. do not see. v. 15.

^x V. 13.

^y Gr. ever see.

^z See ch. iii. 2, and iv. 23.

^a Gr. understandeth.

^b Gr. this man is he.

is but for a *short* season; and when affliction cometh, or persecution on account of the word, he is *as* soon disgusted. And he that received the seed among the thorns, is one that *likewise* heareth the word; but the care of this world, and the deceitfulness of riches choketh the word, and *so* it becometh unfruitful. But he who received the seed into good ground, is one that heareth and understandeth the word, who indeed beareth fruit, and yieldeth, *like fertile lands*, some an hundred-fold, some sixty, some thirty.

Another parable propounded He unto them, saying, * The kingdom of heaven is like a man, who sowed good grain in his ground: but while men were asleep, his enemy came and sowed tares among the wheat, and went away. Now when the blade shot forth, and produced the corn, then the tares also appeared. So the servants ^d came to their master, and said unto him, Sir, didst not thou sow good seed in thy field? whence then are the tares? And he said unto them, *Some* * enemy hath done this. The servants therefore said unto him, Wilt thou then that we go and gather them up? But he said, No: least in plucking up the tares ye root up the corn along with them. Let both grow together till harvest, and in the time of the harvest I will say to the reapers, First gather the * weeds together, and bind them in bundles to burn them; but carry the wheat into my barn.

Another parable delivered He unto them, saying, The † gospel-kingdom is like a grain of mustard-seed, which a man took and sowed in his field. Which is indeed *one of* the least of all seeds: but when it is grown, is the greatest among herbs, and *even* becometh a tree; so that the birds of the air come and lodge in it's branches.

Another parable spake He unto them, saying, The ‡ gospel-kingdom is like leaven, which a woman took and § put into a large quantity of dough, till the whole was leavened.

All these *things* spake Jesus in parables to the multitudes; and *at this time* He spake ^h nothing to them without a parable; that it might be fulfilled

c Or, the gospel-kingdom, came and said.

of heaven.

than a bushel,

* man an,

g Gr. hid in three measures of meal, i. e. little more

h Gr, not,

d Or. of the master of the house

e Or, tares.

f Gr. kingdom

which was spoken by the prophet, saying, ⁱ I will open my mouth in parables, I will publish *things* which have been concealed from the foundation of the world.

36 Then Jesus leaving the multitude went into the house; and his disciples came to Him, saying, Explain
37 to us the parable of the tares of the field: and He answered them, and said, He that soweth the good seed is
38 the Son of man; the field is the world; the good seed § are the children of ^k my kingdom; and the tares are
39 the children of the wicked *one*. The enemy that sowed them is the devil; the harvest is the end of the world;
40 and the reapers are the angels. As therefore the tares are gathered together, and burnt in the fire; so shall it
41 be in the end of the world: the Son of man will send forth his angels, and they shall gather out of his kingdom
42 ¹ all *that commit* offences, and those who do iniquity, and shall cast them into the furnace of fire, *and* there
43 shall be wailing and gnashing of teeth. *But* the righteous shall then shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

44 Again, the ¹¹ kingdom of heaven is like treasure hid in a field, which a man having found conceals, and being rejoiced at it goes and sells all that he has, and purchases that field.

45 Again, the ¹¹ kingdom of heaven is like a merchant †
46 seeking precious pearls, who, having found one ‡ of great value, went and sold all that he had, and bought it.

47 Again, the ¹¹ kingdom of heaven is like a net, that was cast into the sea, and inclosed *fishes* of ^m various
48 sorts; which, when it was full, they dragged to the shore, and sat down and gathered the good into vessels,
49 and threw out the bad. So shall it be at the end of the world: the angels shall come forth, and separate the
50 wicked from among the righteous; and shall cast them into the fiery furnace, *and* there shall be wailing and
51 gnashing of teeth. *Then* saith Jesus unto them, Did ye understand all these? they say unto Him, Yes, Lord:
52 and He said unto them, Therefore every ⁿ teacher, who has been *thus* instructed in *the knowledge* of the kingdom

i Pf. lxxviii. 2.
j Gr. all scandals.
m Gr. every kind,

§ *these*.

11 See v. 31.

n Gr. scribe,

k Gr. the kingdom. See v. 41.

† -man,

‡ pearl,

of heaven, is like * a master of a family, who brings forth out of his store *things* new and old.

And † when Jesus had finished these parables, he departed thence: and came into his own country, and taught them in their synagogues; so that they were amazed and said, Whence hath this *man* this wisdom and *these* powers? Is not this the carpenter's son? is not his mother called Mary? and his ° brethren James, and Joses, and Simon, and Judas? and his ° sisters, are they not all *here* among us? from whence then hath this *man* all these *things*? ‡ So they were prejudiced against Him. But Jesus said unto them, A prophet is ¶ no where less honoured than in his own country, and in his own family. And he did not many miracles there, because of their unbelief.

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XIV.

At that time Herod the † tetrarch heard the fame of Jesus, and said to his servants, This is John the baptist, he is *certainly* risen from the dead, and therefore † miraculous things are done by him: for Herod had apprehended John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife; for John said to Him, It is not lawful for thee to have her: and he would have put him to death, but that he was afraid of the people; for they esteemed him as a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced † before *them*, and pleased Herod, so that he promised *her* with an oath to give her whatever she would ask: and she, being before instructed by her mother, said, Give me here in a dish the head of John the baptist: † at which the king was distressed, but because of his oath, and of those who sat at table with him, he ordered *it* to be given *her*; and he sent and beheaded John in the prison, and his head was brought in a dish, and given to the young † princess, who carried *it* to her mother: and his disciples came and took up the body and buried it, and *then* went and told Jesus. And when Jesus heard *it*, He departed from thence in a

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* a man. † it came to pass. ° Or, cousins, or near relations.
p Gr. And they were scandalized in Him. q Gr. not without honor except in.
rr i. e. governor: viz. of [Galilee] one of the four parts, into which the kingdom of Herod the great, his father, was divided after his death. See Luke iii. 1.
r Gr. mighty powers operate in him, s Gr. in the midst of. t Gr. and. u Or, young lady, or, damsel.

ship to a solitary place of retirement : * but the people hearing *where He was* followed Him on foot from the cities : and when Jesus came out *of the ship*, He saw a great multitude, and was moved with compassion toward them ; and He healed their sick.

15 Now when it was evening his disciples came to Him and said, *This is a desert place*, and *meal-time* is now past ; dismiss the people, that they may go away to the towns, and buy themselves victuals. But Jesus said to them, they have no need to go away, do ye give them *something* to eat. And they said *, we have nothing here but five loaves and two fishes : and He said, bring them hither to me. And having ordered the multitudes to sit down upon the grass, and taken the five loaves and the two fishes, He looked up to heaven and blessed them ; and He brake the loaves and gave them to the disciples, and the disciples to the people : and they did all eat, and were satisfied ; and they took up what was left *even* of fragments twelve baskets full. Now they that had eaten were about five thousand men, besides women and children.

22 And presently after Jesus obliged the disciples to get into the ship, and to go before Him to the other side, while He dismissed the multitudes ; and when He had dismissed y them, He went up to a hill in private to pray. And in the evening He was there alone. Now the ship was by this time in the midst of the sea, and violently tossed by the waves ; for the wind was contrary : but in the fourth z watch of the night Jesus came to them walking on the sea : and when the disciples saw Him walking on the sea, they were a affrighted and said, It is an apparition ; and they cried out for fear : but Jesus immediately spake to them, saying, Take courage, it is I, be not afraid. Then Peter answered Him and said, Lord, if it be thou, command me to come unto thee upon the waters. And He said, Come. And Peter went down from the ship and walked upon the waters to go to Jesus : but seeing the wind boisterous, he was afraid, and beginning to sink cried out, † Lord, save me. And Jesus, immediately stretching forth his hand, laid hold of him, and saith to

x Gr. and the multitudes.

* unto Him.

y Gr. the

multitudes.

z i. e. between three and six in the morning.

a Gr. troubled.

† saying.

him,

him, O *man* of little faith, wherefore didst thou doubt?

^b So they got into the ship, and the wind ceased. 32

Then they *that were* in the ship came and worshipped 33

Him, saying, Thou art indeed the Son of God.

And they passed over and came into the country of 34

Gennesaret. And the men of that place getting know- 35

ledge of Him, sent into all that country about; and

they brought to Him all that were ill; and intreated 36

Him that they might but touch the border of his gar-

ment; and as many as touched *Him* were made per-

fectly well.

XV.

Then came to Jesus the scribes and pharisees from

Jerusalem saying, Why do thy disciples transgress the 2

tradition of the elders? for they wash not their hands

when they eat *. But He answered and said unto 3

them, And why do ye transgress the commandment of

God for † your tradition? For God commanded say- 4

ing, Honour thy father and *thy* mother; and, He that

revileth father or mother, let him ^c be put to death: but 5

ye say, If any *man* say to *his* father or mother, “that

which thou mightest be profited by from me is a gift to

the temple,” and so honour not his father or his mother, 6

he shall be free. And thus have ye made void the com- 7

mandment of God by your tradition. Well did Esaias 8

prophecy concerning you, saying, This people approach

me with their mouth, and honour me with their lips,

but their heart is far from me: but in vain do they 9

worship me, ^d teaching for doctrines the injunctions of

men.

And He called the multitude to Him, and said unto 10

them, Hear and understand *it*: not that which goeth 11

into the mouth defileth the man; but that which

cometh out of the mouth, this polluteth the man.

^e Whereupon his disciples came and said to Him, Dost 12

thou know that the pharisees, when they heard this

^f assertion, were offended *at it*? But He answered and 13

said, Every plantation which my heavenly Father hath

not planted shall be rooted up. ^g Regard them not; *for* 14

they are blind guides of the blind: and if the blind lead

the blind, both will fall into the ditch.

^b Gr. and. ^c bread. ^d the sake of. ^e Gr. end

in death. ^f Or, while they teach. ^g Gr. then. ^h Gr. word?

ⁱ Gr. Let them alone; ^j Then

15 Then Peter answered, and said unto Him, Explain to
 16 us this parable. And Jesus ^h replied, Are ye also still
 17 void of understanding? Do ye not yet know, that
 whatever goeth into the mouth passeth to the belly and
 18 is discharged ^l downwards? But the things, which pro-
 ceed out of the mouth, come from the heart, and those
 19 defile a man. For out of the heart proceed ^k wicked
 disputings, murders, adulteries, fornications, thefts,
 20 false-witnessings, slanders: these ^{*} defile a man, but to
 eat without washing the hands doth not defile ^l him.

21 And Jesus went from thence, and retired into the
 22 parts ^m adjacent to Tyre and Sidon. And † there came
 out of those quarters a Canaanitish woman, and cried
 to Him saying, Have mercy on me, O Lord, *thou* son
 of David; for my daughter is grievously tormented by
 23 a demon. But he answered her not a word: and his
 disciples came and intreated Him, saying, Send her
 24 away, for she crieth *importunately* after us. But he an-
 swered and said, I am sent only to the lost sheep of the
 25 house of Israel. However, she came and worshipped
 26 Him, saying, Lord help me. But he answered ‡, It is
 not fit to take the children's bread and throw it to ⁿⁿ dogs:
 27 and she said, True, Lord; yet the ⁿⁿ dogs eat of the
 28 crumbs that fall from the table of their masters. Then
 Jesus answering, said unto her, O woman, great *is* thy
 faith: be it *therefore* unto thee as thou desirest. And
 her daughter was cured from that *very* hour.

29 And Jesus departed from thence, and came near to
 the sea of Galilee; and going up to a mountain He
 30 sat down there. And great multitudes came to Him,
 having with them *those that were* lame, blind, dumb,
 maimed, and many others; and laid them at the feet of
 31 Jesus, and He healed them. So that the people won-
 dered when they saw the dumb speaking, the maimed
 become sound, the lame walking, and the blind seeing:
 and they glorified the God of Israel.

32 Then Jesus called his disciples to *Him* and said, I
 am moved with compassion to the multitude, for they
 have been with me now three days, and have nothing to
 eat: ¶ I will not let them go away fasting, lest they faint
 33 in the way. And his disciples ⁿ replied, Whence can

^h Gr. said.

ⁱ Gr. into the privy.

^k Or, evil surmises.

^{*} are the things which.

^l Gr. a man.

^m Mark vii. 24.

† lo.

‡ and said.

ⁿⁿ Gr. puppies.

¶ and.

ⁿ Gr. say

to Him.

We have so much bread in *this* desert *place* as to satisfy so great a multitude? And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few small fishes. Then He bid the people sit down on the ground; and taking the seven loaves and the fishes, when He had given thanks, He brake *them*, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were satisfied: and they took up what was left *even* of fragments seven baskets full. Now they that did eat were four thousand men, beside women and children. Then he dismissed the multitudes, and went into a ship, and came to the coasts of Magdala.

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XVI.

Thither And the pharisees and sadducees came to Him, and * captiously asked Him to shew them a sign from heaven. But He answered * them, In the evening ye say, *It will be fair weather*, for the sky is red: and in the morning, *It will be foul weather to-day*, for the sky is red and lowring. Ye hypocrites, can ^p ye distinguish the appearance of the sky, and † not discern the signs of *these* times? *This* wicked and ^q degenerate race demand a sign; but no sign shall be given them, except ^r that of the prophet Jonah. And *so* He left them and went away.

2

3

4

* Now when his disciples ^t departed to the other side, they forgot to take bread *with them*: and *therefore* when Jesus said to them, Take heed and beware of the leaven of the pharisees and of the sadducees, they ^u said one to another, *It is* because we have taken no bread. And Jesus knowing *their thoughts* said to them, O ye of little faith, why do ye argue among yourselves, because ye have ^x brought no bread? Do ye not yet understand, nor remember the five loaves *divided* among five thousand, and how many baskets ye took *up*? nor the seven loaves among four thousand, and how many baskets-full ye took *away*? How is it *then* that ye do not understand that I did not speak to you concerning bread, *when I bid you* to beware of the leaven of the pharisees and of the sadducees? Then they understood, that He did not

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o Gr. tempting, or trying.
know how to.

s Gr. And. † can ye.

t Gr. came.

* and said unto.

q Gr. spurious.

u Gr. argued saying.

p Gr. do ye

r Ch. xii. 39.

x Gr. taken.

bid

bid them beware of the leaven of bread, but of the doctrine of the pharisees and of the sadducees.

- 13 And when Jesus came into the parts of Cesarea Philippi, He asked his disciples, saying, Whom do
 14 men say that I, the Son of man, am? And they answered, Some say thou art John the Baptist, others Elias, and others Jeremias, or one of the prophets.
 15 But, saith He unto them, whom do ye say that I am?
 16 And Simon Peter answered and said, Thou art the
 17 ^z Christ the Son of the living God. And Jesus replied and said unto him, Blessed art thou Simon son of Jonas, for flesh and blood hath not revealed ^{it} unto thee, but
 18 my Father who is in heaven. And I also say unto thee, ^a as thou art called ^b Peter, ^c so upon this rock, which thou hast confessed, will I build my church; and
 19 the gates of ^d death shall not prevail against it. And I will give thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.
 20 Then charged He his disciples that they should tell
 21 no one that He was ^e the ^f Messiah. And from that time began Jesus to ^g acquaint his disciples, that He must go to Jerusalem and suffer many things from the elders, and chief priests, and scribes; and be put to
 22 death, and be raised again on the third day. ^h Then Peter took Him and began to ⁱ expostulate with Him, saying, ^j Be it far from thee, Lord: ^k may this never
 23 be unto thee. But He turned and said unto Peter, Get thee behind me, Satan, thou art an offence to me; for thou ^l regardest not the things of God, but those that be of men.
 24 Then said Jesus to his disciples, If any one is willing to come after me, let him deny himself, and take
 25 up his cross, and follow me: for he that would save his life shall lose it; but he that would lose his life
 26 for my sake shall find it. For what is a man profited, if he gain the whole world, and ^m lose his own soul? or what shall a man give as a ransom for his

^y Gr. said. ^z Or, Messiah. ^a Gr. that. ^b Which
 signifies a rock. See John i. 42. ^c Gr. and. ^d Or, hell,
 Gr. Hades. See Pl. cviii. 18. Job xxxviii. 17. ^e Jesus.
^e Gr. Christ. ^f Gr. shew to. ^g Gr. and. ^h Gr. rebuke.
ⁱ Gr. Be propitious to thyself. ^k Gr. this shall not be. ^l Gr. relishest
^m Gr. be amerced in his life.

a soul? For the Son of man will come in the glory of his father, with his angels, and then he will recompense every one according to his ° practice. And I tell you of a truth, there be some of those standing here, who shall not taste of death, till they have seen the Son of man coming in his kingdom.

XVII.

And after six days, Jesus taketh Peter, and James, and John his brother, and bringeth them up to a high mountain apart; and was transfigured before them: and his face shone like the sun, and his raiment became white as the light. And * they saw Moses and Elias talking with Him. Then Peter † said unto Jesus, Lord, it is good for us to be here: if thou pleasest, let us make three tabernacles here, one for Thee, and one for Moses, and one for Elias. And as he was ‡ speaking, lo a bright cloud overshadowed them, and § a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their face, and were sore afraid. ¶ But Jesus came and touched them and said, Rise up and be not afraid. And when they lifted up their eyes, they saw none but Jesus only.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no one, till the Son of man be risen from the dead. And his disciples asked Him, saying, Why then do the scribes say, that Elias must first come? Jesus || said unto them, Elias doth indeed come first, and shall set all things right. But I tell you that Elias is come already, and they knew him not, but did what they pleased to him: and so is the Son of man to suffer by them. Then the disciples understood that He spake to them of John the baptist.

And when they were come to the multitude, there came to Him a man kneeling down ¶ and saying, Lord, have compassion upon my son, for he is lunatic and grievously afflicted; for he often falleth into the fire, and often into the water. And I brought him to thy disciples, and they could not heal him. Then Jesus answered and said, O unbelieving and perverse genera-

n Or, life, i. e. himself. See Luke ix. 25. ° All works, or, actions.
 • behold. † answered and. ‡ yet. § behold. ¶ Or, and
 || answering. ¶ to Him.

tion, how long shall I be with you? how long shall I
 18 bear with you? Bring him here to me. And when
 19 Jesus rebuked him, the demon departed out of him,
 and the child was cured from that time. Then came
 the disciples to Jesus in private, and said, Why could
 20 not we cast him out? And Jesus said unto them, be-
 cause of your unbelief: for verily I tell you, if ye had
 but faith as a grain of mustard-seed, ye might say to
 this mountain, Remove from hence thither, and it
 shall remove: and nothing ¹ would be impossible to you.
 21 But this kind ² is not *to be* cast out but by prayer and
 fasting.

22 And while they were in Galilee, Jesus said unto
 them, the Son of man is to be delivered into the
 23 hands of men: and they will put Him to death, and
 the third day He shall be raised *again*. And they were
 exceedingly grieved.

24 And when they were come to Capernaum, the re-
 ceivers of the tribute-money came to Peter and said,
 Doth not your master pay ³ tribute? Yes, saith he.
 25 And when he came into the house, Jesus prevented
 him and said, What thinkest thou, Simon? Of whom
 do the kings of the earth take custom or tribute? Of
 26 their own children, or of other people? Peter saith
 unto Him, Of others. Jesus ⁴ answered him, Then
 27 are the children free: but that we may not give them
 offence, go to the *sea-side* and throw in a hook, and
 take ⁵ the first fish that comes up, and open its mouth,
 and thou shalt find a ⁶ piece of money: that take and
 give them for me and thee.

XVIII.

At that time came the disciples to Jesus, saying,
 Who is *to be* the greatest in the kingdom of heaven?
 2 And Jesus calling to *Him* a little child, set it in the
 3 midst of them, and said, Verily I declare unto you,
 unless ye be converted, and become like little children,
 ye shall ⁷ never enter into the kingdom of heaven.
 4 Whosoever therefore shall humble himself as *this* little
 5 child, he ⁸ shall be greatest in the kingdom of heaven:
 and whoever shall receive one such little child ⁹ for my

q Gr. will. r Gr. does not go out. s See Exod. xxx. 13.
 t Gr. said to him. * up. u Gr. a stater, i. e. four drachms,
 worth about two shillings and four-pence. x Gr. not, or in no wise.
 y Gr. is. z Gr. in my name.

fake, receiveth me: but whosoever shall ^a lay a stumb- 6
 ling-block in the way of one of these little *ones*, who
 believe in me, it were better for him that a millstone
 were hung on his neck, and *that* he were ^b thrown into
^c the sea. Wo *will be* to the world from *such* offenses; 7
 for it is *of* necessity that offenses come: but wo to that
 man by whom the offense cometh. If then thy hand or 8
 thy foot cause thee to offend, cut them off and cast *them*
 from *thee*; it is better for thee to enter into life halt or
 maimed, than having two hands or two feet to be cast 9
 into everlasting fire: and if thine eye cause thee to
 offend, pluck it out and cast *it* from thee; it is better
 for thee to enter into life with but one eye, than having 10
 two eyes to be cast into hell-fire. See that ye despise
 not one of these little ones; for I tell you, that their 11
 angels in heaven do continually ^e appear in the presence
 of my father, who is in heaven: for the Son of man 12
 came *from thence* to save that which was lost. What
 think ye? if any man had an hundred sheep, and one
 of them should go astray, would he not leave the ninety
 and nine, and go upon the hills, and seek that which
 is gone astray? And if [†] he find it, verily I say unto 13
 you, [‡] he rejoiceth more on account of that, than of
 the ninety nine which went not astray. Even so it is 14
 not the will of your ^d heavenly Father, that *any* one of
 these little ones should ^e be lost.

And if thy brother trespass against thee, go and ex- 15
 postulate with him [§] alone; if he hearken to thee, thou
 hast gained thy brother: but if he regard *thee* not, take 16
 with thee one or two more, that in the mouth of two
 or three witnesses every word may be established. And 17
 if he disregard them, tell *it* to the church: but if he
 disregard the church too, let him be unto thee as an
 heathen and a publican. Verily I say unto you, what- 18
 soever ye shall bind on earth, shall be bound in heaven;
 and whatsoever ye shall loose on earth, shall be loosed 19
 in heaven. And I tell you ^f moreover, that if *but* two
 of you shall agree on earth concerning any thing which
 they would ask for, it shall be ^g granted them by my
 Father who is in heaven: for where two or three are 20

^a Or, cause one to offend. ^b Gr. drowned in: ^c the depth of.
^c Gr. behold the face. [†] so be that. [‡] that. ^d Gr. your
 father who is in heaven. ^e Gr. perish. [§] between thee and him.
^f Gr. again. ^g Gr. done to, or for them:

assembled together in my name, there am I in the midst of them.

- 21 Then Peter came to Him and said, Lord, how often shall my brother offend against me, and I forgive him?
 22 to seven times? Jesus ^h answereth him, I tell thee not,
 23 to seven times, but to seventy times seven. *And there-*
 24 *fore the* ⁱ gospel-kingdom is like unto a king, who had
 a mind to settle accounts with his servants: and when
 he began to reckon, there was brought to him one,
 25 *who was* debtor ^k in ten thousand talents: and * not
 having *it* to pay, his lord commanded him to be sold,
 and his wife and children and all that he had; and
 26 payment to be made. The servant therefore fell
 prostrate before him, saying, Lord, bear with me a
 27 while, and I will pay thee all: and ^l his lord had com-
 passion on him, and discharged him, and forgave him
 28 the debt. But that *same* servant, as he was going out,
 met with one of his fellow-servants, who owed him
 but an hundred pence; and he laid hold on him and
 seized *him* by the throat, saying, Pay me what thou
 29 oweest *me*: ^m and his fellow-servant fell down at his
 feet, and intreated him, saying, Bear with me a while,
 30 and I will pay thee all. And he would not: but went
 away and threw him into prison till he should pay the debt.
 31 Now when his fellow-servants saw what was done,
 they were very much grieved, and came and acquainted
 32 their lord with all that had passed. Then his lord
 called for him *again*, and said to him, Thou wicked
 slave, I forgave thee all that *vast* debt ⁿ at thy request,
 33 and oughtest not thou to have had compassion on thy
 34 fellow-servant, even as I had on thee? And his lord
 being ^o highly provoked delivered him to the ^p officers,
 35 till he should pay all that was owing to him. Thus
 will my heavenly Father do also unto you, if ye for-
 give not every one his brother from your hearts their
 trespasses.

XIX.

And † when Jesus had finished these discourses, He departed from Galilee, and came into the borders of
 2 Judea, beyond Jordan: and great multitudes followed Him, and there He healed them.

^h Gr. saith to.

ⁱ Gr. kingdom of heaven.

^k Gr. of.

* *be.*

^l Gr. the lord of that servant.

^m Gr. therefore.

ⁿ Gr. because thou intreatedst me.

^o Or, very angry.

^p Gr. tor-

turers, or jailors.

† *it came to pass.*

And

And the pharisees came to Him ^a to ensnare Him, 3
 and asked Him, whether it was lawful for a man to put 4
 away his wife for every cause? And He answered and 5
 said unto them, Have ye not read, that He, who made 6
them ^r at first, made them male and female, and said, 7
 For this cause shall a man leave *his* father and mother, 8
 and be joined to his wife, and they two shall be one 9
 flesh: so that they are no longer two, but one flesh. 10
 And therefore what God hath joined together, let not 11
 man put asunder. They say unto Him, Why then did 12
 Moses order a bill of divorce to be given, and *so* to put 13
 her away? He answered them, * Moses because of your 14
 hardheartedness, permitted you to put away your wives; 15
 but it was not so from the beginning: and I tell you, 16
 that whosoever putteth away his wife, except for 17
 whoredom, and marrieth another, committeth adultery; 18
 and he that marrieth her *so* put away committeth 19
 adultery.

His disciples say unto Him, if the case of a man with 10
 his wife be thus, it is not adviseable to marry: but He 11
 said unto them, All men cannot receive this saying of 12
yours, but *those only* ^r who have the gift of continence: for 13
 there are *some* eunuchs, who were born so from their 14
 mother's womb; and there be some, who were made 15
 eunuchs by men; and there are eunuchs, who have 16
 made themselves eunuchs for the sake of the kingdom 17
 of heaven. He that can receive *this saying*, let him re- 18
 ceive it.

Then were brought to Him little children, that He 13
 might put *his* hands upon them, and ^r bless *them*: and 14
 the disciples rebuked them; but Jesus said, Suffer 15
 the children to come to me, and do not hinder them: 16
 for of such is the kingdom of heaven. And when He 17
 had laid *his* hands on them, he departed thence.

And behold, there came one to Him, and said, Good 16
 master, what good shall I do, that I may have eternal 17
 life? And He said unto him, Why callest thou me 18
 good? *there is* none good but one, *that is*, God: but if 19
 thou desirest to enter into life, keep the commandments. 20
 He saith unto Him, Which? And Jesus answered [†], 21
 Thou shalt do no murder, Thou shalt not commit

^a Gr. tempting Him, and saying to Him, Is it, &c.
 the beginning. * *that*. s Gr. to whom it is given.
 for. † *this*.

r Gr. from
 t Gr. pray

assembled together in my name, there am I in the midst of them.

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 and be joined to his wife, and they two shall be one 8
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And therefore what God hath joined together, let not
 man put asunder. They say unto Him, Why then did 10
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 that whosoever putteth away his wife, except for
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 made themselves eunuchs for the sake of the kingdom
 of heaven. He that can receive *this saying*, let him re-
 ceive it.

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 might put *his* hands upon them, and ^t bless *them*: and
 the disciples rebuked them; but Jesus said, Suffer 20
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^q Gr. tempting Him, and saying to Him, Is it, &c.
 the beginning. ^{*} *that*. ^s Gr. to whom it is given.
 for. [†] *this*.

^r Gr. from
^t Gr. pray

adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and mother; and, Thou shalt love thy neighbour as thy self. The young man saith unto Him, All these have I kept from my youth; wherein am I yet deficient? Jesus ^ureplied, If thou wouldst be perfect, go, sell thy estate, and give *it* to the poor, and thou shalt have treasure in heaven; and come ²²and follow me. But when the young man heard ^xthat, he went away sorrowful; for he had large possessions.

²³ Then said Jesus to his disciples, Verily I tell you, that a rich man shall with difficulty enter into the kingdom of heaven: and again I tell you, It is easier for a ²⁴camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. His disciples, when they heard *this*, were exceedingly struck, and said, Who then can be saved? But Jesus looking upon *them* said unto them, With men this is impossible, but with God all *things* are possible.

²⁷ Then Peter replied and said unto Him, Behold we have quitted all and have followed thee; what then shall we have? And Jesus said unto them, Verily I tell you, that ye who have followed me, in the ²⁸regeneration, when the son of man shall sit on the throne of his glory, ye also shall sit upon the twelve thrones, judging the twelve tribes of Israel: *yea* and every one who hath ²⁹left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my ^{*}sake, shall receive an hundred-fold, and shall inherit eternal life. But many *that are* first shall be last, and the last ³⁰first.

XX. For the ^agospel-kingdom is like [†]the master of a family, who went out early in the morning to hire laborers for his vineyard: and agreeing with the ^bmen for ^ca penny a day, he sent them into his vineyard: and going out about the ^dthird hour he saw others standing in the market-place doing nothing, and said to them, Go ye also into the vineyard, and what is ^ereasonable I will give you: so they went. And going out again about the ^fsixth and ninth hour he did in like manner. And going

^u Gr. said to him.

^x Gr. the word.

^y Or, cable.

^z Or, resurrection.

^{*} name's.

^a Gr. kingdom of heaven.

[†] a man.

^b Gr. laborers.

^c See ch. xxii. 19.

^d i. e. about

nine o'clock.

^e Gr. just.

^f i. e. at noon, and about three in

the afternoon.

out about the ^g eleventh hour, he found others standing without work, and saith to them, Why stand ye here all the day doing nothing? They say unto him, because no one hath hired us. He saith unto them, Go ye also into the vineyard, and whatever is reasonable ye shall receive. Now when evening was come, the owner of the vineyard saith to his steward, Call the work-men and pay them their hire, beginning from the last even to the first. And when those came who *were hired* about the eleventh hour, they received every one a penny: but when the first came, they thought that they should receive more; and they also received every one a penny. And after they had received *it* they murmured against the master of the house, saying, These last have worked but one hour, and thou hast made them equal to us, who have borne the burthen and heat of the day. But he answered, and said to one of them, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take *what* is thine, and be gone: it is my pleasure to give to this last ^{*} as *I do* to thee; and may I not do what I will with my own? Is thine eye evil because I am good? Thus the last shall be first, and the first last; for there are many called, but few ^h chosen.

And as Jesus was going up to Jerusalem, He took the twelve disciples apart in the way, and said unto them, Behold we are going up to Jerusalem, and the son of man shall be delivered to the chief priests and scribes, and they shall condemn Him to death, and deliver Him up to the gentiles, to ⁱ insult, and to scourge, and to crucify Him. ^k But on the third day He shall rise again.

Then the mother of Zebedee's sons came to Him, together with her *two* sons, ^l falling down before Him, and ^m presenting a petition to Him. And He said unto her, What dost thou desire? She saith unto Him, Grant that these my two sons may sit, one on thy right hand, and ⁿ the other on the left in thy kingdom. But Jesus answered and said, Ye know not what ye ask: are ye able to drink of the cup which I am going to drink of, and to be baptized with the baptism that I am baptized with? They ^o replied, We are able. And He

^g i. e. an hour before sun-set.

^{*} even.

^h Or, approved.

ⁱ Or, mock.

^k Or. And.

^l Gr. worshiping.

^m Gr. petition-

ing something of him.

ⁿ Gr. one.

^o Gr. say to Him.

faith unto them, Ye shall indeed drink of my cup, and shall be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left is not mine to give, but *to those* for whom it is prepared by my Father.

24 And when the *other* ten heard *it*, they were provoked
25 at the two brethren: but Jesus called them to *Him* and
said, Ye know that the princes of the gentiles lord it
26 over them, and their great *men* exercise authority upon
them: * it shall not be so among you; but whosoever
27 would be great among you, let him be your minister,
28 and whoever would be chief among you, let him be your
servant: as the Son of man came not to be ministered
unto, but to minister and to give his life a ransom for
many.

29 And as they were going from Jericho, a great mul-
30 titude followed Him: and behold, two blind men sit-
ting by the way-side, when they heard that Jesus was pass-
ing by, cried out, saying, Have mercy on us, O Lord,
31 *thou* son of David. And the ^p people rebuked them,
that they might hold their peace: but they cried out
the more, saying, Have mercy on us, O Lord, *thou* son
32 of David. And Jesus stopt and called them, and said,
33 What do ye desire me to do for you? They ^q answered
34 Him, Lord, that our eyes may be opened. And Jesus
had compassion on them, and touched their eyes; and
straightway their eyes received sight, and they followed
Him.

XXI.

And when they drew nigh to Jerusalem and were
come to Bethphage at the mount of Olives, † Jesus
2 sent two of his disciples, saying unto them, Go into
the village over-against you, and ye will find directly
an ass tied and a colt with her: loose *them* and bring
3 them to me: and if any *one* say any *thing* to you, tell
him ‡ the Lord hath need of them, and he will imme-
4 diately send them. Now all this was done, that it
might be fulfilled which was spoken by the prophet say-
5 ing, Tell ye the daughter of Sion, behold, thy king
cometh unto thee, meek, and sitting upon an ass, ^r even
6 a colt the sole of an ass. And the disciples went, and
7 did as Jesus ordered them, and brought the ass and the
colt, and threw their clothes over them, and set *Him*

* *but.* p Gr. multitude. q Gr. say to. † *then.* ‡ *that.*
r Mark xi. 7. Luke xix. 30, 35.

upon them. And ^s great numbers spread their garments 8
in the way, and others cut *off* boughs from the trees,
and strewed them in the way: and the multitudes, that 9
went before and that followed, cried saying, Hosanna
to the Son of David: blessed *be* He that cometh in the
name of the Lord; Hosanna in the highest. And when 10
He came into Jerusalem, all the city was in a commo-
tion, saying, Who is this? And the ^t people answered, 11
This is Jesus the prophet, from Nazareth ^u in Galilee.

And Jesus went into the temple of God, and drove 12
out all that were selling and buying in *the court of* the
temple, and threw down the tables of the money-
changers, and the seats of them that sold doves: and 13
said to them, It is written, "My house shall be called
the house of prayer," but ye have made it a den of
thieves. And there came to Him in the temple *both* 14
blind and lame, and He healed them: but when the 15
chief priests and scribes saw the wonders that He
wrought, and the children crying out in the temple,
* Hosanna to the Son of David, they were vexed to the
heart, and said to Him, Dost thou hear what these say? 16
And Jesus saith unto them, Yes, have ye never read, †
Out of the mouth of babes and sucklings thou hast
x procured praise? And He left them and went out of 17
the city to Bethany and lodged there.

Now in the morning as He was returning to the city, 18
He was hungry; and seeing a fig-tree ^y by the way, He 19
went *up* to it, and finding nothing upon it but leaves ‡,
He saith to it, Let no fruit ever hereafter grow out of
thee: and the fig-tree withered immediately. And the 20
disciples seeing *it* were amazed and said, How suddenly
is the fig-tree withered! but Jesus answering said unto 21
them, Verily I tell you, if ye have faith and doubt not,
ye shall not only *be able to* do this ^z to a fig-tree, but
also if ye shall say to this mountain, "Be thou removed
and cast into the sea," it shall be done. And all *things* 22
whatsoever ye ask in prayer, believing, ye shall receive.

And when He was come into the temple, the chief 23
priests and the elders of the people came to Him as He
was teaching, and said, By what authority dost thou
these *things*, and who gave thee this authority? but 24

^s Gr. much multitude.

^t Gr. the multitudes said.

^u Gr. of.

^{*} and saying

[†] that.

^x Gr. perfected.

^y Or, in the

road.

[‡] only.

^z Gr. of the fig-tree,

Jesus answered * them, I also will ask you one ^a question, which if ye tell me, I will likewise tell you by what authority I do these *things*. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves saying, If we say, from heaven, He will ^b reply, Why then did ye not believe him? But if we say, of men, we fear the people, for *they* all esteem John as a prophet. And *therefore* in answer to Jesus, they said, We do not know: and He said unto them, Neither do I tell you, by what authority I do these *things*.

28 But what think ye *of this*? *There was* a man had two sons; and he came to the first and said, Son, go, work to day in my vineyard: and he answered † I will not; but afterwards repenting, he went. And coming to the second, he spake in like manner: and he answered ‡, 31 ^c Yes, Sir; and went not. *Now* which of the two did the will of *his* father? They say unto Him, The first. Jesus ^d replied, Verily I say unto you, that publicans and prostitutes enter into the kingdom of God before you: for John came unto you in the way of righteousness, and ye did not believe him; but publicans and harlots believed him; and though ye saw *that*, ye did not repent afterwards, to believe him.

33 Hear another parable, *There was* a certain man, a master of a family, that planted a vineyard, and made a ^e fence about it, and ^f put a wine-press in it, and built a tower, and let it out to husbandmen, and travelled abroad. And when the fruit-season drew near, he sent his servants to the husbandmen, to receive the fruits of it: and the husbandmen took his servants and beat one, and killed another, and stoned another. 36 *And* he sent again other servants more than the first: 37 and they did the like to them. || At last he sent unto them his Son, saying, They will reverence my 38 Son. But when the husbandmen saw the Son, they said among themselves, This is the heir, come, let us kill him, and seize on his inheritance: so they took 39 him and cast him out of the vineyard and slew him. 40 When therefore the ^g lord of the vineyard cometh, 41 what will he do to those husbandmen? They ^h answer,

* and said to. a Gr. word. b Gr. say to us, † and said.
 ‡ and said. c Gr. I, Sir. d Gr. faith to them. e Or, hedge.
 § Gr. digged. || But, g Or, owner, h Gr. say to Him.

He will miserably destroy those wicked men, and will
 let out the vineyard to other husbandmen, who will ren-
 der him the fruits in their seasons. *Then* saith Jesus to 42
 them, Did ye never read in the scriptures, "The stone
 which the builders refused, * is ¹ made the head of the
 corner: this is the Lord's doing, and it is marvellous in
 our eyes?" Therefore I tell you, that the kingdom of 43
 God shall be taken from you, and given to a nation, ^k that
 will bring forth the fruits thereof. And he that ^l stum- 44
 bleth at this stone shall be bruised, but on whomsoever
 it falls, it will crush him to pieces. And when the 45
 chief priests and pharisees heard his parables, they per-
 ceived that He spake of them: and ^m would have seized 46
 Him, but that they were afraid of the ⁿ people; because
 they took Him for a prophet.

XXII.

And Jesus ^o resuming his discourse spake unto them
 again in parables, saying, The kingdom of heaven is 2
 like a ^p certain king, who made a wedding-feast for his
 son; and sent ^q his servants to call those that were in- 3
 vited to the wedding: and they would not come.
^r Then he sent ^s other servants, saying, Tell them that 4
 are invited, ^t I have prepared my dinner, my oxen and
 my fatlings are killed, and all *things* are ready; come to
 the wedding. But they ^u slighted him, and went away, 5
 one to his field and another to his merchandize: and 6
^v others seized his servants, and shamefully abused them,
 and slew them. And when the king heard of it, he was 7
 highly provoked, and sent his ^w troops, and destroyed
 those murderers, and burnt their city. Then saith he 8
 to his servants, The ^x feast is ready, but they that were
 invited were not worthy of it: go therefore into the 9
^y public streets, and as many as ye ^z meet with invite
 to the wedding. And those servants went out into the 10
high-ways, and brought ¹ in all ² || they met with, both
 bad and good: and the wedding was filled with guests.
 But when the king came in to look at the guests, he 11
 saw there a man that had not put on a wedding-garment,

* *this.* i Or, placed at: k Gr. bringing. l Gr. falleth upon.
 m Gr. seeking to seize Him they were afraid. n Gr. multitudes.
 o Gr. answering. p Gr. a man, a king. q [†] forth.
 q Gr. Again. r Or, neglected.
 s Gr. the rest. t Or, armies. u Gr. wedding.
 x Gr. passages of the ways. y Gr. find. z Gr. together.
 1 as many as,

12 and saith to him, Friend, how camest thou in ^a here without a wedding-garment? and he was struck speechless.
 13 Then said the king to his ^b attendants, Bind him hand and foot, and take him up, and throw him out into the ^{*} darkness; there shall be weeping and gnashing of the teeth: for there are many called, but few ^c approved.

15 Then the pharisees went and consulted how they might insnare Him in *his* discourse. And they send to Him their disciples *along* with the Herodians, saying, Master, we know that thou art ^d a man of truth, and teachest the way of God in truth, neither carest for any man; for thou regardest not the person of men:
 17 Tell us therefore what thou thinkest, Is it lawful to give tribute to Cesar, or not? But Jesus knew their malice, and said, Why do ye tempt me, ye hypocrites?
 19 Shew me the tribute-money. And they brought Him
 20 a ^e Roman Penny. And He saith unto them, Whose image and inscription *is* this? They ^f answered, Cesar's.
 21 Then saith He unto them, Render therefore to Cesar the things that are Cesar's; and to God the things that are God's. And when they heard *this*, they marvelled, and left Him and went away.

23 On the ^g same day came the sadducees to Him, who say there is no resurrection, and asked Him, saying, Master, Moses said, If any *man* die, having no children, his brother shall marry his wife and raise up seed unto his brother. Now there were with us seven brothers, and the first married and died, and having no issue left his wife to his brother; likewise the second also, and the third, even to seven; and last of all the woman died also; therefore in the resurrection whose wife shall she be of the seven? for they all had her. But Jesus answered [†] them, Ye are mistaken, not knowing the scriptures nor the power of God; for in the resurrection they neither marry nor are given in marriage; but are as the angels of God in heaven. But concerning the resurrection of the dead, have ye not read what is spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

^a Or, thus, not having.

^b Or, servants.

^{*} outer.

^c Gr. chosen.

^d Gr. true.

^e Gr. a denary, or denier, in

value near nine-pence.

^f Gr. say to him,

^g Gr. that day.

[†] and said unto.

S. M A T T H E W. Ch. XXII.

God is not the God of the dead, but of the living.
And when the ^h people heard this, they were astonished 33
at his doctrine.

But when the pharisees heard that He had silenced 34
the sadducees, they gathered together ⁱ again, and one 35
of them, an interpreter of the law, propounded a ques-
tion, ^k to try Him, and said, Master, which is the 36
^l greatest commandment in the law? And Jesus said 37
unto him, Thou shalt love the Lord thy God with ^m all
thy heart, and with all thy soul, and with all thy mind :
this is the first and ⁿ great command. And the second 38
is like it, Thou shalt love thy neighbour as thyself. 39
On ^o these two precepts depend all the law and the 40
prophets.

Now while the pharisees were *thus* gathered together, 41
Jesus asked them, saying, What think ye of the ^p Mes- 42
siah? whose son is He? They say unto Him, David's.
He saith unto them, How then does David by ^q inspir- 43
ation call Him Lord, saying, The Lord said unto my 44
Lord, " Sit thou on my right hand, till I make thine
enemies thy footstool?" therefore if David call Him 45
Lord, how is He his son? And no one was able to answer 46
Him a word, nor did any dare, from that day, to ask
Him any more *such questions*.

XXIII.

Then spake Jesus to the ^r people and to his disciples,
saying, The scribes and pharisees sit in the seat of 2
Moses: observe therefore and do all *things* whatsoever 3
they tell you to observe; but do not ye according to
their works, for they say and do not: for they bind 4
grievous and ^s intolerable burthens, and ^t impose them
upon men; but they *themselves* will not ^u put a finger
to them: but they do all their works to be seen by men; 5
they make their phylacteries broad, and enlarge the
fringes of their garments, and love the uppermost places 6
at feasts, and the chief seats in the synagogues, and 7
salutations in public assemblies, and to be called by
men Rabbi, Rabbi. But be not ye called Rabbi; for 8
one is your instructor *even* Christ, and ye are all brethren.

^h Gr. the multitudes. ⁱ Or, to the same place. ^k Gr. trying
Him, and saying. ^l Gr. great. See ver. 38. ^m Gr. thy
whole heart, &c. ⁿ Al. greatest. ^o Ch. vii. 12. ^p Gr. the
Christ. ^q Gr. by the Spirit. Mark xii. 36. ^r Gr. multitudes.
^s Gr. hard to be borne. ^t Gr. lay them on mens shoulders.
^u Gr. move them with their finger.

Neither

- 9 Neither call *any man* upon earth * Father ; for one is
 10 your Father, *who is* in heaven : neither be ye called
 11 ^x masters ; for one is your ^x master, even Christ. But
 12 ^y let him that is greatest among you be your ^z minister :
 12 and whosoever will exalt himself shall be abased, and
 whosoever will humble himself shall be exalted.
- 13 But wo unto you scribes and pharisees, hypocrites,
^a who shut up the kingdom of heaven against men : for
 ye neither go in yourselves, nor suffer those that are
 14 entering to go in. Wo unto you scribes and pharisees,
 hypocrites ; for ye devour widows houses, and for a
^b cover make long prayers : therefore ye shall receive
 15 the heavier judgement. Wo unto you scribes and pha-
 risees, hypocrites : for ye compass sea and land to make
^c a profelyte, and when he is gained, ye make him [†]
 16 more the child of hell than yourselves. Wo unto you,
 ye blind guides, who say, If any *one* swear by the temple,
 17 it is nothing ; but if any *man* swear by the gold of the
 temple, ^e the oath is binding. Foolish and blind creatures !
 for which is greater, the gold, or the temple that sanc-
 18 tifieth the gold ? And, If any *one* swear by the altar, it
 is nothing ; but if any *one* swear by the gift upon it,
 19 he is bound. O foolish and blind ! for which is greater,
 20 the gift, or the altar which sanctifieth the gift ? He
 then, that sweareth by the altar, sweareth by it and by
 21 all *things* upon it : and he, that sweareth by the temple,
 22 sweareth by it, and by Him that dwelleth in it : and he,
 that sweareth by heaven, sweareth by the throne of
 23 God, and by Him that sitteth upon it. Wo unto you
 scribes and pharisees, hypocrites, ^f who tithe *even your*
 mint, and anise, and cummin, ^g but neglect the
 weightier matters of the law, judgement, mercy, and
^h fidelity : these ye ought *undoubtedly* to practise, and
 24 not to omit the ⁱ others. Blind guides, who strain out
 a gnat, and swallow a camel !
- 25 Wo unto you scribes and pharisees, hypocrites ; for
 ye clean the outside of the cup and of the dish, but
 26 within they are full of rapine and intemperance : thou
 blind pharisee, cleanse first the inside of the cup and of
 the dish, that the outside of them may be also clean.

* *your.* x Gr. instruct-ors, -or. y Gr. the greater of you shall be.
 z Or, servant. a Gr. because ye shut. b Gr. pretence,
 or, shew of religion. c Gr. one. † *two-fold, or twice*
as much. e Gr. he is a debtor, or, bound by it. f Gr. for ye.
 g Gr. and. h Tit. ii. 10. i Gr. those.

Wo unto you scribes and pharisees, hypocrites; who
are like ^k whited sepulchres, which indeed appear beau-
tiful without, but within are full of the bones of the
dead, and all *manner* of filthiness; so do ye likewise out-
wardly appear to men *to be* righteous, but within are
full of hypocrisy and iniquity.

Wo unto you scribes and pharisees, hypocrites; who
build the tombs of the prophets, and adorn the monu-
ments of the just, and say, If we had been in the days
of our fathers, we would not have been ^l concerned
with them in *shedding* the blood of the prophets: so that
ye are witnesses ^m yourselves, that ye are the ⁿ children
of those who killed the prophets: fill up then the mea-
sure of your fathers, ye serpents, ye brood of vipers:
how can ye escape the damnation of hell? ^o For behold
I send unto you prophets, and wise men, and scribes;
and *some* of them ye will kill and crucify, and *some* of
them ye will scourge in your synagogues, and persecute
them from city to city: that upon you may come all the
righteous blood shed upon the earth, from the blood of
righteous Abel, to the blood of Zacharias the son of
Barachias, whom ye slew between the temple and the
altar. Verily I tell you, all these *things* shall come upon
this generation.

O Jerusalem, Jerusalem, thou that killest the pro-
phets, and stonest them that are sent unto thee, how
often would I have gathered thy children together, even
as a hen gathereth her chickens under *her* wings, and
ye would not! Behold your house ^p shall be left you
desolate: for I tell you, ye shall not see me after this,
till ye shall say, Blessed is He that cometh in the name
of the Lord.

XXIV.

And as Jesus went out, and was departing from the
temple, his disciples came ^q to observe to Him the *mag-
nificent* buildings ^r. But Jesus said unto them, Do ye ^s
see all these *things*? Verily I tell you, there shall not be
left here ^t one stone upon another, that shall not be
demolished.

^k Or, plastered.

^l against, as in James v. 3.

^m Or, is left.

ⁿ temple.

^o not.

^p Gr. partners, or, accomplices.

^q Gr. sons.

^r Gr. came to Him to shew Him.

^s Gr. a stone upon a stone.

^t to, or,

^u Or, Therefore.

^v of the

- 3 And when He was ^r got to the mount of olives, the disciples came to Him in private and said, Tell us when these *things* shall be, and what *shall be* the sign of thy coming, and of the end of ^s the world. And Jesus answered ^{*} them, See that no one deceive you: for many shall come in my name saying, I am the Christ, and shall deceive many. And ye shall hear of wars and rumors of wars, but [†] be not troubled; for all these must *indeed* come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in several places: [‡] all which are but the beginning of sorrows. Then shall they [¶] afflict you, and kill you; and ye shall be hated by all nations for my name: and then will many take offense, and betray one another, and hate one another: and many false prophets will rise up and deceive many: and because iniquity shall abound, the love of many will grow cold. But he that endures to the end, [‡] shall be saved: and this gospel of the kingdom ^x of heaven shall be preached in all the world, for a testimony to all the nations; and then shall the end come.
- 15 When therefore ye shall see the ^y desolating abomination, spoken of by Daniel the prophet, standing ^z at the holy place, (let him, that readeth, ^a attend) then let those in Judea flee to the mountains: let not him that is at the top of the house come down ^b into it, to take any thing out of his house; nor let him *that is in* the field return back to take his clothes. But wo to them that are with child, and to them that give suck, in those days. § Pray that your flight be not in the winter, nor on the sabbath: for there shall be then great affliction, such as has not been from the beginning of the world unto this time, no, nor ever shall be. And unless those days be shortened, no ^c one would be saved; but for the sake of the elect those days shall be shortened. Then if any shall say to you, Behold here is the ^d Messiah, or there; believe *it* not: for there shall rise up false Christs, and false prophets, ^e who

^r Gr. sat upon.

^s Gr. the age.

^{*} and said unto.

[†] see that ye.

^t Gr. but all these.

^u Gr. deliver you.

to affliction.

[‡] be.

^x Chap. iii. 2.

^y Gr. abomination.

of desolation, i. e. the Roman standards.

^z Gr. in.

^a Or, consider.

^b Mark xiii. 15.

§ But.

^c Gr. no flesh.

^d Gr. the Christ.

^e Gr. and shall give.

shall shew great signs and prodigies, so as to deceive, 25
 if possible, even the elect. Lo, I have told you before- 26
 hand: *and* therefore if they say to you, Behold, he is in
 the desert, go not out: behold; *he is* the secret cham-
 bers, believe *them* not: for as the lightning cometh from 27
 the east, and ^f flashes in *an instant* even to the west, so
 shall * be the coming of the Son of man. For where- 28
 soever the carcase is, there will the eagles be gathered
 together.

And immediately after the affliction of those days, 29
 the sun shall be darkened, and the moon shall not give
 it's light, and the stars shall fall from heaven, and the
 powers of the heavens shall be shaken: and then shall 30
 appear the sign of the Son of man in heaven, and then
 shall all the tribes of the land mourn, and they shall see
 the Son of man coming *as* on the clouds of heaven with
 power and great glory: and He will send forth his 31
 messengers with a trumpet of a ^g loud voice, and they
 shall gather his elect from the four winds, from one end
 of heaven to the other. Now learn a parable from the 32
 fig-tree: when it's branch is [†] tender and bringeth
 forth leaves, ye know that summer is nigh; so ye also, 33
 when ye shall see all these *things*, know that ^h it is near
even at the doors. Verily I tell you, this generation 34
 shall not pass away, till all these be *fulfilled*. Heaven 35
 and earth shall pass away, but my words shall not pass
 away.

But of THAT day and hour knoweth no one, not 36
 even the angels of heaven, but my Father only: ⁱ for as 37
 the days of Noah *were*, so shall be also the coming of
 the Son of man; for as in the days before the flood 38
 they were eating and drinking, marrying and giving in
 marriage, till the day that Noah entered into the ark,
 and knew not *of it* till the deluge came and took *them* 39
 all away; so shall be also the coming of the Son of
 man. Then there shall be two in the field, the one 40
 shall be taken and the ^k other left: and two *women* 41
 grinding at the mill, one taken and one left.

Watch therefore, for ye know not at what ^l hour 42
 your Lord cometh: but this ye know, that if the master 43
 of the house had known at what ^m hour the thief
ⁿ would come, he would have watched, and would not

^f Gr. appears. * *also*.
^h Or, he. i Or, but.
^m Gr. watch. See Luke xii, 39.

^g Gr. great. † *now*.
^k Gr. one. l Or, time.
ⁿ Gr. cometh.

44 have suffered his house to be broke open: therefore
be ye also ready; for the Son of man cometh at a time
that ye think not of.

45 Who then is the faithful and prudent servant, whom his
° lord hath set over his family to give them food in *due*
46 season? blessed *is* that servant, whom his lord when he
47 cometh shall find so employed: verily I tell you, that
48 he will set him over ^p his whole estate. But if that
servant *be* wicked *and* say in his heart, my ^q master de-
49 layeth his coming, and begin to beat his fellow-servants,
50 and to ^r revel with drunkards: the lord of that servant
will come in a day when he doth not expect him, and
51 in an hour which he knows not, and will cut him
afunder, and appoint him his portion with hypo-
crites: *where* there will be weeping and gnashing of
teeth.

XXV. Then will the kingdom of heaven be like ten virgins,
who took their lamps and went out to meet the bride-
groom: and five of them were wise, and five *were*
2 foolish. The foolish *ones* took their lamps, and took
3 no oil with them: but the wise took oil in their vessels
4 ° as well as in their lamps. Now while the bridegroom
5 stayed, they were all drowsy and fell asleep: and in the
6 middle of the night there was a cry, * The bridegroom
7 is coming, go out to meet him. Then all ^t the virgins
8 rose up and trimmed their lamps: and the foolish *ones*
9 said to the wise, Give us of your oil, for our lamps are
going out: but the wise answered *them*, saying, Least
there should not be enough for us and you, go rather
10 to them that sell *it*, and buy for yourselves. And while
they went to buy, the bridegroom came, and they that
were ready went in with him to the wedding-feast, and
11 *then* the door was shut. † Afterwards came also the
12 other virgins, saying, Lord, Lord, open to us: but he
answered *them* †, Verily I declare unto you, I do not
13 know you. Watch therefore, for ye know not the
day, nor the ^x season in which the Son of man
cometh.

14 For ^y as a man, *who was* going to travel abroad,
called his servants, and delivered to them his ^z stock:

o Or, master.
r Gr. eat and drink.
t Gr. those.
hour, *or*, time.

p Gr. all his substance.
s Gr. with their lamps.
† And, *or*, But.
y See ver. 31.

q Or, lord.
* Behold.
x Or,

‡ and said.
z Or, substance.

and to one he gave five talents, to another two, and to another one; to each according to his ^a ability: and ^a then he took his journey. Now he that had received the five talents, went and traded with them, and ^b gained other five talents: and likewise he that had the two, he also gained ^c two more: but he who had received the one, went and digged in the earth, and hid his ^d master's money: and after ^e some time the ^f lord of those servants cometh and settleth *his* account with them. And he who had received the five talents came and brought to *him* five talents more, saying, ^g Sir, thou deliveredst to me five talents, behold I have gained other five talents ^h to them: and his lord said to him, Well *done*, my good and ⁱ trusty servant, thou hast been faithful in a few *things*, I will set thee over many, enter into thy ^k master's joy. And he also who had received the two talents came to *him* and said, ^l Lord, thou deliveredst to me two talents, behold I have gained two other talents ^m with them: his lord said to him, Well *done*, good and ⁿ faithful servant, thou hast been faithful in a few *things*, I will set thee over many, enter into the joy of thy ^o lord. And he also who received the one talent came to *him* and said, Sir, I knew thee that thou art a hard man, reaping where thou sowedst not, and gathering ^p where thou hast not strewed; and I was afraid, and went and hid thy talent in the ground; behold, ^q there is thine *own*: but his lord answered and said to him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather ^r where I have not strewed; thou oughtest then to have put my money to the bankers, and when I came I should have received my own with interest. Take ye therefore the talent from him, and give *it* to him that hath the ten talents; (for to every one that hath shall be given, and he shall abound; but from him that hath not, even what he hath, *or seemeth to have* ^r, shall be taken away [†] :) and cast out the unprofitable servant into the outer darkness, *where* there shall be weeping and gnashing of teeth.

^a *own*. ^a *Gr. immediately.* ^b *Or, produced.* ^c *Or, other*
two. ^d *Or, lord's.* ^e *Gr. much.* ^f *Or, master.*
^g *Gr. lord.* ^h *Or, with.* ⁱ *Or, faithful.* ^k *Or, lord's.*
^l *Or, Sir,* ^m *Or, to.* ⁿ *Or, trusty.* ^o *Or, master.*
^p *Gr. whence,* ^q *Gr. thou hast.* ^r *See Luke viii. 18.*
[†] *from him.*

Ch. XXV. S. M A T T H E W.

31 * So when the Son of man shall come in his glory,
 32 and all the holy angels with Him, then shall He sit
 upon ^t his glorious throne: and all nations shall be
 assembled before Him; and He shall separate them one
 from another, as a shepherd divides the sheep from the
 33 goats: and He shall set the sheep on his right hand,
 34 but the goats on *his* left. Then will the king say to
 them on his right hand, Come, ye blessed of my Father,
 inherit the kingdom prepared for you from the founda-
 35 tion of the world: for I was ^u famishing, and ye gave
 me ^x food; I was thirsty, and ye gave me drink; I was
 36 a stranger, and ye ^y took me in; *I was* naked, and ye
 clothed me; I was sick, and ye ^z took care of me; I
 37 was in prison, and ye ^a visited me. Then will the
 righteous answer Him, saying, Lord, when did we see
 thee ^b hungry, and fed *thee*? or thirsty, and gave thee
 38 drink? and when did we see thee a stranger, and took
 39 thee in? or naked, and clothed thee? and when did
 we see thee sick, or in prison, and ^a visited thee?
 40 And the king replying will say unto them, Verily I
 declare unto you, inasmuch as ye did it to one of the
 41 least of these my brethren, ye did it to me. Then will
 He say also to those on the left hand, Depart from me,
 ye cursed, into everlasting fire, prepared for the devil
 42 and his ^c angels: for I was famishing, and ye gave me
 nothing to eat; I was a-thirst, and ye gave me no
 43 drink; I was a stranger, and ye took me not in; naked,
 and ye clothed me not; sick, and in prison, and ye
 44 ^d took no care of me. Then will they also answer
 Him, saying, Lord, when saw we thee famishing, or
 a-thirst, or a stranger, or naked, or sick, or in prison,
 45 and did not ^e relieve thee? Then will He reply to
 them, saying, Verily I tell you, inasmuch as ye did *it*
 not to one of the least of these, ye did *it* not to me.
 46 And these shall go away into everlasting punishment:
 but the righteous into life everlasting.

XXVI.

And * when Jesus had finished [†] these discourses, He
 2 said to his disciples, Ye know that after two days the

^s Gr. And, or, But. See ver. 14. ^t Gr. the throne of his glory.
^u Or, hungry. ^x Gr. to eat. ^y Gr. gathered me.
^z Gr. looked after me, or, upon me. ^a Gr. came to me.
^b Or, famishing. ^c Or, emissaries, or missionaries. ^d Gr. looked
 not upon me. ^e Gr. attend, serve, or, wait upon. * *it came*
to pass. [†] *all.*

passover is *to be kept*,—and the Son of man ^f is betrayed to be crucified.

Now the chief priests, and the scribes, and the elders of the people were then assembled together into the palace of the high priest, ^g whose name was Caiaphas: and were consulting how they might take Jesus by ^h treachery and put Him to death. But they said, Not on the feast-day, least there should be a tumult among the people.

And when Jesus was at ⁱ Bethany, in the house of Simon the leper, there came to Him a woman ^k with an alabaster-box of very precious ointment, and poured it on his head as He was at table: but when his disciples saw it, they were ^l some of them provoked at it, and said, Wherefore is this waste? for this ointment might have been sold for a great deal of money, and given to the poor. But Jesus, knowing *what passed*, said to them, Why do ye give the woman uneasiness? for she has ^m done a good office ^{*} to me: (seeing ye have the poor always with you, but me ye have not always:) for *in* pouring this ointment on my body, she has ⁿ embalmed me for my burial. Verily I tell you, wherever this gospel is preached, in the whole world, what she hath done shall also be spoken of for a memorial of her.

^o About this time went one of the twelve, called Judas Iscariot, to the chief priests, and said, What will ye give me, and I will deliver Him to you? and they ^p promised him thirty pieces of silver: and from that time he sought opportunity to betray Him.

Now upon the first *day of the feast* of unleavened bread, came the disciples to Jesus, saying [†], where wouldst thou have us make preparation for thee to eat the passover? And He said, Go into the city, to such a man, and tell him, The ^q master saith, my time is near, I will keep the passover at thy house with my disciples: and the disciples did as Jesus ordered them, and prepared the passover.

And when the evening was come, He sat down with the twelve: and as they were eating, He said, Verily

^f Or, will be.

ⁱ John xii. 1, 3.

John xii. 4, 5.

ⁿ Gr. done it as if to embalm me.

or, offered.

^g Gr. called,

^k Gr. having.

^m Gr. worked a good work.

[†] to Him.

^h Or, subtilty.

^l Mark xiv. 4. and

^{*} as.

^o Gr. Then.

^p Gr. set,

^q Gr. teacher.

22 I tell you, that one of you will betray me. And they
 23 were exceedingly grieved, and ^r said to Him, every one
 of them, Lord, is it I? and He answered ^{*}, he that
 24 dippeth his hand with me in the dish, *even* he will be-
 tray me. The Son of man is going indeed as it is
 written concerning Him: but wo to that man by whom
 the Son of man is betrayed; it had been good for him,
 25 if that man had ^s never been born. And Judas, who
 betrayed Him, answered and said, Master, is it I? *and*
 He said unto him, *It is* [†].

26 Now as they were ^t at table, Jesus took bread, and
 blessed *it*, and brake *it*, and gave *it* to the disciples,
 27 and said, Take, eat; this ^u is my body: and He took
 the cup, and gave thanks, and gave *it* to them, saying,
 28 Drink ye all of it: for this ^u is my blood, *the blood* of
 the new ^x covenant, which is *to be* shed for many for
 29 the remission of sins: but I tell you, that from hence-
 forth I shall not drink of the fruit of the vine, until
 that day when I drink it new with you in the kingdom
 30 of my Father. And when they had sung an hymn,
 they went out to the mount of Olives.

31 Then saith Jesus unto them, Ye will all take offence
^y at me this night; for it is written, “I will smite the
 shepherd, ^z and the sheep of the flock shall be scatter-
 32 ed:” but after I am risen *again*, I will go before you
 into Galilee.

33 But Peter answered and said to Him, though they
 should all be offended in thee, *yet* will I never be of-
 34 fended. Jesus said unto him, Verily I tell thee that
 this night, before the ^a cock crow, thou wilt deny me
 35 thrice. Peter ^b replied, though I should die with thee,
yet will I not deny thee. And *so* likewise said all the
 disciples.

36 Then ^{*} went Jesus with them to a place called
 Gethsemane, and saith to the disciples, Sit here, while
 37 I go there and pray: and having taken with Him Peter
 and the two sons of Zebedee, He began to be sorrowful
 38 and much distressed; ^d and saith unto them, My soul is
 exceeding sorrowful even unto death, stay here and

^r Gr. began to say. ^{*} and said. ^s Gr. not. [†] as
 thou hast said. ^t Gr. eating. ^u i. e. represents, or, signifies.
 See Gen. xvii. 10, 11. Gal. iv. 24, 26. and 1 Cor. x. 4. ^x Or,
 testament. ^y Gr. in me, or, on my account. ^z Zech. xiii. 7.
^a Or, cock-crowing, as the third watch of the night is called.
^b Gr. said to Him, ^c Gr. cometh, ^d Gr. then.

watch with me. And going a little farther, He 39
 * prostrated himself, and prayed, saying, O my Father,
 if it be possible, let this cup pass from me; nevertheless,
 not as I will, but as thou wilt. And coming to the 40
 disciples, he findeth them asleep, and saith to Peter,
 what! could ye not watch with me one hour? Watch 41
 and pray that ye enter not into temptation: the spirit
 indeed is willing, but the flesh is weak. And going 42
 away again, the second time He prayed, saying, O my
 Father, if this cup may not pass from me, unless I
 drink it, thy will be done. And He came and found 43
 them asleep again, for their eyes were heavy. And He 44
 left them, and went away again, and prayed the third
 time, * to the same effect. Then He cometh to his 45
 disciples and saith ||, ^h Are ye sleeping still and taking
 your rest? behold, the hour is come, and the Son of
 man is betrayed into the hands of sinners. Rise, let us 46
 go, see ^l the traitor is at hand.

And while He was yet speaking, behold, Judas one 47
 of the twelve came, and with him a great ^k number,
 with swords and staves, from the chief priests and elders
 of the people: (now he that betrayed Him, had given 48
 them a signal, saying, *The man whom I shall kiss is He,*
 lay hold of Him :) and going directly up to Jesus, he 49
 said, Hail master, and kissed Him. And Jesus said to 50
 him, Friend, wherefore art thou come? then they came
 up and laid hands on Jesus, and apprehended Him.
 And † one of them *that were* with Jesus, stretched 51
 out his hand, and drew his sword, and striking at the
 high priest's servant took off his ear. Then said Jesus 52
 to him, Put up thy sword into it's place; for ‡ they that
 take the sword shall perish by the sword: dost thou 53
 think that I cannot now apply to my Father, and He
 will send ^l me more than twelve legions of angels? but 54
 how then should the scriptures be fulfilled, *which say*
 that thus it must be? ^m Then said Jesus to the ⁿ mul- 55
 titudes, Ye are come out as against a thief with swords
 and clubs to take me, *whereas* I sat with you day after
 day teaching in the temple, and ye did not seize me:

e Gr. fell on his face. f Or, without my drinking it.
 * *Speaking, or, saying.* g the same word. || to them. h Or, sleep
 on and take. i Gr, he that betrayeth me. k Gr. multitude.
 † behold. ‡ all. l Or, to my aid. m Gr. in that
 hour, or, at that time. n Or, company, that came to apprehend
 Him.

- 56 but all this is done, that the scriptures of the prophets might be fulfilled.
- 57 Then all the disciples deserted Him and fled. And they, that apprehended Jesus, led *Him* away to Caiaphas the high priest, where the scribes and the elders were assembled: and Peter followed Him at a distance, to the high-priest's ^o palace, and went in, and sat with the servants, ^p that he might see the issue. Now the chief priests and elders, and the whole ^q council sought false-witnesses against Jesus, that they might put Him to death: but found none. And tho' many false witnesses came ^{*}, they found none *to their purpose*. But at last came two false witnesses and said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. And the high priest stood up and said to Him, Dost thou make no answer? what do these *men* testify against thee? but Jesus ^r made no reply.
- 63 ^s Then the high priest [†] said to Him, I adjure thee by the living God, that thou tell us, if thou be the
- 64 ^t Christ, the Son of God. Jesus saith unto him, *It is as thou hast said: u* and I tell you, hereafter ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy, what need have we ^x more of witnesses? [‡] now ye have heard his blasphemy, what think ye? and they answered [§], He ^y ought to be put to death. Then did they spit in his face, and beat Him about the head; and some struck Him with rods, saying, Divine to us, *thou* Christ, who it is that smote thee.
- 69 Now Peter was sitting without in the hall, and one of the maids came to him and said, Thou also wast with Jesus of Galilee: but he denied *it* before *them* all, saying, I know not what thou sayest. And he went out into the porch; *after which* ^z another *maid* saw him, and said to them *that were* there, This man also was with Jesus ^a of Nazareth: and he denied ^b a second time, *and that* with an oath, ^c saying, *¶* I know not the man. And a little after, they that stood *by* came to

^o Gr. hall, or, court. ^p Gr. to see the end. ^q Or, sanhedrim.
^{*} to them. ^r Gr. was silent. ^s Gr. And. [†] answered and.
^t Or, Messiah. ^u Or, Moreover. ^x Or, now. [‡] behold.
[§] and said. ^y Gr. is obnoxious to. ^z Mark xiv. 68, 69.
^a Gr. the Nazarene. ^b Or, again. ^c Luke xxii. 57, 58.
[¶] that.

Peter and said, Verily thou also art *one* of them, for thy speech discovers thee: then he began to curse and to swear, saying, * I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, who had said to him, † before the cock crew, thou wilt deny me thrice. And he went out, and wept bitterly.

XXVII.

And as soon as it was morning all the chief priests and elders of the people took counsel against Jesus, how ^a to get Him executed: ^e so they bound Him and led Him away, and ^f delivered Him to Pontius Pilate the Roman governor.

Then Judas, who had betrayed Him, when he saw that He was condemned, ^g being struck with remorse, brought back the thirty pieces of silver to the chief priests and the elders, saying, I have sinned, for I have betrayed innocent blood: but they said, What *is that* to us? see thou *to that*. And he threw down the pieces of silver in the temple, and departed, and went and hanged himself. But the chief priests took up the pieces of silver, and said, It is not lawful to put them into the treasury of the temple, because it is the price of blood: ^h so they consulted together, and bought with them the potter's field for a burying-ground for strangers: and therefore that field is called the field of blood to this day. Then was fulfilled *that* which was spoken by || the prophet, saying, ⁱ And they took the thirty pieces of silver, the price of him that was estimated, on whom † the children of Israel set the price, and gave them for the potter's field, as the Lord appointed me.

And Jesus stood before the governor, and the governor asked Him, saying, Art thou the king of the Jews? And Jesus ^k answered him, *It is as thou sayest*. And when he was accused by the chief priests and elders, He answered nothing. Then saith Pilate to Him, Dost thou not hear how many *things* they witness against thee? ^l but He answered him not [§] one word: so that the governor was much astonished.

* *that*. † *that*. d Gr. to put Him to death. John xviii. 31.
e Gr. and. f Or, brought Him before. g Gr. repenting.
h Gr. but. || *Jeremiah*. i Zechariah xi. 13. † they of.
k Gr. said to him, l Gr. and, § *even to*.

- 15 Now the governor used at the feast to release a pri-
 16 soner to the ^m people, whomsoever they desired: and
 they had then a notorious ⁿ malefactor named Barabbas.
 17 Therefore when they were gathered together, Pilate
 said unto them, Whom will ye *that* I release unto you?
 18 Barabbas, or Jesus, who is called Christ? for he knew
 19 that out of envy they had delivered Him up. (And
 while he was sitting on the tribunal, his wife sent to
 him, saying, Have ^{*} nothing to do with that righteous
 man: for I have suffered much in a dream to day on
 20 his account.) But the chief priests and elders per-
 suaded the ^o common people to ask for Barabbas, and *so*
 21 to destroy Jesus. And the governor [†] said to them,
 Which of the two would you have me release to you?
 22 and they said, Barabbas. What shall I do then, saith
 Pilate [‡], with Jesus, who is called Christ? They all
 23 ^p cried out, Let Him be crucified. And the governor
 said, Why, what evil hath He done? but they cried
 out ^q the more, saying, Let Him be crucified.
 24 § Pilate seeing that he prevailed nothing, but that
 rather a tumult was made, took water and washed his
 hands before the multitude, saying, I am innocent of
 25 the blood of this ^r just man, look ye to it: and all the
 people answered and said, His blood *be* on us, and on
 26 our children. Then he released to them Barabbas:
 but he ^s ordered Jesus to be scourged, and delivered
 Him to be crucified.
 27 Then the soldiers of the governor took Jesus into the
 28 ^t hall, and gathered the whole ^u band about Him: and
 when they had stript Him, they covered Him with a
 29 scarlet robe; and having platted a crown of thorns, they
 put *it* upon his head, and a reed in his right hand; and
 they bowed the knee before Him ^{*} in derision, saying,
 30 Hail king of the Jews: and they spit upon Him, and
 31 took the reed and struck Him on the head. And after
 they had *thus* ^x abused Him, they took off the *scarlet*
 robe from Him, and put on Him his own clothes, and
 32 led Him away to be crucified. And as they were ^y going

^m Gr. multitude,

^o Gr. multitudes.

^p Gr. say unto Him.

^r Or, righteous.

hall, or, pretor's court.

insulted Him.

ⁿ Gr. prisoner called.

[†] answered and.

^p Gr. abundantly, or, vehemently.

^s Gr. scourged Jesus.

^u Or, company. Gr. cohort.

^y Gr. coming out. See Luke xxiii. 26.

^{*} thou.

[‡] unto them.

§ But.

^t Gr. the pretor's

^x Gr. and

along

S. M A T T H E W. Ch. XXVII.

along they met with a man of Cyrene, whose name was Simon ; and forced him to ^z carry the cross.

And when they were come to a place called Golgotha, ^a that is to say, the place of a skull, they gave Him vinegar to drink mingled with gall : ^b but when He had tasted it, He would not drink. And after they had fixed Him to the cross, they parted his garments, casting lots : that it might be fulfilled, which was spoken by the prophet ^c, They parted my garments among them, and upon my vesture did they cast lots. And they sat down and watched Him there : and put up over his head his accusation ^d in writing, **THIS IS THE KING OF THE JEWS.** ^e And there were two ^f thieves crucified with Him ; one on his right hand, and one on the left. 33 34 35 36 37 38

And they that passed by reviled Him, shaking their heads, and saying, Thou that destroyest the temple, and buildest it *again* in three days, save thyself : if thou art the Son of God, come down from the cross. And in like manner the chief priests also insulting Him, with the scribes and elders, said, He saved others, himself He cannot save : if He be the king of Israel, let Him come down now from the cross, and we will believe Him : He trusted in God, let Him deliver Him now, if He will *own* Him ; for He said, I am the Son of God. And ^g *one of* the thieves also, that were crucified with Him, cast the same reproach upon Him. 39 40 41 42 43 44

Now from the sixth hour ^h to the ninth ⁱ there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice, saying, " Eli, Eli, lama sabachthani," that is *to say*, My God, my God, why hast thou forsaken me ? And some of them that stood by, hearing Him, said, He calls upon Elias : and immediately one of them ran, and took a sponge, and having filled it with vinegar put it upon a reed, and offered it Him to drink ; [†] the ^j rest said, Stay, let us see whether Elias will come and save Him. But Jesus cried out again with a loud voice ; and *then* ^k gave up the ghost. 45 46 47 48 49 50

^z Or, bear up his cross.

^c Psalm xxii. 18.

^f Or, robbers.

^h hour.
his spirit,

[†] but.

^a Gr. which is called.

^d Gr. written.

^g Luke xxiii. 39.

ⁱ Or, others.

^b Gr. and.

^e Gr. Then.

^h See chap. xx. 5.

^k Gr. dismissed

And

- 51 And behold the veil of the temple was rent in two
 52 from the top to the bottom, and the earth was shaken,
 53 and the rocks were split: and the graves opened, and
 54 many bodies of ¹ departed saints arose, and coming
 out of the graves, after his resurrection, went into the
 holy city, and appeared unto many. And when the
 centurion, and they that were with him ^m guarding
 Jesus, saw the earthquake, and what ⁿ was done, they
 were fore afraid, and said, This was ^o indeed the Son
 of God.
- 55 And several women were there looking on at a
 distance, who had followed Jesus from Galilee, mi-
 56 nistering unto Him: among whom was Mary ^p Mag-
 dalene, and Mary the mother of James and Josès, and
 57 the mother of Zebedee's children. And ^q in the even-
 ing, there came a rich man of Arimathea, whose name
 was Joseph, who also himself was a disciple of Jesus,
 58 and ^r went to Pilate, and begged the body of Jesus.
 Then Pilate ordered the body to be delivered to him;
 59 and Joseph took the body and wrapped it in a clean
 60 linen cloth, and laid it in his own new tomb, which he
 had ^s cut out [†] in the rock; and when he had
 rolled a great stone to the door of the sepulchre, he went
 61 away: ^t but there was Mary Magdalene, and the other
 Mary sitting over against the sepulchre.
- 62 Now the next day [†] after the preparation, the chief
 priests and pharisees went together to Pilate, saying, Sir,
 63 we remember that this impostor, when He was [§] alive,
 64 said, After three days I will rise again: order therefore
 the sepulchre to be secured till the third day, least
 his disciples should come ^{||} and steal Him away, and
 tell the people, He is risen from the dead: and ^{so} the
 65 the last error will be worse than the first. But Pilate
 said to them, Ye have a guard ^{of your own}, go and
 66 make it as secure as ye [†] will. So they went and made
 the sepulchre safe, sealing the stone, and setting a guard
 67 to watch it.

1 Gr. of saints that slept were raised. m Or, securing.
 n Gr. were done. o Gr. truly. p Gr. the Magdalene,
 or, of Magdala; Ch. xv. 39. q Gr. evening being come.
 r Or, and. † which is.
 s Gr. know how, or can.
 † in stone: || by night.

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Now ^t after the sabbath, in the dawning towards
the first ^u day of the week, came Mary Magdalene,
and the other Mary, to look at the sepulchre : and be- 2
hold, there had been a great earthquake ; for an angel
of the Lord descending from heaven, had come and
rolled away the stone from the door, and was sitting
upon it : (and his ^x countenance was like lightning, 3
and his raiment white as snow : and the guards shook 4
for fear of him, and became like dead men :) and the 5
angel ^{*} said to the women, Be not ye afraid : for I
know that ye seek Jesus who was crucified. He is 6
not here, for He is risen, as He said. Come, see the
place where the Lord lay : and go quickly, and tell 7
his disciples that He is risen from the dead ; and be-
hold, He is going before you into Galilee ; there ye
shall see Him ; lo, I have told you. And they went || 8
immediately from the sepulchre, with fear, and great
joy, and ran to tell [†] his disciples. And as they were 9
going to tell his disciples, [‡] behold, Jesus met them
and said, ^z God save you. And they drew near and
^a embraced his feet, and worshipped Him. Then 10
saith Jesus unto them, Be not afraid, go tell my
brethren to repair into Galilee, and there they shall
see me.

Now while they were going, behold some of the 11
guard came into the city, and told the chief priests
all that had happened : and they assembled with the 12
elders, and taking counsel *together* gave the soldiers
a large *sum* of money, saying, Do you say, that his 13
disciples came by night, and stole Him *away*, while
we were asleep. And if this should ^b come to a hearing 14
before the governor, we will ^c satisfy him, and in-
demnify you. So they took the money, and did as they 15
were instructed : and this § is commonly reported
among the Jews to this day.

And the eleven disciples went into Galilee, to 16
the mountain where Jesus had appointed them. And 17

^t Gr. In the evening of, or, at the end of. ^u See Mark xvi. 2,
Luke xxiv. 1. John xx. 1. ^x Gr. appearance, or, form.
^{*} spake (Gr. answered) and. || out. [†] the news to.
[‡] and. ^z Gr. rejoice, or, hail. ^a Gr. took hold of.
^b Gr. be heard. ^c Gr. persuade him, and make you secure.
§ story.

CH. XXVIII. S. M A T T H E W.

when they saw Him, they worshipped Him : ^d but
18 some ^{and} doubted. And Jesus came and spake unto
them, saying, All power is given unto me *both* in
19 heaven and on earth. Go ye therefore and ^e instruct
all nations, baptizing them in the name of the Father,
20 and of the Son, and of the holy Ghost, *and* teaching
them to observe all *things* whatsoever I have com-
manded you : and lo, I am with you ^f always, even to
the end of the world. Amen.

^d *Some read it,* nor did they doubt.
^f *Or,* continually, *Gr.* all days.

^e *Or,* make disciples in.

T H E

THE G O S P E L A C C O R D I N G T O St. M A R K.

Ch. I.

THE beginning of the gospel of JESUS CHRIST the Son of GOD.

As it is written in the prophets, "Behold, ^a I send my messenger before thy face, who shall prepare thy way before thee:" *and again,* ^b "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight:" *accordingly* John ^c came baptizing in the wilderness, and preaching the baptism of repentance in order to the remission of sins; and all the ^d country of Judea, and those of Jerusalem, went out to him, and were all baptized by him in the river Jordan, confessing their sins. And John was clothed with camels hair, and a leathern girdle about his loins, and he ^e lived upon locusts and wild honey: and he preached, saying, There cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop and unloose. I indeed have baptized you with water, but He will baptize you with the holy Spirit.

And ^{*} in those days Jesus came from Nazareth of Galilee, and was baptized by John in Jordan: and ^f as soon as He came up from the water, he saw the heavens opened, and the Spirit like a dove descending upon Him. And there was a voice from heaven, *saying,* This is my beloved Son, in whom I am well pleased. And immediately the Spirit ^g taketh Him out into the wilderness: and He was there in the wilderness forty

^a Mal. iii. 1.
^e Gr. he did eat.
coming up.

^b Isa. xl. 3.
^{*} *it came to pass that.*
^g Gr. casteth him out.

^c Gr. was.
^d Gr. region.
^f Gr. immediately

days tempted by Satan, and * among the wild beasts :
and angels ministred unto Him.

- 14 Now after † John was cast into prison, Jesus came
into Galilee, preaching the gospel of the kingdom of
15 God, and saying, The time is fulfilled, and the king-
dom of God is at hand : repent, and believe the gospel.
16 And as He was walking by the sea of Galilee, He saw
Simon and Andrew his brother, casting a net into the
17 sea, (for they were fishermen,) and Jesus said unto
them, Come after me, and I will make you ‡ fishers of
18 men : and immediately they left their nets and fol-
19 lowed Him. And going § a little farther, He saw
James *the son* of Zebedee, and John his brother, || in
a ship, mending their nets, and immediately called them
20 *likewise* : and they left their father Zebedee in the ship
with the men he had hired, and went ^h along with
Him.
21 And they went into Capernaum : and going directly
into the synagogue on the sabbath, He taught *the peo-*
22 *ple* : and they were astonished at his doctrine ; for He
taught them as one that had authority, and not as the
23 scribes. And there was in their synagogue a man
24 ⁱ with an impure spirit, and he cried out, saying, ^k Let
us alone, what have we to do with thee, Jesus of Na-
zareth ? art thou come to destroy us ? I know thee,
25 who thou art, the holy *one* of God. And Jesus re-
buked him, saying, Be silent, and come out of him :
26 and the impure spirit ⁱ threw him into convulsions, and
27 roaring with a loud voice, came out of him. And they
were all amazed, so that they inquired of each other,
saying, What is this, what new *kind of* doctrine is
this ? for He commands with authority even the impure
28 spirits, and they obey Him. And straightway his fame
spread into all the country *round about* Galilee.
29 And as soon as they came out of the synagogue,
they went into the house of Simon and Andrew, *toge-*
30 *ther* with James and John. And Simon's wife's mother
lay sick of a fever : and they immediately told Him of
31 her : and He came to *her*, and ^m taking her by the
hand raised her up ; and immediately the fever left her,

* He was. † that. ‡ to be. § from thence.
|| they also were. h Gr. after Him. i Gr. in.
k Or, ah. • i Gr. tore, or, convulsed. m Gr. laying hold
of her hand.

and she waited upon them. And in the evening, when
the sun set, they brought to Him all that were ill,
and demoniacs: and the whole city was gathered toge-
ther at the door; and He healed many that were ill of
various diseases, and cast out many devils, and suffered
not the devils ⁿ to say that they knew Him.

And in the morning, ^o before it was light, He rose up
and went out, and retired into a solitary place, and there
prayed. And Simon, and they *that were* with him, went
in quest of Him: and when they found Him, they said
to Him, ^{*} all the people are seeking for thee. And
He saith unto them, Let us go into the neighbouring
towns, that I may preach there also; for ^p this was the
end of my coming. And He ^q went preaching in their
synagogues, ^r through all Galilee, and casting out
devils.

And there came to Him a leper, beseeching Him, and
kneeling down to Him, and saying unto Him, If thou
wilt, thou canst cleanse me: and Jesus, being moved
with compassion, stretched out *his* hand and touched him,
and saith unto Him, I will; be thou ^s healed: and as
soon as He had spoken, immediately the leprosy left him,
and he was ^t healed. And he gave him a strict charge,
and immediately ^u dismissed him, and saith unto him, See
thou tell no man ^v: but go, shew thyself to the
priest, and offer for thy purification what Moses has
commanded ^w, for a testimony to them. But when
he was gone ^x he began to publish *it* much, and to
spread abroad the report: so that ^y Jesus could no more
go openly into the city, but ^z kept out in ^z country
places: and they came to Him from all parts.

II.

And after *some* days He went again into Capernaum;
and it being heard that He was in the house, ^a great
numbers were immediately gathered together, so that
there was no more room to contain them, not even
about the door: and as he was ^b preaching the word
unto them, there came *some* to Him, bringing a paralytic
who was carried by four men: and not being able to

ⁿ Or, to speak, because. ^o Gr. when the night was far spent.
^{*} that. ^p Gr. to this end came I forth. ^q Gr. was.
See Mat. iv. 23. ^r Gr. into. ^s Gr. cleansed.
^t Gr. cast him out. ^u any thing. ^u In Lev. xiv.
[†] out. ^x Gr. He. ^y Gr. was. ^z Gr. desert.
^a Gr. many. ^b Gr. speaking.

come

So French Bible

come near to Him for the ^c croud, they uncovered the roof where He was, and when they had ^d made an opening, they let down the couch on which the paralytic was laid. And Jesus, seeing their faith, faith to him that had the palsy, Son, thy sins are forgiven thee. But there were some of the scribes sitting there, and ^e reasoning in their hearts, Why doth this *man* thus speak blasphemies? who can forgive sins but God *? And Jesus, who knew immediately in his spirit that they were thus ^e reasoning within themselves, said unto them, Why do ye dispute these *things* in your hearts? Which is easier, to say to the paralytic, Thy sins are forgiven; or to say, Rise, † take up thy couch, and walk? But that ye may know, that the Son of man hath power on earth to forgive sins, I say unto thee (saith He to the paralytic,) Arise, and take up thy couch, and go thy way to thine own house. And he instantly arose, and taking up his couch, went out before *them* all, so that *they* were all amazed, and glorified God, saying, ‡ we never saw ^f the like.

13 And He went out again towards the sea-side, and all the ^g people resorted to Him, and He taught them.

14 And as He ^h went along, He saw Levi the son of Alphæus, sitting at the receipt of ⁱ custom, and saith unto him, Follow me: and he rose up and followed Him.

15 And § as He sat at table in ^k his house, many publicans and sinners also sat down with Jesus and his disciples: for there were many, and they followed Him. And the scribes and pharisees, when they saw Him eating with publicans and sinners, said to his disciples, What *is the meaning* that He eateth || with publicans and sinners? Which Jesus hearing, saith unto them, They that are in health have no need of a physician, but they that are ill: I came not to call the righteous, but sinners ¶.

18 And as the disciples of John, and of the pharisees used to fast, they ^l came to Him, saying, Why do the disciples of John and of the pharisees fast, but thy disciples fast not? And Jesus said unto them, Can the ^m bride-

^c Gr. multitude.

^e Or, disputing.

^f Gr. saw it thus.

ⁱ Matth. ix. 9.

|| and drinketh.

^m See Matth. ix. 15.

^d Gr. digged through, or, broke through.

* only.

† and.

‡ that.

^g Gr. multitude came.

^h Or, passed by.

§ it came to pass.

^k Luke v. 29.

¶ to repentance.

^l Gr. come and say.

men fast, when the bridegroom is with them? while
the bridegroom is with them, they cannot fast: but the 20
days will come, when the bridegroom shall be taken
from them; and then shall they fast *. No man seweth 21
a ⁿ piece of new cloth on an old garment; otherwise, it's
new patch teareth from the old, and the rent is made
worse: nor does any one put new wine into old ^o ves- 22
sels; otherwise the new wine bursteth the vessels, and
the wine is spilt, and the vessels are destroyed: but new
wine should be put into new ^o vessels.

And † as He was going thro' the corn-fields on the 23
sabbath-day, his disciples began as they went along ^p to
pluck the ears of corn. And the pharisees said to Him, 24
See, why do they what is not lawful *to be done* on the
sabbath-day? And He said unto them, Have ye never 25
read what David did, ^q in his necessity, when he was
hungry, himself and those *that were* with him? how he 26
went into the house of God in the days of Abiathar,
who was afterwards the high priest, and did eat the
shew-bread, which it is not lawful *for any* to eat, but
‡ the priests, and gave also to them that were with
him! And He said *moreover* unto them, The sabbath 27
was made for man, not man for the sabbath: *and there-* 28
fore the Son of man is Lord even of the sabbath.

III.

And He went another time into a synagogue, where
there was a man that had a withered hand: and they 2
watched Him, whether He would heal him on the sab-
bath-day, that they might accuse Him. And He said 3
to the man, that had the withered hand, Rise up into
the midst: ^r then saith He to them, Is it lawful to do 4
good on the sabbath, or to do evil? to save life, or to
kill? but they ^{rr} were silent. And when He had looked 5
round upon them with indignation, being grieved at
the hardness of their hearts, He saith to the man, Stretch
out thine hand: and he stretched *it* out, and his hand
was ^s made *as* sound as the other. And the pharisees 6
went out, and immediately took counsel with the He-
rodians against Him, how to destroy Him: ^r but Jesus 7
withdrew with his disciples to the sea.

* *in those days.* n Gr. a patch with the nap on. o Or, *leathern*
bottles. † *it came to pass that.* p Gr. *plucking.*
q Gr. *when he had need.* ‡ *for.* r Gr. *and.* rr Or, *made*
Him no answer. s Gr. *restored.*

- 8 And a great multitude from Galilee followed Him, and
 from Judea, and from Jerusalem, and from Idumea, and
 from beyond Jordan; and those about Tyre and Sidon,
 a great ^u number, hearing how great *things* He did,
 9 came unto Him. ^x Therefore He spake to his disciples,
 that there might be a small vessel attending Him, be-
 cause of the multitude, lest they should throng Him:
 10 for He *had* healed many, so that whoever had *any* ^y ma-
 11 ladies, crouded upon Him to touch Him. And impure
 spirits, when they saw Him, fell down before Him,
 12 and cried out, saying, Thou art the Son of God:
^x but He strictly charged them not to make Him
 known.
- 13 ^a Then going up into a mountain, He calleth for
 14 ^b such as He saw fit, and they came to Him: and He
 appointed twelve to be with Him, and that He might
 15 send them forth to preach *the gospel*, and to have power
 16 to heal diseases, and to cast out demons; ^x even Simon,
 17 *whom* He surnamed Peter, and James the Son of Ze-
 bedee, and John the brother of James, (and He sur-
 named them Boanerges, which is *to say*, Sons of thun-
 18 der,) and Andrew, and Philip, and Bartholomew, and
 Matthew, and Thomas, and James *the son* of Alpheus,
 19 and Thaddeus, and Simon the Canaanite, and Judas
 20 Iscariot, even *him* who betrayed Him. And they ^d went
 into a house, and the multitude ^e came together again,
 21 so that they could not so much as eat ^{*}. And when
 his ^f friends heard *of it*, they went out to lay hold on
 Him; for they said [†] He ^g spends Himself too much.
- 22 And the scribes that came down from Jerusalem said,
 He is ^h in league with Beelzebub, and casts out demons
 23 by *the help of* the prince of demons. ^x So He called
 them to *Him*, and said unto them in parables, How can
 24 Satan cast out Satan? [‡] If a kingdom be divided
 25 against itself, that kingdom cannot stand: and if a fa-
 mily be divided against itself, that family cannot stand:
 26 and if Satan oppose himself and be divided, he cannot
 27 stand, but *his kingdom* ^k is at an end. No one can enter
 into the house of a strong *man*, and plunder his goods;

u Gr. multitude.

x Gr. and.

y Gr. scourges.

a Gr. And He goeth — and calleth to Him.

b Gr. whom He

himself would.

d Gr. come.

e Gr. cometh.

^{*} bread.

f Or, relations.

[†] that.

g Gr. is in an extasy, or, beside

himself.

h Gr. hath Beelzebub.

[‡] And.

k Gr. hath

an end.

unless

unless he first bind the strong *man*, and then he ^l may
pillage his house. Verily I tell you, that all sins shall 28
be forgiven to the sons of men, and blasphemies where-
with they may blaspheme: but whosoever blasphemeth 29
against the holy Ghost never hath forgiveness, but is
liable to eternal damnation: for they said, He ^m hath an 30
impure spirit.

So his brethren and his mother came, and standing 31
without sent to Him to call Him *to them*: and there 32
was a multitude sitting about Him, and they said to
Him, Behold, thy mother and thy brethren are without
inquiring for thee. And He answered them, and said, 33
Who is my mother, or my brethren? And looking 34
round * on those that sat about Him, He said, Behold
my mother, and my brethren: for whosoever doth the 35
will of God, he is *to me as my brother*, † my sister, and
mother.

IV.

And He began to teach again by the sea-side, and
there was gathered unto Him a great multitude; so that
He went into a ship, and sat ⁿ on board, and all the
° people were by the sea, upon the shore. And He 2
taught them many things ^p by similitudes, and said to
them in his instruction, hearken, Behold a sower went 3
out to sow: and ‡ in sowing, some fell by the way-side, 4
and the birds § came and ate it up: and some fell on 5
stony ground, where it had not much earth, and it
sprang up immediately, because it had not depth of
earth; but when the sun rose, it was burnt up, and 6
withered because it had no root: and some fell among 7
thorns, and the thorns grew up and choked it, and it
yielded no fruit: and other fell on good ground, and 8
yielded fruit springing up and increasing; and produced
^q some thirty, and ^q some sixty, and ^q some an hundred-
fold. And He said unto them, He that hath ears to 9
hear, let him hear.

And when He was apart *from the multitude*, those 10
that were about Him with the twelve asked Him con-
cerning the parable. And he said unto them, To you 11
it is granted to know the mystery of the kingdom of
God; but unto them that are without all things are

l Gr. will.
n Gr. in the sea.
‡ it came to pass.

m Or, is possessed by.
o Gr. multitude.
§ of the air.

* about. † and.
p Gr. in parables.
q Gr. one.

12 *delivered* in parables: that *in* seeing they may see and not ^r perceive, and *in* hearing they may hear and not understand, least * they should be converted, and *their*
 13 sins be forgiven them. ^s Then saith He unto them, Do ye not understand this parable? how ^t then will ye understand all *my other* parables.

14 The sower is *he that* soweth the word. And these
 15 are they by the way-side: where the word is sown;
^s but when they have heard *it*, Satan cometh immediately, and taketh away the word *that was* sown in
 16 their hearts. And in like manner, they that are sown
as on stony grounds are ^u such, as when they hear the
 17 word, immediately receive it with joy, ^x but have no root in themselves, ^x and *so* continue but for a *short*
 season: and then, when affliction cometh, or persecution on account of the word, they are *as* soon offended.

18 And those that are sown *as* among thorns, are these:
 19 such as hear the word *indeed*, ^s but the cares of this world, and the deceitfulness of riches, and *inordinate*
 desires after other things entering in choke the word,
 20 and *so* it becometh unfruitful. And these are they who are *like seed* sown on good ground: such as hear the
 word, and receive *it*; and bring forth fruit, ^z some
 thirty-fold, and ^z some sixty, and ^z some an hundred.

21 And He said unto them, Is a candle brought to be
 put under a bushel, or [†] a bed, and not to be set
 22 on a candlestick? for there is nothing hidden, which
 may not be revealed; nor was there any thing con-
 23 cealed, but in order to *become* manifest. If any one
 24 hath ears to hear, let him hear. And [†] mind what ye
 hear: *for* with what measure ye mete, it shall be mea-
 sured to you; and more shall be imparted to you that
 25 ^a are observant; for whosoever hath, to him *more* shall
 be given; and he that hath not, even what he hath,
^b *or seemeth to have*, shall be taken from him.

26 And He said, The kingdom of God is || as if a man
 27 should cast seed into the ground, and sleep, and rise
 night and day, and the seed should spring up, and in-
 28 crease; he knows not how. For the earth produces
 fruit of itself, first the blade, then the ear, then the full

^r Or, discern.
 how.

* at any time.

^s Gr. And.

^t Gr. and

^u Gr. these, who.

^x Gr. but they continue for.

^z Gr. one.

[†] under.

[†] saith He unto them.

^a Gr. hear.

^b Luke viii. 18.

|| *so*.

corn in the ear: but when the fruit ^c is ripe, he immediately puts in the sickle, because the harvest is come. 29

And He said, To what shall we ^d compare the kingdom of God, or by what ^e similitude shall we represent it? *It is like to a grain of mustard-seed, which when it is sown in the ground, is one of the least of all the seeds on the earth: ^f but after it is sown, it grows up, and becomes greater than all herbs, and produces large branches, so that the birds of the air may lodge under its shadow.* And in many such parables spake He the word to them, as they had ^g ability to hear *it*: but spake not to them without a parable. And He explained all to his disciples in private. 30 31 32 33 34

And ^h the same day, in the evening, He saith to them, Let us go over to the other side. ⁱ So they dismissed the multitude, and took Him ^k as He was in the ship. But there were other small vessels likewise with Him. And there arose a great storm of wind, and the waves beat into the ship, so that it was now ^l almost full. And He was in the stern asleep on a pillow: and they awake Him, and say unto Him, Master, art thou under no concern that we are perishing? And He rose and rebuked the wind, and said unto the sea, Peace, be still; and the wind ceased, and there was a great calm. And He said unto them, Why are ye so fearful? how! have ye no faith? And they ^m were exceedingly afraid, and said to one another, * Who is this? that even the wind and the sea obey Him? 35 36 37 38 39 40 41

V.

And they came to the other side of the sea, into the country of the Gadarenes. And when He was come out of the ship, immediately there met Him from the tombs, a man with an impure spirit, who kept [†] among the tombs; and no one could bind him, not even with chains: for he had often been bound with fetters and chains, and the chains had been pulled asunder by him, and the fetters broken; and ⁿ no man could tame him: and he was always night and day upon the hills and among the sepulchres bawling, and gashing himself with stones. But when he saw Jesus afar off, he ran 2 3 4 5 6

^c Gr. yields, or, shews itself. ^d Or, liken. ^e Gr. parable.
^f Gr. and when. ^g Or, capacity. ^h Gr. on that day.
ⁱ Gr. And. ^k Or, in the ship. He was in, ver. 1. ^l Gr. filling.
^m Gr. feared a great fear. * Verily. [†] his abode.
ⁿ Gr. no one.

- 7 and worshipped Him, and crying out with a loud voice
 said, Jesus *thou* Son of the most high God, what have
 I to do with thee? I adjure thee by God, that thou
 8 wouldst not torment me: (for He said to him, *Thou*
 9 impure spirit, come out of the man.) And He asked
 him, What is thy name? And he answered, saying,
 10 My name is Legion: for we are many. And he
 earnestly intreated Him, that He would not send them
 11 out of ^p that country. Now there was a great herd of
 12 swine feeding upon the mountains: and all the demons
 intreated Him, saying, Send us to the swine, that we
 13 may enter into them. And immediately Jesus per-
 mitted them: and the impure spirits went out of *the man*,
 and entered into the swine; and the herd (^q which
 were about two thousand,) ran violently down a precipice
 14 into the sea, and were suffocated *. And they that
 were feeding the swine fled, and told it in the city, and
 in the country. And they went out to see what † was
 15 done: and they come to Jesus, and see the demoniac,
 who had † been possessed by the legion, sitting and
 clothed, and in his right mind; and they were afraid.
 16 And when those that saw *it* told them ‡ what had hap-
 17 pened to the demoniac, and concerning the swine, they
 18 intreated Him to depart from their borders. And as
 He went into the ship, the demoniac intreated Him that
 19 he might be with Him: but Jesus did not permit him;
 but saith to him, Go home to thy *friends*, and tell them
 how great *things* the Lord hath done for thee, and hath
 20 had compassion on thee: and he departed, and ^u pub-
 lished in Decapolis, how great *things* Jesus had done for
 21 him, and *they* were all amazed. And when Jesus passed
 over again in the ship to the other side, a great multi-
 tude was gathered unto Him, ‡ nigh unto the sea.
 22 And behold, there cometh one of the rulers of the
 synagogue, ^x named Jairus; and as soon as he saw Him,
 23 he fell at his feet, and earnestly intreated Him, saying,
 My little daughter is at the ^v point of death, *I beseech thee*
 that thou wouldst come and lay thy hands on her, that
 24 she may be healed, and she will live. So Jesus went

o Gr. much.

p Gr. the.

q Gr. but, or, and, they were,

* in the sea.

† it was that.

r Gr. had had the legion.

s Gr. how it was done.

t Gr. began to intreat

u Gr. began

to publish.

‡ and He was.

x Gr. by name,

y Or, last extremity,

with him, and a great multitude followed Him, and pressed about Him.

And a woman ^z who had been in a flux ^{*} twelve years, and had suffered a great deal from many physicians, and spent all that she had, and received no benefit, but rather grew worse, when she heard of Jesus, came behind Him in the croud, and touched his garment; for she said, If I can *but* touch his clothes, I shall be cured. And immediately the fountain of her blood was dried up; and she felt ^a within herself that she was healed of the ^b disorder. And immediately Jesus, knowing in Himself that power was gone out of Him, turned about in the croud and said, Who touched my clothes? And his disciples said unto Him, Thou seest the multitude crouding about thee, and dost thou ^c ask, Who touched me? and He looked round about to see [†] who had done ^d it. But the woman being afraid and trembling, *as* knowing what had been done in her, came and prostrated herself to Him, and told Him all the truth: and He said to her, Daughter, thy faith has ^e saved thee; go in peace, and be ^f healed of thy disorder.

While He was yet speaking, there came *some* from the ruler of the synagogue's *house*, saying, Thy daughter is dead, why dost thou trouble the Master any more? But Jesus hearing the word that was spoken, immediately saith to the ruler of the synagogue, Fear not, only believe: and He suffered none to go along with Him, but Peter, and James, and John the brother of James. And He cometh to the house of the ruler of the synagogue, and seeth a tumult, *people* weeping and lamenting greatly; and when He was come in, He saith unto them, Why do ye take on *thus* and weep? the child is not dead, but asleep. And they laughed at Him; but when He had turned *them* all out, He taketh the father, and the mother of the child, and those *three* that were with Him, and goes in where the child was laid: and taking hold of ^g her hand, He saith unto her, Talitha, cumi, which is, being interpreted, Damsel, (I say unto thee) arise: and immediately the damsel rose up

^z Gr. being in.

^{*} of blood.

^a Gr. in her body.

^b Gr. scourge, *or*, plague.

^c Gr. say.

[†] *her*.

^d Gr. this.

^e *Or*, healed.

^f Gr. whole, *or*, sound,

^g Gr. the hand of the child.

- 43 and walked; for she was twelve years old; and they were ^h struck with great astonishment. And He strictly charged them, that no one should know it: and ⁱ bid them give her *something* to eat.

VI.

- 2 And He went out from thence, and came into his own country, and his disciples attended Him: and when the sabbath was come, He began to teach in the synagogue: and many that heard *Him* were astonished, ^k and said, From whence hath He these *things*? and what *is this wisdom which is given unto Him*, that even such mighty things are done by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and Judas, and Simon? and are not his sisters here among us? and they were ^l prejudiced against Him. But Jesus said unto them, A prophet is ^m nowhere less honoured, than in his own country, and among his relations, and ^{*} his own family. And He could do no miracle there, only laying his hands on a few sick people He healed them; and He was amazed at their unbelief. ⁿ But he went about *all* the villages round, teaching.

- 7 And He calleth unto Him the twelve, and ^o sent them forth two and two, and gave them power over impure spirits; and ordered them to take nothing for *their* journey, but a staff only; no bag, nor bread, nor money in *their* purse: but to tie on *their* sandals, and not to put on two coats. And He said unto them, whosoever ye enter into a house, there ^p stay till ye leave that place. And whosoever will not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom or Gomorrah in the day of judgement, than for that city. And they went forth, and preached that ^q men should repent. And they cast out many demons, and anointed with oil many *that were* sick, and healed them.

- 14 And king Herod heard of *Him*, (for his name was spread abroad,) and he said, † John the baptist is risen

^h Gr. astonished with great, &c. ⁱ Gr. ordered to be given her.
^k Gr. saying. ^l Gr. scandalized in Him. ^m Gr. not without honour except.
^{*} in. ⁿ Gr. And. ^o Gr. began to send. ^p Gr. go out from thence. ^q Gr. infirm. † *that*,
from

from the dead, and therefore miraculous powers * appear
 in him. Others said, * it is Elias : and others said, 15
 † it is a prophet, or † like one of the prophets. But 16
 when Herod heard of *Him*, he said, † it is John whom
 I beheaded, he is risen from the dead. For Herod § 17
 had sent and seized John, and bound him in prison, on
 account of Herodias, his brother Philip's wife, because
 he had married her : For John *had* said to Herod, || it 18
 is not lawful for thee to have thy brother's wife.
 † Wherefore Herodias^u persecuted him, and would have 19
 taken away his life : but could not ; for Herod revered 20
 John, knowing him to be a just and holy man, and
 x protected him : and when he heard him he did many
 things according to *John's instructions*, and heard him
 y willingly. z But a convenient day happening, when 21
 Herod on his birth-night gave a supper to his a lords,
 and chief officers, and persons of distinction in Galilee ;
 and the daughter of Herodias coming in, and dancing, 22
 and having pleased Herod and his guests, the king said
 to the b young princess, Ask of me whatever thou wilt,
 and I will give it thee. And he gave her his oath too, 23
 ¶ whatever thou shalt ask of me, I will give it thee,
 even to the half of my kingdom. And she withdrew 24
 and consulted her mother, what c to ask : and she said,
 The head of John the baptist. And immediately she 25
 came in again with eagerness to the king, and d said,
 I desire that thou wouldst give me directly the head of
 John the baptist in a dish. And the king was exceed- 26
 ingly grieved, but on account of e his oath, and those
 who were at table with him, he would not refuse her :
 f but immediately * sent one of his guard, and ordered 27
 his head to be brought ; and he went and beheaded 28
 him in the prison, and brought his head in a dish, and
 gave it to the damsel, and the damsel g carried it to her
 mother. And his disciples hearing of it, came and took 29
 up his corpse, and laid it in a sepulchre.
 And the apostles came together to Jesus, and told 30
 Him all things, both what they had done, and what they
 had taught. And He said to them, Come ye yourselves 31

r Gr. operate, or, exert themselves. * that, † that.
 s. Gr. as. † that. § himself. || that. t Gr. but.
 u. Or, bore him a grudge. x Or, observed. y Gr. with
 pleasure. z Gr. And. a Gr. grandees. b Gr. damsel.
 ¶ that. c Gr. what shall I ask ? d Gr. asked saying.
 e Gr. the oath, f Al. and. * the king. g Gr. gave.
 apart

apart into a ^h retired place, and rest a little: for there were many coming and going, and they had not time
 32 even to eat. And they went away privately in a ship
 33 into a ⁱ desert place. And the people saw them departing, and many ^k took notice of them, and ran thither on foot from all the cities, and got before them, and
 34 came together unto Him. And when Jesus came out of the ship, He saw a great multitude, and was moved with compassion towards them; because they were as sheep ^l without a shepherd: and He ^{ll} began to teach them many things.

35 And when it was now late in the day, his disciples came to Him, and said, this is a desert place, and it is
 36 now late: dismiss them, that they may go into the country-places and villages round about, and buy themselves bread; for they have nothing to eat. But He
 37 answered * them, Do ye give them *something* to eat. And they say to Him, shall we go and buy two hundred
 38 penny-worth of bread, and give them to eat? But He saith unto them, How many loaves have ye? go and see. And when they ^m had examined, they said, Five,
 39 and two fishes. And He ordered them to cause all the
 40 people to sit down by companies upon the † grass: and they sat down ⁿ in an oblong square ‡, an hundred § by
 41 fifty. And when He had taken the five loaves, and the two fishes, He looked up to heaven, and ° gave thanks; ^p then He brake the loaves and gave *them* to his disciples, to set before them; the two fishes likewise He divided among them all. And they did all eat and were
 42 fully satisfied. And they took up of the fragments of
 43 the bread, and of the fishes, twelve baskets full. And
 44 they that had eaten || were about five thousand men. And immediately He obliged his disciples to get into the ship, and to go before Him to the other side to Bethsaida, while he dismissed the people: and when He had sent them away, He retired into a mountain to pray.

47 And when the evening was come, the ship was in
 48 the midst of the sea, and He alone upon the land: and He saw them labouring in rowing; (for the wind was contrary ¶ :) and about the fourth watch of the night

^h Gr. desert.
ⁱ Gr. not having.
^m Gr. knew.
 in a garden.
^p Gr. and.

ⁱ Or, solitary.
^{ll} Or, taught them.
[†] green.
[‡] by.
^{||} of the loaves.

^k Al. knew Him again.
^{*} and said unto.
ⁿ Gr. as parterres, or, beds
[§] and.
^o Or, blessed,
[¶] to them.

He cometh to them walking upon the sea, and would
have passed by them. But they seeing Him walking upon
the ^a water, thought it was an apparition, and cried
out: for they all saw Him and were ^r frightened. And
He immediately spake ^s to them, and saith ^{*}, Be of
good courage, it is I, be not afraid. And He went up
into the ship to them, and the wind ceased, and they
were [†] exceedingly amazed in themselves, and won-
dered: not considering *the miracle of the loaves*, for
their heart was stupified.

And they passed over and came to the country of
Gennesaret, and put to shore: and when they came
out of the ship, immediately *the people* knew Him, and
ran through ^t all the country, and ^u carried about in
beds those that were sick, where they heard He was [†].
And wherever He came into *their* towns, or cities, or
villages, they laid the sick in the streets, and intreated
Him that they might but touch the border of his gar-
ment, and as many as touched ^x it were healed.

VII.

And there were gathered unto Him the pharisees,
and some of the scribes, [§] from Jerusalem; and when
they saw some of his disciples eating ^{||} with ^x impure
(that is, unwashed) hands, they found fault: for the
pharisees, and *indeed* all the Jews, do not eat till they
have washed their hands ^a thoroughly, ^a observing the
tradition of the ancients. And *when they come* from the
^b market, they do not eat till they have washed. And
there are many other things, which they have received
to observe, *as* the washing of cups, and pots, and
brass-vessels, and ^c seats. Then the pharisees and the
scribes ask Him, Why do not thy disciples walk accord-
ing to the tradition of the ancients, but eat [¶] without
washing their hands? But He answered ^{*} them, ^d Well
did Esaias prophesy concerning you hypocrites, as it is
written, This people honoureth me with their lips, but
their heart is [†] far from me: ^e and in vain do they
worship me, teaching for doctrines the injunctions of

q Gr. sea. r Gr. troubled. s Gr. with * unto them.
† very. t Gr. that whole country. u Gr. began to carry.
‡ there. x Or, Him. § that came. || bread.
y Gr. common. z Gr. with the fist, or, up to the elbow.
a Gr. holding fast. b Or, any public place. c Or, couches.
¶ bread. * and said unto. d Or, right. † removed.
e Gr. but.

- 8 men. For laying aside the commandment of God, ye
 retain the tradition of men, *as* the washings of pots and
 9 cups, and many other such like things *. And † ye
 † expressly annul the commandment of God, that ye
 10 may retain your own tradition; for Moses said, Ho-
 nour thy father and thy mother; and, He that revileth
 11 father or mother, let him be put to death: but ye say,
 If a man tell *his* father or mother, That which thou
 mightest be profited by from me is Corban, (that is, a
 12 gift *to the temple*) it *sufficeth*: and *so* ye allow him to do
 13 nothing more for his father or his mother: making void
 the word of God by your tradition, †. And many such
 like things ye do.
- 14 And calling all the people to *Him*, He said unto
 15 them, Hear me all *of you*, and understand, There is
 nothing § without a man, *which* entering into him can
 defile him: but *the things* proceeding from him are
 16 those which defile a man. If any *one* hath ears to hear,
 17 let him hear. And when He was come into the house,
 away from the multitude, his disciples asked Him con-
 18 cerning *the meaning of* the parable. And He saith unto
 them, Are ye so void of understanding also? Do ye
 not ^e know, that whatsoever from without entereth into
 19 a man cannot defile him? because it entereth not into
 his heart, but into the belly, and goeth out into the
 20 draught, purging all *his* food. But said He, What
 21 cometh out of a man, that defileth the man; for || out of
 22 the heart of men proceed evil ^h thoughts, adulteries, for-
 nications, murders, thefts, ⁱ avarice, ^k malice, deceit,
 23 lasciviousness, ^l envy, slander, pride, folly; all these
 evils come from within and defile the man.
- 24 And He arose and went from thence to the borders of
 Tyre and Sidon; and going into a house He would
 have had no body know it, ^m but He could not be con-
 25 cealed: for a woman, whose ⁿ child was possessed by
 an ^o evil spirit, having heard of Him, came and fell at
 26 his feet, (now the woman was a Greek, a Syrophenician
 by nation,) and she besought Him to cast out the de-
 27 mon from her daughter. But Jesus said unto her, Let

* ye do.

† He said unto them.

f Gr. fairly.

‡ which ye have delivered.

§ from.

g Or, perceive, or, observe.

|| from within.

h Gr. disputings, or, surmises.

i Gr. co-

vetousness, or, covetings.

k Gr. wickednesses.

l Gr. an

evil eye.

m Gr. and.

n Gr. little daughter.

o impure.

the

the children first be satisfied : for it is not ^p fit to take
the children's bread, and throw *it* to the ^q dogs. And 28
she answered and said unto Him, True, Lord, yet the
^q dogs under the table, eat of the children's crumbs.
And He said unto her, For this saying, go thy way, 29
the demon is gone out of thy daughter. And she went 30
away to her house, and found the demon gone out, and
her daughter laid on the bed. .

And departing again out of the coasts of Tyre and 31
Sidon, He came to the sea of Galilee thro' the midst of
the coasts of Decapolis. And they ^r brought to Him a 32
deaf man, who had *likewise* an impediment in his speech,
and pray Him to put his hand upon him. And He took 33
him aside ^s out of the croud, and He spit and put his
fingers into his ears, and touched his tongue : and look- 34
ing up to heaven He sighed, and saith unto him, Eph-
phatha, that is, be opened : and immediately his ears 35
were opened, and the string of his tongue was loosed,
and he spake ^t distinctly. And He charged them to tell 36
no one, but ^u the more He charged them, the more ^x
they published *it* : and were ^y exceedingly astonished, 37
saying, He hath done all *things* well ; he maketh both
the deaf to hear, and the dumb to speak.

VIII.

In those days, there being ^y again a very great multi-
tude, and they having nothing to eat, Jesus called his
disciples to *Him*, and saith unto them, I have compassion 2
on the multitude, for they have now been with me
three days, and have nothing to eat : and if I send them 3
away fasting to their own home, they will faint by the
way ; for some of them are come from far. And his disci- 4
ples answered Him, From whence can [†] *one* satisfy these
people with ^z bread here in a desert ? And He asked them, 5
How many loaves have ye ? and they said, Seven. 6
And He ordered the people to sit down upon the ground :
and taking the seven loaves, He gave thanks and brake
them, and gave to his disciples to set before *them* ; and
they did set them before the multitude. And they had 7
a few small fishes : and He blessed *them*, and bid *them*
set them also before *the people*. And they did eat and 8

^p Gr. good.^s Or, from the multitude.
much as.^y Al. a very great.^{*} abundantly.

See ch. vi. 34.

^q Gr. puppies.^t Gr. rightly.[†] any.^r Gr. bring.^u Gr. as^x Gr. superabundantly.^z Gr. loaves.

were

9 were satisfied: and they took up what were left, *to wit* of fragments seven baskets: and they that had eaten were about four thousand. And *then* He dismissed them.

10 And going directly on board a ship with his disciples,
11 He came into the parts *of* Dalmanutha: and the pharisees came forth, and began to dispute with Him, desiring of Him a sign from heaven, ^a tempting Him.
12 And He sighing deeply in his spirit, saith, Why doth this generation require a sign? Verily I tell you, There
13 shall no sign be given to this generation. ^b So He left them, and went on board the ship again, and departed to the other side.

14 And *his disciples* had forgot to take ^c bread, neither had they *any* more than one loaf with them in the
15 ship. And *therefore* as He was giving them a charge, saying, Take heed, beware of the leaven of the pharisees, and of the leaven of Herod, they argued one with
16 another, saying, *It is* because we have no bread. And Jesus knowing *it* saith unto them, What are ye reasoning about? because ye have no bread? Do ye not yet discern nor understand? have ye your heart still ^d hardened?
18 Have ye eyes, and do not see? and having ears,
19 hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments did ye take up? They ^e answer,
20 Twelve. And when *I divided* the seven among four thousand, ^f how many baskets full of fragments took ye up? and they said, Seven. And He said unto them, How *is it then* that ye do not understand?

22 ^b Then He cometh to Bethsaida, ^h where they brought to Him a blind *man*, and begged of Him that
23 He would touch him. And He took the blind *man* by the hand, and led him out of the town; and having spit on his eyes, He laid *his* hands upon him, and asked
24 him, If he saw any thing. And he looked up, and
25 said, I see men (as it were trees) walking. Then He put his hands again upon his eyes, and made him look up: and he was restored *to sight*, and saw *them* all
26 plainly. And He sent him away to his house, and

^a Or, to try Him.
^d Or, blind, or stupid.
fillings of how many baskets.

^b Gr. And.
^e Gr. say unto Him.
^h Gr. and they bring.

^c Gr. loaves.
^f Gr. the
said,

ⁱ said, Neither go into the town, nor tell any *one* in the town.

^b Then Jesus and his disciples went out into the towns of Cesarea Philippi : and ¹ by the way He asked his disciples, saying ^{*}, Whom do men say that I am ? And they answered, *Some say*, John the baptist ; and others, Elias ; ^m and others, One of the prophets. And He saith unto them, But whom say ye that I am ? † Peter answered and saith ‡, Thou art the Christ. And He charged them, that they should say ⁿ *this* to no one concerning Him : and began to ^o tell them, that the Son of man must suffer ^p much ; and be rejected by the elders, and chief priests, and scribes ; and be put to death : and after three days rise again. And this § He spake *plainly and openly*. ¶ Upon which Peter || began to rebuke Him. But He turned about and looking on his disciples ^r reproved Peter, saying, Get thee behind me Satan ; for thou ^s savourest not the things of God, but the things *that be* of men.

And calling the people ^t and his disciples to Him, He said unto them, Whosoever is willing to come after me, let him deny himself, and take up his cross, and follow me : for he that would save his life, shall lose it ; but he that would lose his life for my sake and the gospel's, ¶ shall save it. For what shall it profit a man, if he gain the whole world, and ^u lose his *own* soul ? or what shall a man give *as* a ransom for his ^x soul ? for whosoever shall be ashamed of me, and of my words, in this ^y degenerate and sinful ^v age, of him will the Son of man be also ashamed, when He cometh in the glory of his Father, with the holy angels.

And He said unto them, Verily I tell you, that there are some of those who stand here, that shall not taste of death, till they have seen the kingdom of God come with power.

And after six days Jesus taketh with Him Peter, and James, and John, and bringeth them up ^a by themselves to a high mountain apart ; and was transfigured before

ⁱ Gr. saying. I Gr. in. * to them. m Gr. but.
† And. ‡ unto Him. n Luke ix. 21. o Gr. to teach.
p Or, many things. § saying. q Gr. And Peter. || took Him
and. r Or, rebuked. s Gr. mindest, or regardest. t Gr. with.
¶ this man. u Gr. be amerced in his life. x Or, life,
i. e. himself, Luke ix. 25. y Gr. spurious race. a Gr. alone.

G

them :

3 them : and his raiment ^b shone, *being* exceeding white
 4 as snow, so as no fuller on earth can whiten. And there
 appeared unto them Elias with Moses, and they were
 5 talking with Jesus. ^c Then said Peter to Jesus, Master,
 it is good for us to be here : ^{*} let us make three taber-
 6 nacles ; one for Thee, and one for Moses, and one for
 Elias : for he knew not what to say, for they were sore
 7 afraid. And there was a cloud overshadowing them,
 and a voice came out of the cloud, saying, This is my
 8 beloved Son, hear ye Him. And ^d immediately looking
 round about, they saw no more *of* any one, but Jesus
 9 alone with them [†]. And as they came down from the
 mountain, He charged them to tell no one what they
 had seen, ^e till after the Son of man were risen from
 10 the dead. And they laid hold on that ^f expression,
 querying among themselves, what ^g means the rising
 11 from the dead ? ^h Then they asked Him, saying, ⁱ Why
 12 do the scribes say, that Elias must come first ? And He
 answered and told them, Elias doth indeed come first,
 and settle all things : *He told them* likewise how it is
 13 written of the Son of man, that he must suffer many
 things and be ^k used contemptuously. But I tell you,
[†] that Elias is come, and they have done to him what-
 ever they would, as it is written of him.
 14 And when He came to the *other* disciples, He saw a
 great multitude about them, and the scribes ^l disputing
 15 with them. And immediately all the people, when they
 saw Him, were astonished ; and running to *Him*, saluted
 16 Him. And he asked the scribes, What are ye disputing
 17 ^{||} about ? And one of the multitude answered, and said,
 Master I have brought unto thee my son, who is possessed
 18 by a dumb spirit : and wherever it seizeth him, it ^m con-
 vulseth him ; and he fometh, and gnasheth his teeth,
 and *thus* he pineth away : and I ⁿ desired thy disciples to
 19 cast him out, and they could not. And He answered
[§] and said, O unbelieving generation, how long shall
 I be with you ? how long shall I bear with you ? bring
 20 him to me. And they brought him to Him : and as
 soon as he saw Him, immediately the spirit ^o threw him

^b Gr. became shining. ^c Gr. And Peter answered and said.
^{*} and. ^d Gr. suddenly, or presently. [†] *selfes*. ^e Gr. but when.
^f Gr. word. ^g Gr. is. ^h Gr. And. ⁱ Gr. That, or
 because, Mat. xvii. 10. ^k Gr. slighted, or set at nought. [†] *both*.
^l Or, putting questions to them. ^{||} *with them*. ^m Gr. breaks, or
 tears. ⁿ Gr. spake to. [§] *him. Al. them.* ^o Gr. tare him.
 2 into

into convulsions: and he fell upon the ground, and rolled *about* foming. And He asked his father, *How* long is it since this beset him? And he said, From ^{his} a child^{hood}. And it has often thrown him both into the fire and into the waters to destroy him. But if thou canst do any *thing*, have compassion on us and help us. And Jesus said unto him, † If thou canst believe, all things *are* possible^p to him that believeth. And the father of the child immediately cried out and said with tears, Lord, I believe, help *thou* my unbelief. ‡ when Jesus saw the people^q flock together, He rebuked the impure spirit, and said to him, Thou dumb and deaf spirit, I command thee, Come out of him, and enter no more into him. And when he had roared and vehemently^r convulsed him, he came out of him: and *the child* was as *one* dead, so that many said, that he was dead. But Jesus took him by the hand and lifted him up, and he arose. And when He was come into the house, his disciples asked Him in private, Why could not we cast him out? And He said unto them, This kind^s cannot be cast out, but by prayer and fasting.

And they departed from thence and passed through Galilee, and He was not willing that any *should* know *it*, for He was^t instructing his disciples, and told them, § the Son of man *is going to be*^u delivered into the hands of men, and they *will* put Him to death; and on the third day, after his being put to death, He *will* rise again. But they knew not^x his meaning, and were afraid to ask Him.

And he came to Capernaum; and when He was in the house, He asked them, What were ye disputing *about* among yourselves by the way? But they held their peace; for they had been disputing with each other by the way who *should be* the greatest. ¶ So He sat down and called the twelve, and saith unto them, If any *one* would be first, ^z let him be last of all, and servant of all. And He took a child and set him in the midst of them, and taking him in his arms He said unto them, Whoever shall receive one of ^a these little children in my

† This.

p Or, for.

‡ And.

q Gr. run.

r Or, tortured.

s Gr. can come out, i. e. be cast out, by nothing

but, t Gr. teaching, or informing.

§ that.

u Or, betrayed.

x Gr. the word.

y Gr. And, or Then.

z Al. he shall be.

a Al. such.

name, receiveth me; and whosoever receiveth me, receiveth not me *only*, but Him that sent me.

38 But John answered Him and said, Master, we saw one casting out demons in thy name, who doth not follow us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no one that ^bworketh a miracle in my name, and can ^cpresently speak evil of me: for he that is not against us, is for us.

41 For whosoever shall give you *but* a cup of water to drink, ^efor my sake; because ye are Christ's, 42 ^dI assure you, he shall not lose his reward. And whosoever shall ^ecause one of these little *ones*, that believe in me, to offend, it ^fwere better for him, if a millstone ^gwere laid ^hupon his neck, and he were cast into the sea. 43 And if thy hand cause thee to offend, cut it off: it is better for thee to enter into life maimed, than having two hands, to go ⁱinto hell, into the fire that will never be extinguished; where their worm dieth not, and the fire is not quenched. 45 And if thy foot cause thee to offend, cut it off: it is better for thee to enter into life lame, than having two feet to be cast into hell, into the inextinguishable fire; where their worm dieth not, and the fire is not quenched. 47 And if thine eye cause thee to offend, cast it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into ^jhell-fire; where their worm dieth not, and the fire is not quenched. 49 For every one shall be *as it were* salted by fire, and every sacrifice shall be seasoned *as* with salt. Salt is ^kuseful, but if the salt become insipid, wherewith will ye season it? Have salt *therefore* in yourselves, and *as a proof of it* ^lbe at peace one with another.

X.

And He arose from thence and ^mcame into the coasts of Judea, through *the country* beyond Jordan: and the people resorted to Him again; and, as He was wont, He taught them again.

2 And the pharisees came to *Him* and asked Him, "if ⁿit were lawful for a man to put away his wife," 3 ^otempting Him. And he answered and said unto them,

b Gr. shall do. c Gr. in my name. d Gr. verily I tell you.
e Or, lay a stumbling-block in the way of. f Gr. is. g Gr. be.
h Gr. about, or round. * away. i Gr. the lake, or vale, of
fire; or fiery lake. k Gr. good. l Or, maintain. m Gr. cometh.
n Or, is it? o Or, ensnaring, or trying.

What

What did Moses command you? And they said, Moses permitted *a man* to write a bill of divorce, and to put her away. And Jesus replied *, He wrote † this precept on account of your ^p cruel tempers: but from the beginning of the ^q world, God ^r created them male and female. For this cause shall a man leave his father and mother, and be joined to his wife, and *they* two shall be one flesh: so that they are no longer two, but one flesh. Therefore let not man separate what God hath joined together.

And *when they were* in the house his disciples asked Him again about ^s it: and He ^t told them, Whoever putteth away his wife and marrieth another, committeth adultery against her. And if a woman ^u be divorced from her husband, and be married to another, she committeth adultery.

And they brought to Him *little* children that He might touch them: and the disciples rebuked those that brought *them*. Which Jesus observing, was much displeased, and said to them, ^x Let the children come to me; and ^y hinder them not; for of such is the kingdom of God. Verily I tell you, Whosoever shall not receive the kingdom of God as a little child, shall by no means enter into it. And He took them in his arms, and put his hands upon them, and blessed them.

And as he went out into the way, *there came* one running and kneeling to Him, *and* asked Him, Good master, what shall I do, that I may inherit eternal life? And Jesus said unto him, Why dost thou call me good? *there is* none good, but one, *that is* God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, ^z Do not defraud, Honour thy father and *thy* mother. And he answered and said unto Him, Master, all these have I kept from my youth. ^a Then Jesus looked upon him ^b with affection, and said to him, One *thing* thou wantest; go [§], sell ^c all that thou hast, and give *it* to the poor; and thou shalt have treasure in heaven; and come, take up the cross and follow me. But he was sad

* and said unto them. † you p Gr. hardheartedness.
q Gr. creation. r Gr. made. s Gr. the same. t Gr. saith to them.
u Al. put away. x Gr. Permit. y Gr. forbid.
z Or, Do no wrong. a Gr. But, or And. b Gr. and loved him.
§ thy way. c Gr. whatsoever things.

at *that* saying, and went away sorrowful; for he had^d great possessions.

23 And Jesus looking *round* about faith to his disciples,
How difficultly shall they that have riches enter into
24 the kingdom of God! And the disciples were astonished
at his words. But Jesus^e repeating *it*, faith unto them,
Children, how hard is it for them, that trust in riches, to
25 enter into the kingdom of God! It is easier for a
^f camel to pass through the eye of a needle, than
for a rich man to enter into the kingdom of God.
26 And they were exceedingly amazed, saying one to ano-
27 ther, ^g Who then can be saved? But Jesus looking
upon them faith, With men *it is* impossible, but not
with God; for with God all *things* are possible.

28 ^h Then Peter said to Him, Behold we have left all,
29 and followed thee. And Jesus answered and said,
Verily I tell you, there is no one that hath left house,
or brethren, or sisters, or father, or mother, or wife,
30 or children, or lands for my sake and the gospel's, but
he shall receive an hundred-fold: now in this time *in-*
deed, houses, and brethren, and sisters, and mothers,
and children, and lands with persecutions; ⁱ but in the
31 world to come life ^k everlasting. But many *that are* first
shall be last, and the last first.

32 And they were in the way going up to Jerusalem, and
Jesus went before them: and they were amazed *at it*,
and afraid ^l to follow *Him*. And again taking the
twelve *aside*, He began to tell them what *things* should
33 befall Him, *saying*, ^m Behold, we are going up to Jeru-
salem, and the Son of man shall be ⁿ delivered to the
chief priests, and the scribes, and they will condemn
34 Him to death, and deliver Him to the Gentiles; and
they will ^o insult Him, and scourge Him, and spit upon
Him, and put Him to death: ^p but *on* the third day He
shall rise again.

35 ^q Then come to Him James and John, the sons of
Zebedee, saying, Master, we desire that thou wouldest
36 do for us what we shall request: and He said to them,
37 What do ye desire me to do for you? ^r they said unto
Him, Grant ^s that we may sit, one on thy right hand,

d Or, much substance. e Gr. answering again. f Or, cable.
g Gr. And who. h Gr. And Peter began to say. i Gr. and.
k Or, eternal. l Gr. following. * *that*.
m Or, betrayed. n Or, mock. o Gr. and. † *and*.
‡ *us*.

and ¹ the other on thy left, in thy glory. But Jesus 38
 said unto them, Ye know not what ye ask. Can ye
 drink of the cup, that I drink of? and be baptized with
 the baptism that I am baptized with? And they said *, 39
 We can. And Jesus said unto them, The cup indeed
 which I drink, ye shall drink of; and with the baptism,
 that I am baptized with, shall ye be baptized: but to 40
 sit on my right *hand* and on my left, is not mine to give,
 but for whom it is prepared. And when the *other* ten 41
 heard *it*, they ² were provoked at James and John. But 42
 Jesus called them to *Him*, and said unto them, Ye
 know that those who [†] rule among the Gentiles, lord
 it over them, and their grandees exercise authority upon
 them. But ³ it shall not be so among you: but who- 43
 ever would be great among you shall be your minister;
 and whoever of you would be first shall be servant of 44
 all. For [‡] the Son of man came not to be ministered 45
 unto, but to minister and to give his life a ransom for
 many.

And they ⁴ came to Jericho: and as He was going 46
 out of Jericho, with his disciples and a great multitude,
 blind Bartimeus, the son of Timeus, sat by the way-
side begging. And hearing that it ⁵ was Jesus ⁶ of Na- 47
 zareth, he began to cry out, and say, Jesus, *thou* son
 of David, have mercy on me. And many rebuked 48
 him, that he might hold his peace: but he cried out
so much the more, *Thou* son of David, have pity on me.
 And Jesus stopt, and ordered him to be called: ⁷ so 49
 they called the blind *man*, and said to him, Be of good
 courage, rise up, He calleth thee. And he threw off 50
 his *outer* garment, and arose, and came to Jesus. And 51
 Jesus ⁸ said to him, What dost thou desire *that* I should
 do for thee? And the blind *man* said to Him, ⁹ Lord,
 that I may recover *my* sight. And Jesus said unto him, 52
 Go thy way, thy faith has ¹⁰ cured thee. And he im-
 mediately recovered *his* sight, and followed Jesus in the
 way.

XI.

And when they ¹¹ came near to Jerusalem, *even* to
 Bethphage and Bethany, at the mount of Olives, He

q Gr. one. * unto Him. r Gr. began to be. † appear to.
 rr Luke xxii. 25. s Al. let it not. ‡ even. t Gr. come.
 u Gr. is. x Gr. the Nazarene. y Gr. and. § answered and.
 z Gr. Rabboni. zz saved. a Gr. come.

- 2 sendeth two of his disciples, and saith to them, Go^a
 into the village over against you, and as soon as ye enter
 into it, ye will find a colt tied, on which no man hath
 yet sat; loose him, and bring *him to me*. And if any one
 3 say to you, Why do ye^b so? tell *him*, that the Lord
 hath need of it, and he will immediately send it hither.
 4 And they went † and found the colt tied at^c a door
 5 abroad, where two ways met, and they untied it. And
 some of the people that stood there, said to them, What
 6 do^d ye mean by untying the colt? And they^e answered
 them as Jesus had ordered, and they^f permitted them.
 7 So they brought the colt to Jesus, and laid their gar-
 8 ments on it, and He sat upon it. And many spread their
 clothes in the way; and others cut off branches from the
 9 trees, and strewed *them* in the way. And they that went
 before, and they that followed, cried out, saying, Ho-
 sanna, blessed be He that cometh in the name of the
 10 Lord: blessed be the kingdom of our father David,
 that is coming in the name of the Lord, Hosanna in
 11 the highest. And Jesus went into Jerusalem, and into
 the temple; and when He had looked round upon every
 thing, it being now^h late in the day, He went out to
 Bethany with the twelve.
 12 And on the morrow, as they came from Bethany, He
 13 was hungry: and seeing a fig-tree at a distance, ⁱ with
 leaves, He went to see if He might find any thing upon
 it; and when He came to it, He found nothing but
 leaves; (for the time of gathering figs was not yet come:)
 14 And Jesus^k spake and said unto it, Let no one ever eat
 fruit of thee hereafter. And his disciples heard *it*.
 15 ^l Then they came to Jerusalem: and Jesus went into
 the temple, and began to turn out those that sold and
 bought in the court of the temple, and threw down the
 tables of the money-changers, and the seats of them
 16 that sold doves: and suffered not any one to carry a^m bur-
 17 then through the courts of the temple. And He taught
 them, saying ‡, Is it not written, § my house shall be
 called an house of prayer for all nations? But ye have
 18 made it a den of thieves. And the scribes and chief
 priests heard *it*, and sought how to destroy Him; for

* your way. h Gr. this. † their way. c Gr. the.
 d Gr. are ye doing. e Gr. said to them. f Or, let
 them go. g Gr. And. h Gr. evening of time.
 i Gr. having. k Gr. answered, as in Mat. xi. 25. l Gr. And
 they come. m Gr. vessel, goods, or, furniture. ‡ unto them. § that.
 they

they feared Him, because all the people were struck
ⁿ with his doctrine. And when it was evening, He 19
 went out of the city.

And in the morning, as they were passing by it, they 20
 saw the fig-tree withered from the roots. And Peter 21
 remembring *the tree*, saith unto Him, Master, behold,
 the fig-tree which thou cursedst, is withered. And 22
 Jesus answering saith unto them, ^o Have faith in God:
 for verily I tell you, that whosoever shall say to this 23
 mountain, "Be thou removed and cast into the sea,"
 and shall not doubt in his ^p heart, but shall believe that
 what he saith ^q shall be done, he shall have whatsoever
 he saith. Therefore I say unto you, What *things* so- 24
 ever ye ask ^r in prayer, believe that ye receive *them*, and
 ye shall have *them*. ^s But when ye ^t pray, forgive, if 25
 ye have any *thing* against any *one*, that your ^u heavenly
 Father may also forgive you your trespasses: but if ye 26
 do not forgive, neither will your Father ^v in heaven
 forgive you your trespasses.

And they come again to Jerusalem, and as He was 27
 walking in the temple, the chief priests, and scribes,
 and elders come to Him, and ^x ask Him, By what au- 28
 thority dost thou these *things*, and who gave thee this
 authority, to do ^y thus? But Jesus ^z said to them, I 29
 also will ask you one ^a question; ^b answer me, and I
 will tell you by what authority I do these *things*. The 30
 baptism of John, was *it* from heaven, or from men?
 answer me. And they reasoned among themselves, 31
 saying, If we say, from heaven; He will say, why then
 did ye not believe him? but if we should say, from men 32
 — ^c they feared the people: (for *they* they all ^d thought
 that John was a prophet indeed :) and they answered 33
 and said unto Jesus, We ^e cannot tell. And Jesus re-
 plied and said unto them, Neither do I tell you by what
 authority I do these *things*.

XII.

And He began to speak unto them in parables. A
 certain man planted a vineyard, and ^f made a fence about
 it, and digged a *place* for the wine-fat, and built a tower,

n Or, at.
 q Gr. is done.
 praying.
 to Him.
 † and.
 do not know.

o Or, Trust in God.
 r Gr. praying.
 u Gr. Father in heaven.
 y Gr. these *things*.
 a Al, we fear.
 d Gr. put an hedge.

p Or, mind.
 t Gr. stand
 x Gr. say
 z Gr. word.
 c Gr. we

and

- and let it out to husbandmen, and travelled abroad.
- 2 And at the season he sent a servant to the husbandmen, that he might receive from ^e them of the fruit of the vineyard: and they took him and beat *him*, and sent
- 3 *him* away empty. And again he sent unto them another servant; and at him they threw stones, and wounded
- 4 *him* on the head, and sent him away shamefully used.
- 5 And again, he sent another; and him they killed: and
- 6 many others, beating some, *and* killing others. Having yet therefore one Son, his beloved, he sent him also at last unto them, saying, * they will reverence my Son.
- 7 But ^f the husbandmen said to one another, † this is the heir, Come, let us kill him, and the inheritance will be ours. And they took him, and killed *Him too*,
- 8 ^g casting *him* out of the vineyard. What therefore will the ^h lord of the vineyard do? He will come and destroy *those* husbandmen, and will ⁱ let the vineyard to others. And have ye not read this scripture, “The
- 9 stone, which the builders ^k refused, ‡ is become § the head of the corner: this was from the Lord, and it is marvellous in our eyes.” And they sought to lay hands on Him, ^l but they were afraid of the people; (for they knew that He spake the parable against them) and they left Him, and went away.
- 10 And they send to Him some of the pharisees, and of
- 11 the Herodians to insnare Him in *his* discourse: and these, when they came, said to Him, Master, we know that thou art ^m a man of truth, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to ⁿ pay tribute to Cesar, or not? should we give, or should we not
- 12 give? But He knew their hypocrisy, and said to them, Why do ye tempt me? bring me a ⁿⁿ penny, that I may see *it*. ^o So they brought *one*: and He saith to them, Whose *is* this image and inscription? And they said ||
- 13 Cesar’s. And Jesus answered and said unto them, Render *then* unto Cesar the things that are Cesar’s, and to God the things that are God’s. And they marvelled at Him.

^e Gr. the husbandmen. * *that*. ^f Gr. those husbandmen.
[†] *that*. ^g Gr. and cast. ^h Or, owner. ⁱ Gr. give.
^k Psalm cxviii. 22. † *this*. § *at*. ^l Gr. and.
^m Gr. a true man. ⁿ Gr. give. ⁿⁿ A denier. See Matth. xx. 2.
^o Gr. But, or, And. || *unto Him*.

¶ Then come the sadducees to Him, who say there is 18
 no resurrection; and they asked Him, saying, Master, 19
 Moses, in ^q his writings tells us, * if any one's brother
 die, and leave a wife, and leave no children, that his
 brother shall take his wife, and raise up seed to his
 brother. ^r Now there were seven brethren: and the 20
 first took a wife and died and left no seed; and the se- 21
 cond took her, and died, and he left *no* seed neither;
 and the third likewise. And *all* the seven had her, and 22
 left no seed: last of all died the woman also. In the 23
 resurrection therefore, when they rise again, whose
 wife shall be of them; for *all* the seven had her to wife?
 And Jesus answering said unto them, Do ye not there- 24
 fore err, * because ye know not the scriptures, nor the
 power of God? For when they shall rise from the 25
 dead, they neither marry nor are given in marriage, but
 are as the angels in heaven. But as to the dead, that 26
 they are raised, have ye not read in the book of Moses,
 how God spake to him in the bush, saying, I *am* the
 God of Abraham, and the God of Isaac, and the God
 of Jacob? He is not the God of the dead, but † of 27
 the living: therefore ye do greatly mistake.
 And one of the scribes, who heard them disputing, 28
 seeing that He answered them well, came to *Him* and
 asked Him, Which is the ^u chief commandment of all?
 And Jesus answered him, The ^v first of all the com- 29
 mandments *is*, "Hear, O Israel, the Lord our God is
 the one Lord, and thou shalt love the Lord thy God 30
 with all thy heart, and with all thy soul, and with all
 thy mind, and with all thy strength:" this is the first
 or chief commandment, and the second *is* like it, *even* 31
 this, "Thou shalt love thy neighbour as thyself:"
 there is no other commandment greater than these. And 32
 the scribe said unto Him, * Truly, Master, thou hast
 spoke *exceeding* well; for there is one God, and there is
 no other beside Him. And to love him with all the 33
 heart, and with all the understanding, and with all the
 soul, and with all the strength, and to love *his* neigh-
 bour as himself, is more than all whole-burnt-offerings
 and sacrifices. And Jesus seeing that he answered dis- 34
 creetly, said to him, Thou art not far from the king-

p Gr. And. q Gr. wrote to us. * that. r Gr. Therefore.
 s Gr. not knowing. † the God. t Gr. first.
 u Or, chief, x Gr. in truth.

dom of God. And no one dared any more to put questions to Him.

35 And Jesus ^y spake and said, as *He was* teaching in
the temple, How do the scribes say, that the ^{yy} Christ
36 is the son of David? for David himself said by the
holy Spirit, The LORD said unto my Lord, Sit thou
at my right hand till I ^z make thine enemies thy foot-
37 stool. So that David himself calleth Him Lord: ^a how
then is He his son? And many of the people heard Him
with pleasure.

38 And He said unto them ^b as He was teaching them,
Beware of the scribes, who love to walk in long robes,
39 and salutations in public places, and the chief seats in
40 the synagogues, and uppermost places at feasts; who
devour widows houses, and for a ^c shew of religion
make long prayers: these shall receive the heavier judge-
ment.

41 And as Jesus was sitting over against the treasury, He
saw how the people threw money into the treasury,
42 and many of the rich ^d put in much; and there came a
poor widow and ^d put in two mites, that is, a farthing.
43 And He called his disciples to Him, and saith unto
them, Verily I tell you, that this poor widow has
^e given more than all those who have cast into the
44 treasury. For they all have contributed out of ^f their
abundance: but she out of her penury hath given all
that she had, even her whole living.

XIII.

And as He was going out of the temple, one of his
disciples saith to Him, Master, behold what *fine* stones
2 are here, and what *stately* buildings! And Jesus an-
swering said unto him, Thou seest these grand build-
ings: but there shall not be left one ^g stone upon ano-
3 ther, which shall not be thrown down. And as He
was sitting on the mount of Olives over against the
temple, Peter and James and John and Andrew asked
4 Him privately, saying, Tell us when these things shall
be, and what shall be the sign when all these things are
5 ^{*} to be accomplished. But Jesus ^h answered them and

y Gr. answered.
enemies for the footstool of thy feet.

yy Or, the Messiah.

z Gr. place thine

a Gr. and whence,

b Gr. in his doctrine, or, teaching.

c Gr. pretence, or, cover.

d Gr. cast, or, threw.

e Gr. cast in.

f Gr. what abounded

to them.

g Gr. a stone upon a stone.

* about.

h Gr. answering them began to say.

said,

said, Beware least any *one* deceive you : for many shall 6
 come in my name saying, * I am *the Christ*, and shall
 deceive many. And when ye hear of wars, and ru- 7
 mors of wars, be not troubled ; for *such things* must
 happen ; but the end *will not be yet*. For nation shall 8
 rise against nation, and kingdom against kingdom ; and
 there shall be earthquakes in *divers* places, and † fa-
 mines and ^k troubles : these *will be* the beginnings of
 sorrows.

But look to yourselves ; for they will deliver you up 9
 to councils, and † synagogues : and ye shall be scourged,
 and set before governors and kings on my account, for
 a testimony against them. And the gospel must first be 10
 published to all nations. But when they shall lead you 11
 to deliver you up, be not anxiously careful beforehand
 what ye shall speak, neither premeditate : but whatever
 shall be ^l suggested to you at that *very* time, this speak :
 for it is not you that speak, but the holy Spirit. § One 12
 brother shall betray *another* ¶ to death, and *the* father
the son : and children shall ^m appear against *their* parents,
 and cause them to be put to death. And ye shall be 13
 hated by all *men* for my ¶ sake : but he that ⁿ endures
 to the end * shall be saved.

Now when ye shall see the ^o desolating abomination, 14
 spoken of by Daniel the prophet, ^p set up where it ought
 not *to be*, (let him that readeth, attend) then let those 15
 in Judea flee to the mountains : and let not him that is 16
 at the top of the house come down into the house, nor
 go in to fetch any *thing* out of his house : nor let him 17
 that is in the field return back ^q for his clothes. But
 wo to them that are with child, and to them that give
 suck in those days. But pray that your flight may not 18
 be in the winter ; for *in* those days shall be such afflic- 19
 tion as ^r never was from the beginning of the ^s world,
 † unto this day, nor *ever* shall be. And if the Lord 20
 did not shorten those days, ^t none could ^u escape : but
 for the sake of the ^x elect, whom He hath chosen, He

* that. i Matth. xxiv. 5. † there shall be. k Or, com-
 motions. ‡ to l Gr. given. § And. ¶ Brother.
 m Gr. rise up. ¶ name's. n Or, perseveres. * this man.
 o Gr. the abomination of desolation, i. e. the Roman standards.
 p Or, standing. q Gr. to take up his garment. r Gr. was not.
 s Gr. creation. † which God created. t Gr. no flesh. u Gr. be
 saved. x Or, excellent, or, choice ones. z John, ver. 1.

- 21 ^y hath shortened ^{yy} those days. And then if any shall say
 to you, Behold, here *is* the ^z Christ, or, Behold, *He is*
 22 there, believe *it* not : for there shall rise up false Christs,
 and false prophets, ^a who shall work signs and wonders,
 23 to seduce, if possible, even the elect. But do ye be-
 ware : behold, I have told you all before.
 24 But in those days, after that affliction, the sun shall
 be darkened, and the moon shall not give it's light ;
 25 and the stars of heaven shall fall, and the powers in the
 26 heavens shall be shaken ; and then shall they see the
 Son of man coming in clouds, with great power and
 27 glory. And He will then send forth his messengers,
 and will gather his elect together from the four winds,
 28 from the end of the earth to the end of heaven. Now
 learn a parable from the fig-tree : when it's branch is
 * tender and bringeth forth leaves, ye know that summer
 29 is nigh ; so ye also, when ye see these things come to
 30 pass, know that ^b He is near, *even* at the doors. Verily
 I tell you, that this generation shall not pass away un-
 31 til all these *things* be *fulfilled*. Heaven and earth shall
 pass away, but my words ^c cannot pass away.
 32 But of **THAT** day and ^d hour knoweth no one,
 not even the angels in heaven, nor the Son, but
 33 the Father *only*. Take heed *therefore*, watch and
 34 pray ; for ye know not when the time is : as a man
 travelling abroad, who left his house, and gave ^e charge
 to his servants, [†] to each his work, and bid the porter
 35 be watchful. Watch ye therefore ; for ye know not
 when the ^f master of the house cometh : (in the evening,
 or at midnight, or at the cock-crowing, or in the
 36 morning :) least coming on a sudden he should find
 37 you sleeping. And what I say to you, I say to all,
 Watch.

XIV.

- Now *the feast of* the passover and unleavened bread
 was within two days : and the chief priests and the
 scribes were ^g contriving how they might seize Him
 2 by treachery and put Him to death. But they said,
 Not on the feast-day, least there be a tumult of the
 people.

^y Or, will shorten:^{yy} Gr. the days.^z Or, Messiah.^a Gr. and shall give.

* now.

^b Or, it.^c Or, shall not.^d Or, time.^e Gr. power, authority, or, commission.[†] and.^f Gr. lord,^g Gr. seeking.

And when He was at Bethany in the house of Simon the leper, as He was at table, there came a woman^h with an alabaster-box of ointment ofⁱ spikenard, very valuable; and she brake the box and poured it on his head. And there were some provoked *at it* * and said, Why was this waste *made* of the ointment? For it might have been sold for above three hundred^k pence, and given to the poor. And they inveighed against her. But Jesus said, Let her alone, why do ye give her uneasiness? She has^l done a kind office to me. For ye have the poor always with you, and may do them good, whenever ye will; but me ye have not always. She has done what she could: she has^m embalmed my body beforehand against the burial. Verily I tell you, where-soever this gospel is preached, through all the world, what she hath done shall also beⁿ told for a memorial of her.

And Judas Iscariot, one of the twelve, went[†] to the chief priests, in order to betray Him unto them. And they were glad, when they heard *it*, and^o engaged to give him money. And he sought[‡] to betray Him at a proper season.

And on the first day of the feast of unleavened bread, when they sacrificed the^p paschal lamb, his disciples^q said to Him, Where wouldst thou have us go and make preparation for thee to eat of the^p paschal lamb? And He sendeth two of his disciples, and saith unto them, Go into the city, and there will meet you a man carrying a pitcher of water: follow him, and where he goes in, say to the man of the house, The master^r inquireth, Where is the room, in which I may eat the^s passover with my disciples? And he will shew you a large upper room^t ready prepared, there make preparation for us. And his disciples went out, and came into the city, and found *every thing* as He told them; and so prepared the passover. And in the evening He cometh with the rest of the twelve. And when they were sat down and eating together, Jesus said, Verily I tell you, that one of you will betray me, who is *now* eating with

^h Gr. having.

ⁱ Or, liquid nard.

* *within themselves*

^k Or, deniers.

^l Gr. worked a good work.

^m Gr. under-

taken beforehand to embalm.

ⁿ Or, spoken of to her praise.

[†] away.

^o Or, agreed, or, promised.

[‡] how.

^p Or, pass-

over.

^q Gr. say.

^r Gr. saith.

^s Or, paschal lamb.

^t Gr. spread, or, set out.

19 me. And they were ^ugrieved, and said to Him one by
 20 one, Is it I? * Is it I? And He † said unto them, *It*
 21 *is* one of the twelve, that is *now* dipping with me in
 the dish. The Son of man is going indeed as it is
 written concerning Him; but wo to that man by whom
 x He is betrayed; it had been good for him, if that man
 had y never been born.

22 And as they were ^zat table, Jesus took bread, and
 when He had blessed it He brake it, and gave it to them,
 23 and said, Take, eat, This ^a is my body: and He took
 the cup, and when He had given thanks, He gave it to
 24 them: and they all drank of it. And He said unto
 them, This ^b is an emblem of my blood the seal of the
 25 new covenant, which is to be shed for many: and ^cI
 assure you, that I will not drink ^dagain of the fruit
 of the vine, till ^ethe day when I shall drink it new in
 26 the kingdom of God. And when they had sung an
 hymn, they went out to the mount of Olives.

27 And Jesus saith unto them, Ye will all of you be
 made to ^foffend on ^gmy account this night; for it is
 written, ^hI will smite the shepherd, and the sheep
 28 shall be scattered: but after I am risen again, I will go
 29 before you into Galilee. But Peter said to Him, though
 30 all should be made to ^foffend, yet will not I. And
 Jesus saith unto him, Verily I tell thee, that to day,
 even in this very night, before the cock crow twice thou
 31 wilt ⁱdeny me thrice. But he said with the more vehe-
 mence, Though I should [†]die with thee, I will ^knever
 disown thee. And so likewise said they all.

32 And they came to a place ^lcalled Gethsemane, and
 He saith to his disciples, Sit here whilst I go and pray.

33 And He taketh Peter and James and John with Him,
 and He began to be overwhelmed with terror and anguish.

34 And He saith unto them, My Soul is exceeding sorrow-
 35 ful even unto death, stay here and watch. And going
 a little farther, He ^mprostrated Himself, and prayed, if

^u Gr. began to be grieved and say. * and another. † an-
 swered and. x Gr. the Son of man. y Gr. not.

^z Gr. eating. a i. e. represents, or, signifies. See Gen. xvii. 10, 11.

¹ Cor. x. 4, and Gal. iv. 24. b So ver. 22, represents, or, signifies.

^c Gr. verily I tell you. d Or, more. e Gr. that day.

^f Or, stumble. g Gr. in me, or, against me: h Zech. xiii. 7.

ⁱ Or, disown. † be obliged to. k Or, by no means.

^l Gr. whose name was, m Gr. fell on the ground.

it ⁿ were possible, that ^o this hour might pass from Him. 36
 And He said, Abba, Father, all things *are* possible to
 Thee; take away this cup from me: ^p nevertheless, not 37
 what I will, but what thou *wilt*. And He cometh and
 findeth them asleep, and saith to Peter, Simon, art thou 38
 sleeping? couldst thou not watch one hour? Watch,
 and pray, that ye enter not into temptation. The 39
 spirit indeed is willing, but the ^q body is weak. And
 He went away again, and prayed, ^r *after* the same 40
 manner. And when He returned, He found them again
 sleeping, for their eyes were heavy; and they knew not 41
 what to ^s say to Him. And he cometh the third time,
 and saith unto them, ^t Are ye sleeping still and taking
 your rest? It is enough, the hour is come: behold,
 the Son of man is betrayed into the hands of sinners.
 Rise, let us go; see ^u the traitor is at hand. 42
 And immediately while He was yet speaking cometh 43
 Judas, ^v one of the twelve, and with him a great mul-
 titude with swords and staves, from the chief priests,
 and scribes, and elders: (Now ^w the traitor had given 44
 them a sign, saying, *The man*, whom I shall kiss, is He;
 lay hold of Him and lead Him away safely:) and as 45
 soon as he came, he went directly up to Him and ^x said,
 Master, Master; and kissed Him.
 And they laid their hands on Him, and apprehended 46
 Him. And one of those that ^y were present, drawing a 47
 sword, struck at the high priest's servant, and took off
 his ear. And Jesus ^z said unto them, Are ye come out 48
 as against a thief with swords and clubs to take me? I 49
 was daily with you in the temple teaching, and ye did
 not seize me: but ^a *this is done* that the scriptures may be
 fulfilled. And ^b *the disciples* all forsook Him and fled: 50
^c but there followed Him a certain youth, who had *only* 51
^d a linen cloth wrapt about ^e him, and the young men laid
 hold on him; and he ^f let go the linen cloth, and fled 52
 from them naked.
 And they led Jesus away to the high priest, ^g with 53
 whom were assembled all the chief priests and the elders

n Gr. be. o Al. the hour. p Gr. but. q Gr. flesh.
 * speaking. r Or, according to the same word. s Gr. answer
 Him. t Or, sleep on and take. u Gr. he that betrayeth me.
 † who was. x Gr. saith. y Gr. stood by. ‡ answered and
 z Mat. xxvi. 56. a Gr. and. b Gr. his naked body.
 c Gr. left. d Gr. and with him are assembled.

- 54 and the scribes. And Peter followed Him at a distance,
even into the ^e palace of the high priest : and sat down
among the servants, and warmed himself at the fire.
- 55 Now the chief priests and all the ^f council sought for
evidence against Jesus, to put Him to death, and found
- 56 none : for many bare false witness against Him, and the
57 evidences ^g did not agree. ^h At last there rose up some
58 and bare false witness against Him, saying, We heard
Him say, * I will destroy this temple that is made with
hands, and in three days I will build another made with-
59 out hands : but neither [†] was their evidence ⁱ consistent.
- 60 ^k Then the high priest stood up in the midst and asked
Jesus saying, Answerest thou nothing ? what do these
61 *men* witness against thee ? but he held his peace, and
made *him* no answer. So the high priest asked Him
again, and saith to Him, Art thou the ^l Messiah the Son
62 of the blessed God ? And Jesus said, I am : and ye shall
see the Son of man sitting on the right hand of power, and
63 coming in the clouds of heaven. ^m Then the high
priest rent his clothes and said, What farther need have
64 we of witnesses ? ye have heard the blasphemy ; what
think ye ? and they all condemned Him ⁿ as worthy
65 of death. And ^o they spit upon Him, and blind-folded
Him, and *then* buffeted Him and said to Him, pro-
phesy *who it was* : and the ^p officers struck him with *their*
rods.
- 66 And Peter being in the hall below, there ^q came one
67 of the maid-servants of the high priest ; and when she
saw Peter *as he was* warming himself, she looked ear-
nestly upon him and ^r said, Thou also wast with Jesus
68 the Nazarene : but he denied *it*, saying, I do not know
Him, nor do I understand what thou ^s meanest. And he
69 went out into the porch, and the cock crew. And
^t the maid seeing him again ^u said to them that stood by,
70 This is *one* of them : and he denied *it* again. And a
little after, they that stood by, said to Peter again,
Thou art certainly *one* of them : for thou art a Gali-
71 lean, and thy speech is like *theirs*. But he began to
curse and swear *saying*, [†] I do not know this man of

^e Gr. hall, or court.
sufficient.

^h Gr. And. See Mat. xxvi. 60.
ⁱ Or, sufficient to cast Him.

^k Gr. And.
^m Gr. But, or And. ⁿ Gr. to be liable to.

to spit on Him, and to cover his face.

^q Gr. cometh.

^r Gr. saith.

^s Gr. sayest.

^t Or, a maid,
^u Gr. began to say. [†] *that*.

whom

whom ye speak : And the cock crowed a second time.

* Then Peter called to mind the word which Jesus had said to him, Before the cock crow twice thou wilt deny me thrice. And ^y he covered *his face* and wept.

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XV.

And ^z as soon as ever it was light the chief priests holding a consultation with the elders and scribes, *they* and the whole ^a sanhedrim, bound Jesus, and carried *Him* away, and delivered *Him* to Pilate. And Pilate asked Him, Art thou the king of the Jews? and He answered * *It is as thou sayst*. And the chief priests accused Him ^b of many *things* : but he answered nothing. So Pilate asked Him again, saying, Dost thou answer nothing? See how many *things* they witness against thee : but Jesus still answered nothing, so that Pilate was amazed.

2.

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^c Now at the feast he ^d used to release to them one prisoner, whomsoever they desired : and there was *one* [†] Barabbas ^e under confinement with *some of his* accomplices in sedition, who had committed murder in the ^f insurrection. And the people clamoured and ^g desired *him to do* as he always used to do for them. But Pilate answered them, saying, Would ye have me release to you the king of the Jews? (for he knew that the chief priests had delivered Him up *to him* out of envy :) but the chief priests incited the people *to desire* that he would rather release Barabbas to them. And Pilate answered, and said to them again, What then would you have me do *with Him*, whom ye call king of the Jews? And they cried out again, Crucify Him. But Pilate said unto them, Why, what ill has He done? And they cried out the more vehemently, Crucify Him. ^h So Pilate being willing to ⁱ ingratiate with the multitude, released Barabbas to them, and having scourged Jesus, delivered *Him* up to be crucified.

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And the soldiers led Him away into the ^k hall, which is *called* the Pretorium; and ^l gathered their whole ^m company together : and they clad Him in purple, and

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17

x Gr. And. y Or, immediately he fell a weeping, or he hastened out and wept. Gr. he cast his mantle over *him*, and wept.
z Gr. immediately in the morning. a Or, council. * and said unto him. b Gr. much, or heavily. c Gr. But. d Al. released. [†] called. e Gr. bound. f Or, riot. g Gr. began to desire. h Gr. And, or But. i Or, gratify, or content. k Or, court. l Gr. call. m Gr. cohort, or band.

- 18 platted a crown of thorns and put it ⁿ on his head, and
 19 ^o saluted Him, *saying*, Hail king of the Jews; and struck
^p Him on the head with a ^q reed, and spit upon Him,
 20 and bowed their knees, and did Him homage. And
 when they had *thus* ^r abused Him, they took off the purple
 from Him, and put his own clothes on Him,
 21 and brought Him out to crucify Him. And they compel
 one Simon a Cyrenian, the father of Alexander and
 Rufus, *as he was* passing by, coming out of the country,
 22 to ^s carry his cross: and they brought Him to a place
 called Golgotha, which is, being interpreted, the place
 23 of a scull. And they ^t offered Him wine mingled with
 24 myrrh to drink, but He ^u would not take it. And when
 they had fastened Him to the cross, they parted his
 garments, casting ^x lots upon them, what each of *them*
 should take.
- 25 And it was the third hour, ^y when they fixed Him
 26 on the cross: and the ^z title of his charge was written
 27 ^a over Him, THE KING OF THE JEWS. And
 they crucified two ^b thieves with Him, one on his right
 28 *hand* and one on his left: ^c so that the scripture was
 fulfilled, which saith, "And He was numbered with the
 29 transgressors." And they that passed by ^d reviled Him,
 shaking their heads and saying, Ah, thou that destroyest,
 30 the temple, and buildest *it* in three days, save thyself
 31 and come down from the cross. And the chief priests
 likewise scoffing *at Him* among themselves, with the
 scribes, said, He saved others, Himself He cannot save:
 32 let Christ, the king of Israel, come down now from the
 cross, that we may see and believe *in Him*. And *even*
 33 ^e they that were crucified with Him, ^f reviled Him. ^g Now
 at the sixth hour there was darkness over the whole land,
 34 until the ninth hour. And at the ninth hour Jesus
 cried out with a loud voice, saying, "Eloi, Eloi, lama
 sabachthani," which is being interpreted, My God,
 35 my God, why hast thou forsaken me? And some of
 them that stood by hearing *it*, said, Behold He calleth
 36 upon Elias. And there ran one, and filled a sponge

n Gr. about Him.

o Gr. began to salute.

p Gr. his head.

q Or, cane.

r Or, insulted.

s Gr. to take up, or bear up.

t Gr. gave.

u Gr. did not.

x Gr. a lot.

y Gr. and.

z Gr. inscription.

a Or, upon it.

b Or, robbers.

c Gr. and.

d Gr. blasphemed.

e i. e. one of them. See Luke, xxiii. 39.

f Gr. reproached.

g Gr. But when it was the sixth hour.

with

with vinegar, and putting *it* on a reed offered it Him to drink, saying, Let *Him* alone, let us see whether Elias will come to take Him down. But Jesus ^h cried with a loud voice and expired. 37

And the veil of the temple was rent in two from the top to the bottom. And when the centurion, that stood over against Him, saw that He expired ^l with such a cry, he said, Truly this man was the Son of God. There were also women at a distance looking on: among whom was * Mary ^k Magdalene, and Mary the mother of James ^{kk} the less and of Joses, and Salome; who also when He was in Galilee, followed Him and waited on Him: and several others who came up to Jerusalem with Him. 38 39 40 41

And the evening being now come, (because it was the preparation, ^l or the day before the sabbath,) Joseph of Arimathea, an honorable counsellor, who also [†] was expecting the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered ^m that He was dead already, and *therefore* calling for the centurion he asked him if He had been dead any time: and when he ⁿ heard *it* from the centurion, he granted the body to Joseph. And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock; and rolled a stone to the door of the sepulchre. And Mary ^k Magdalene, and Mary *the mother* of Joses ^o observed where He was laid. 42 43 44 45 46 47

XVI.

And when the sabbath was past Mary ^k Magdalene, and Mary *the mother* of James, and Salome, bought spices in order to come and embalm Him: and very early in the morning ^p of the first *day* of the week they come to the sepulchre at sun-rising. And they said to one another, Who will roll away the stone for us from the door of the sepulchre? (^q but when they looked up, they saw that the stone was rolled away,) for it was a very great *one*. And they went into the sepulchre and saw a young man sitting on the right side, clothed in a long white robe; and they were affrighted: but he said to 2 3 4 5 6

^h Gr. sent forth a great voice. ⁱ Gr. so crying out. * *also*.
^k Gr. the Magdalene, *or* of Magdala. Matt. xv. 39. ^{kk} Gr. the little.
^l Gr. which is. [†] *himself*. ^m Gr. it. ⁿ Gr. knew.
^o Gr. saw. ^p Gr. of one *day* of the sabbaths. ^q Gr. and.

7 them, Be not affrighted, ye seek Jesus of Nazareth,
 8 who was crucified, He is risen, He is not here, see the
 9 place where they laid Him. But go, tell his disciples,
 10 and Peter *particularly*, that He is going before you into
 11 Galilee: there ye will see Him, as He told you. And
 12 they hasted out and fled from the sepulchre; ^r for they
 13 were seized with trembling and amazement: neither said
 14 they any thing to any one; for they were afraid.

15 Now *Jesus* being risen early on the first day of the
 16 week appeared first to Mary * ^s Magdalene, from whom
 17 He had cast out seven devils: *and* she went and told
 18 those that ^t used to be with Him, who were mourning
 19 and weeping; ^u but they, though they heard that He
 20 was *indeed* alive, and *had been* seen by her, did not be-
 lieve *it*.

12 After this He appeared in another form to two of them
 13 *as they were* walking, going into the country: and they
 went and told the rest; *but* they did not believe, them
 neither.

14 ^x At last he appeared to the eleven as they were sitting
 at table, and upbraided them with their unbelief, and
 hardness of heart; because they did not believe those
 15 who had seen Him after He was risen. And He said
 unto them, Go to all the world and preach the gospel
 16 to ^y every one: he that believeth and is baptized, shall
 be saved; but he that believeth not, shall be condemn-
 17 ed. And these signs shall accompany them that believe;
 in my name shall they cast out demons, they shall speak
 18 with new tongues; they shall take up serpents, and
 if they should drink any *thing* ^z poisonous, it shall not
 hurt them; they shall ^a lay hands on the sick, and they
 shall be ^b well.

19 Now the Lord, after He had spoken to them, was
 taken up into heaven, and sat on the right hand of
 20 God. And they went forth and preached every where,
 the Lord co-operating *with them*, and confirming the
 word by ^c miracles following upon it. Amen.

r Gr. but, or and. s Or, of Magdala. * *the*. t Or, had
 attended Him. u Gr. and. x Or, Afterwards. y Gr. every
 creature. z Gr. deadly. a Or, put *their* hands.
 b Or, healed. c Gr. signs,

THE
G O S P E L
ACCORDING TO
St. L U K E.

Ch. I.

WHEREAS many have undertaken to compose a narrative of the things, which have been fully ^acertified among us; as they delivered them to us, who were from the beginning eyewitnesses of them, and ministers of the word; it seemed good to me also, having thoroughly ^btraced them all from the very first, to write an account of them in order to thee, most excellent Theophilus, that thou mayst know the certainty of the ^cthings wherein thou hast been instructed.

There was in the days of Herod king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the ^dfamily of Aaron, and her name was Elisabeth. And they were both righteous in the sight of God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, for Elisabeth was barren; and they were both far advanced ^ein years. And it came to pass, while he was in the order of his course performing the priest's office before God, according to the custom of dividing the office of the priests, that it fell to his lot to ^fburn incense, entering into the temple of the Lord: and all ^{*}the people were praying without at the time of offering incense. And there appeared to him an angel of the Lord standing on the right hand of the altar of

^a Or, proved. See 2 Tim. iv. 5, 17.

^b Or, strictly examined.

^c Gr. words.

^d Gr. daughters.

^e Gr. in their days.

^f Or, offer.

^{*} the multitude of.

- 12 incense *. And when Zacharias saw *him*, he was
 13 startled and ^g struck with fear : but the angel said unto
 him, Fear not, Zacharias ; for thy prayer is heard, and
 thy wife Elisabeth shall bear thee a son, and thou shalt
 14 call his name John : and he shall be a joy and transport to
 thee, ^h yea, many shall rejoice on account of his birth ;
 15 for he shall be great in the sight of the Lord, and he
 shall drink neither wine nor *any other* strong liquor ; and
 he shall be filled with the holy Spirit even from his
 16 birth ; and many of the children of Israel shall he
 17 convert unto the Lord their God. And he shall go
 before Him in the spirit and power of Elias, to turn
 the hearts of the fathers unto the children, and the dis-
 obedient ⁱ to the wisdom of the just, to prepare for the
 Lord a people *well-disposed*.
 18 And Zacharias said unto the angel, Whereby shall I
 know this ? for I am an old man, and my wife far ad-
 19 vanced in ^k years. And the angel answering said to
 him, I am Gabriel, that stand in the presence of God,
 and I am sent to speak to thee, and to tell thee this good
 20 news : and ^l now shalt thou be ^{ll} dumb, and not able
 to speak, until the day that these things shall come to
 pass ; because thou believedst not my words, which shall
 21 be fulfilled at their season. And the people were wait-
 ing for Zacharias, and wondered at his staying *so* long
 22 in the temple : but when he came out he could not
 speak to them, and they perceived that he had seen a
 vision in the temple ; and he made signs to them, and
 23 continued speechless ; and [†] as soon as the days of his
 ministration were accomplished, he departed to his own
 24 house. And after these days his wife Elisabeth conceived,
 25 and ^m retired five months, saying, [‡] the Lord hath thus
 dealt with me in the days wherein he looked upon *me* to
 take away my reproach among men.
 26 But in the sixth month the angel Gabriel was sent by
 27 God to a city of Galilee called Nazareth, to a virgin
 who was ⁿ betrothed to a man, whose name was Joseph,
 of the house of David ; and the name of the virgin was
 28 Mary. And when the angel came in *to the room* to her,
 he said, Hail, *thou that art* highly favoured ; the Lord

* offering. g Gr. fear fell upon him. h Gr. and i Or, by.
 k Gr. her days. l Gr. behold. ll Gr. silent. Euphemismus.
 † it came to pass that. m Gr. hid, or, concealed, herself,
 ‡ because. n Or, promised in marriage. Matth. i. 18.

is with thee; blessed *art* thou among women! and when she saw *him*, she was confuted at ^o what he said, and pondered in her mind what sort of salutation this could be. And the angel said unto her, Fear not, Mary; for thou hast found favor with God: and behold thou shalt conceive in thy womb, and shalt bring forth a son, and shalt call his name JESUS: He shall be great, and shall be called the Son of the Most High, and the Lord God shall give Him the throne of David his father, and He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. ^p Then said Mary to the angel, How can this be, since I ^q am a virgin? And the angel answered and said unto her, The holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee, and therefore *thine* holy offspring shall be called the Son of God: and lo, thy cousin Elisabeth ^{*} also hath conceived a son in her old age, and this is the sixth month ^r with her that was called barren; for ^s nothing is impossible with God. ^t Then Mary said, Behold the servant of the Lord, may it be unto me according to thy word. ^u So the angel departed from her.

^x Then Mary arose [†] and went with speed into the hill-country, to a city of Juda, and came into the house of Zacharias, and saluted Elisabeth. And [‡] as soon as Elisabeth heard the salutation of Mary, the child leaped in her womb, and Elisabeth was filled with the holy Spirit: and she cried out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb: and whence *is* this *honor* to me, that the mother of my Lord should come to me? for behold, as soon as the voice of thy salutation reached my ears, the child in my womb leaped for joy: and blessed *is* she that believed; for there shall be a performance of the things that were told her from the Lord.

And Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for He hath regarded the low estate of his ^y handmaid: for behold, from henceforth shall all generations call me ^z blessed: for He that is mighty hath done great things

^o Gr. his word. ^p Gr. but ^q Gr. know not man.
^{*} *she*. ^r Gr. to her. ^s Gr. no word will be.
^t Gr. But, or, And. ^u Gr. And. ^x Gr. But.
[†] *in those days*. [‡] *it came to pass that*. ^y Gr. servant.
^z Gr. happy.

50 ^a for me, and his name *is* holy, and his mercy *is* on
 51 them that fear Him, unto all generations. He hath
^b wrought powerfully with his arm; He hath ^c con-
 founded *those that were* proud in the imagination of
 52 their heart. He hath cast down the ^d mighty from *their*
 53 thrones, and exalted the humble. He hath filled the
 hungry with good *things*, and the rich He hath sent
 54 away empty. He hath supported Israel his ^e servant,
 55 in remembrance of *his* mercy (even as He ^f promised
 to our fathers, to Abraham and to his seed,) for ever.”
 56 And Mary stayed with her about three months, and *then*
 returned to her own house.

57 Now when Elisabeth's time for her delivery was
 58 fully come, she brought forth a son: and her neigh-
 bours and kindred heard that the Lord had magnified
 59 his mercy ^g towards her, and they congratulated her; and
^{*} on the eighth day they came to circumcise the child:
 and they ^h *would have* called him Zacharias, after the
 60 name of his father: ⁱ but his mother [†] said, No, but
 61 he shall be called John: and they said to her, There is
 62 none of thy relations [‡] ^k of this name. And they made
 signs to his father, what *name* he would have him called
 63 *by*. And he ^l called for a *writing-tablet*, and wrote
^m upon it, His name is John: and they all wondered.
 64 And his mouth was opened immediately, and his tongue
 65 *loosed*, and he spake and praised God. And an awe fell
 upon all that dwelt round about them; and all these
ⁿ things were divulged through the whole hill-country of
 66 Judea. And all that heard *them*, laid *them* up in their
 hearts, saying, What a child will this be? And the
 hand of the Lord was with him.

67 And his father Zacharias was filled with the holy
 68 Spirit, and prophesied, saying, “ Blessed be the Lord
 God of Israel, for He hath visited and wrought redemp-
 69 tion for his people, and hath raised up an ^o horn of sal-
 70 vation for us, in the house of his servant David, as He
 spake by the mouth of his holy prophets [§] from the

^a Or, to me. ^b Gr. done, or, exerted, strength. ^c Gr. dis-
 sipated, or, scattered. ^d Gr. men in power. ^e Or, child, or, son.
^f Gr. spake. ^g Gr. with her. ^{*} *it came to pass.*
^h Gr. were calling, or, going to call. ⁱ Gr. and. [†] *answered*
and. [‡] *that is.* ^k Gr. called by this name. ^l *i. e.* made
 signs for. ^m Gr. wrote saying. ⁿ Gr. words.
^o *i. e.* a powerful Saviour. Ps. lxxxix. 24. 1 Sam. ii. 10. [§] *which*
 were,

beginning, *even* salvation from our enemies, and from 71
 the hand of all that hate us, to display *his* mercy ^p to- 72
 wards our fathers, and to remember his holy covenant,
according to the oath which He sware to Abraham our 73
 father, to grant unto us, that we being delivered out of 74
 the hand of our enemies, might serve Him without fear,
 in holiness and righteousness before Him, all the days 75
 of our life. And thou, *my* child, shalt be called the pro- 76
 phet of the most High; for thou shalt go before the
 face of the Lord, to ^q make known salvation to his 77
 people, in the remission of their sins, through the ^r ten- 78
 der mercy of our God, whereby the ^s day-spring hath
 visited us from on high, to enlighten them that sit in 79
 darkness and *in* the shadow of death, to direct our feet
 into the way of peace." And the child grew, and be- 80
 came strong in spirit: and he was in the deserts till the
^t time of his being manifested to Israel.

II.

Now in those days ^{*} an ^u edict was published by Au-
 gustus Cesar, that all ^x the world should be enrolled *or*
taxed, (this tax was first ^y levied when Cyrenius was go- 2
 vernor of Syria) and they all went to be enrolled, every 3
 one to his own city: so Joseph also went up from Ga- 4
 lilee, out of the city of Nazareth, into Judea to the
 city of David, which is called Bethlehem (because he
 was of the house and line of David) to be enrolled with 5
 Mary his espoused wife, who was big with child. And 6
[†] while they were there, the days of her delivery were
 fulfilled, and she brought forth her son, the first-born, 7
 and wrapped him in swaddling cloths, and laid him in
 a manger; because there was no room for them in the
 inn.

And there were in the same country shepherds out in 8
 the fields, [‡] ^z keeping watch over their flock by night:
 and lo, an angel of the Lord stood over them, and the 9
 glory of the Lord shone round them, and they were
 greatly terrified: and the angel said to them, Be not 10
 affrighted; for behold I bring you good tidings of great
 joy which shall be to ^a all people, that this day is born, 11

p Gr. with.
 of mercy.

q Gr. to give knowledge of.
 s Or, rising sun.

r Gr. bowels
 t Gr. day.

came to pass that.

land, i. e. of Judea.

u Gr. an order went out.

y Gr. made.

x Or, all the

† it came to pass that.

‡ and.

z Gr. watching the watches of the night over their flock.

a Or, all the world.

- in the city of David, your Saviour * Christ the Lord.
 12 And this ^b shall be a sign to you, Ye shall find the child
 13 wrapped in swaddling bands lying in a manger. And
 14 on a sudden there was with the angel a multitude of the
 heavenly host, praising God, and saying, Glory to God
 15 in the highest, and on earth peace, good-will towards
 men. And † when the angels went ‡ from them into
 heaven, § the shepherds said to one another, Let us go
 || to Bethlehem, and see ^c this which hath been told
 16 us, which the Lord hath made known unto us. And
 they came with speed, and found both Mary and Joseph,
 17 and the child lying in the manger: and when they had
 seen it, they divulged ^d what had been told them con-
 18 cerning this child: and all that heard it, were amazed
 at the things which were ^e related to them by the shep-
 19 herds. But Mary treasured up all these words, ponder-
 20 ing them in her heart. And the shepherds returned
 glorifying and praising God for all the things which they
 had heard and seen, according as it had been told unto
 them ^f.
 21 And when eight days were fulfilled for the circum-
 cising of the child, ¶ his name was called JESUS,
 having been so called ^g by the angel before He was con-
 ceived in the womb.
 22 And when the days of her purification according to
 the law of Moses were fulfilled, they brought Him to
 23 Jerusalem to present Him before the Lord: (as it is
 written in the law of the Lord, That every male that
 openeth the womb shall be called holy to the Lord:)
 24 and to offer a sacrifice, according to what is ^h required
 in the law of the Lord, a pair of turtle-doves or two
 young pigeons.
 25 And * there was a man at Jerusalem, whose name
 was Simeon, and he was a just and a religious man,
 who expected the ⁱ consolation of Israel; and the holy
 26 Spirit was upon him. And it was revealed to him by
 the holy Spirit, that he should not ^k die before he had
 27 seen the ^l Anointed of the Lord. And he came by the

* *quo is.* b *Or, by this sign ye shall know Him.* † *it*
came to pass. ‡ *away.* § *the men.* || *then even.*
c *Gr. this word which is done.* d *Gr. the word that had been*
spoken to them. e *Or, told them.* f *ver. 11 and 12.*
¶ *and.* g *Chap. i. 31.* h *Gr. said, or, written.*
* *behold.* i *i. e. the Messiah, See ver. 26, note l.* k *Gr. see death,*
l *i. e. the Messiah: Gr. the Christ.*

influence of the Spirit into the temple, * as *his* parents brought in the child Jesus to do concerning Him according to the custom of the law : and he took Him into his arms, and blessed God, and said, " Now, Lord, thou ^m dismiss^{est} thy servant in peace, according to thy word ; for mine eyes have seen thy salvation, which thou hast provided in the sight of all people, a light for the enlightening of the Gentiles, and the glory of thy people Israel." And Joseph and his mother were amazed at the things that were spoken concerning Him. And Simeon blessed them, and said to Mary his mother, Behold, this *child* is appointed for the fall and rising again of many in Israel, and for a sign *which shall be* spoken against, (and a sword shall pierce through thy own soul also) that the ⁿ thoughts of many hearts may be discovered.

And there was *one* Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser ; ^o who was of a great age, having lived with a husband seven years from her ^p first marrying, and *had been* a widow [†] about eighty four years ; who departed not from the temple ; serving God with fastings and prayers night and day. And [‡] coming in at the very same time, gave thanks unto the Lord, and spake of Him to all that were looking for redemption in ^r Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and became strong in spirit, being filled with wisdom ; and the grace of God was upon Him.

Now his parents went every year to Jerusalem at the feast of the passover : and when He was twelve years old, going up to Jerusalem, ^s as usual at the feast, and having finished the ^t time, when they returned, the child Jesus stayed behind in Jerusalem : and Joseph and his mother did not know *it* ; but supposing Him to be in the company, went a day's journey, and *then* sought for Him among their kindred and acquaintance : and not finding Him they returned to Jerusalem seeking for Him : and ^{||} after ^u three days they found Him in the

* *just* : Gr. *even*, or, *and*. m Or, *dischargest*. n Or, *reasonings*.
^o Gr. *she was advanced in many days*. p Gr. *virginity*.
[†] *of*. [‡] *she*. r *Al. Israel*. s Gr. *according to the custom of the feast*.
^t Gr. *the days, viz. of the feast*.
^{||} *it came to pass*. u Or, *on the third day*.

- 47 temple, sitting in the midst of the ^x doctors, ^{*} attending to them and asking them questions. And all that heard Him were astonished at his understanding
 48 and *his* answers. And when they saw Him, they were amazed. And his mother said to Him, Son, why didst thou ^y deal thus with us? behold, thy father and I with
 49 ^z grief have been seeking for thee. And He said to them, Why did ye *so* seek me? Did not ye know that
 50 I ought to be in my Father's ^a house? but they did not understand the word which He spake to them.
 51 ^b Then He went down with them, and came to Nazareth, and was subject to them. And his mother kept
 52 all these sayings in her heart. And Jesus increased in wisdom and ^c stature, and *in* favor with God and men.

III.

- Now in the fifteenth year of the reign of Tiberius Cesar, when Pontius Pilate was governor of Judea, and Herod ^d tetrarch of Galilee, and his brother Philip
 2 tetrarch of [†] Iturea and Trachonitis, and Lysanias tetrarch of Abilene, Annas and Caiaphas being high priests, the word of God came unto John the Son of
 3 Zacharias in the ^e wilderness: and he went into all the country about Jordan, preaching the baptism of
 4 repentance in order to the remission of sins; as it is written in the book of [†] Esaias the prophet, saying,
 5 "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight: every
 6 valley shall be ^f raised, and every mountain and hill shall be lowered, and the crooked *ways* shall be made
 7 straight, and the rough ways smooth: and all ^g men shall see the salvation of God."
 8 ^{gg} Therefore said he to the multitudes that came [§] to be baptised by him, O ^h generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits ⁱ becoming penitents, and do not ^{||} say within yourselves, "We have Abraham for our father," for I tell you that God can of these stones raise
 9 up children to Abraham. And now ¶ the ax is laid to

x Or, teachers.

* both.

y Gr. do thus to us.

z Gr. grieving.

a Or, business.

b Gr. And.

c Or, age.

d See Matth. xiv. 1.

† the country of.

e i. e. the wilds of Judea.

† the words of.

f Gr. filled.

g Gr. flesh.

gg Al. But, or, And.

§ out.

h Or, broods.

i Gr. worthy of repentance.

|| begin to.

¶ also.

the root of the trees : every tree therefore which doth
not yield good fruit, is cut down and cast into the fire.
And the ^k people asked him, saying, What shall we 10
do then ? And he * saith unto them, Let him that hath 11
two coats, give *one* to him that hath ^l none, and let him
that hath food do the ^m like. And there came † publi- 12
cans to be baptized, and said unto him, Master, what
shall we do ? And He said unto them, Exact ⁿ no more 13
than *what* is appointed you. And the soldiers also asked 14
him, saying, And what shall we do ? and He said unto
them, Do violence to no man, neither ° accuse *any* falsely,
and be content with your pay.

Now as the people were in ^p suspense, and were all 15
^a thinking in their hearts concerning John, whether he
were the ^r Christ *or not*, John answered and said to 16
them all, I indeed baptize you with water ; but a
mightier than I is coming, ‡ whose shoes I am not wor-
thy to untie : He will baptize you with the holy Spirit,
and with fire ; whose fan is in his hand, and He will 17
thoroughly cleanse his floor, and will gather the wheat
into his granary, but will burn up the chaff in un-
quenchable fire. And many other *things* ^s by way 18
of exhortation did he preach unto the people. But 19
Herod the tetrarch being reprov'd by him on account of
Herodias, his brother Philip's wife, and for all the
wicked *things* which Herod did, added this likewise ^t to 20
all *the rest*, ^u that he shut up John in prison.

Now §, when all the people were baptized, and Jesus 21
was baptized and praying, the heaven was opened, and 22
the holy Spirit descended in a corporeal form, like a
dove upon Him, and there came a voice from heaven
saying, Thou art my beloved Son, in thee I am well
pleased.

And Jesus || was ^x *then* about thirty years of age, 23
being (as ^{xx} was supposed) *the* son of Joseph, the *son* of
Heli, the *son* of Matthat, the *son* of Levi, the *son* of 24
Melchi, the *son* of Janna, the *son* of Joseph, the *son* of 25
Mattathias, the *son* of Amos, the *son* of Naum, the *son*

^k Gr. multitudes.

^m Gr. likewise.

or, oppress.

debating.

horting *them*.

to pass.

record in law.

† *also*.

^p Gr. expectation.

^r Or, Messiah.

^t Or, above.

|| *himself*.

* *answering*.

ⁿ Gr. nothing more.

‡ *the latchet of*.

^u Gr. and.

^x Gr. was beginning.

^l Gr. not

^o Or, wrong,

^q Or, reasoning, *or*,

^s Gr. ex-

§ *it came*

^{xx} Or, upon

of

- 26 of Ešli, the *son* of Naggai, the *son* of Maath, the *son* of
 27 Mattathias, the *son* of Semei, the *son* of Joseph, the
son of Juda, the *son* of Joanna, the *son* of Rhesa, the
 28 *son* of Zorobabel, the *son* of Salathiel, the *son* of Neri,
 29 the *son* of Melchi, the *son* of Addi, the *son* of Kofam,
 the *son* of Elmodam, the *son* of Er, the *son* of Joses,
 30 the *son* of Eliezer, the *son* of Jorim, the *son* of Mat-
 that, the *son* of Levi, the *son* of Simeon, the *son* of
 31 Juda, the *son* of Joseph, the *son* of Jonan, the *son* of
 32 Eliakim, the *son* of Melea, the *son* of Menan, the *son*
 of Mattatha, the *son* of Nathan, the *son* of David, the
 33 *son* of Jesse, the *son* of Obed, the *son* of Booz, the
son of Salmon, the *son* of Naasson, the *son* of Amina-
 34 dab, the *son* of Aram, the *son* of Esrom, the *son* of
 Phares, the *son* of Juda, the *son* of Jacob, the *son* of
 35 Isaac, the *son* of Abraham, the *son* of Thara, the *son*
 of Nachor, the *son* of Saruch, the *son* of Ragau, the
 36 *son* of Phalec, the *son* of Heber, the *son* of Sala, the
 37 *son* of Cainan, the *son* of Arphaxad, the *son* of Sem, the
son of Noë, the *son* of Lamech, the *son* of Mathufala,
 38 the *son* of Enoch, the *son* of Jared, the *son* of Maleleel,
 the *son* of Cainan, the *son* of Enos, the *son* of Seth,
 the *son* of Adam, the *son* of GOD.

IV.

- Now Jesus being full of the holy Spirit, returned
 from Jordan, and was led by the Spirit into the wil-
 2 derness, being forty days tempted by the devil ; and He
 did eat nothing in *all* those days : and when they were
 3 ended, at last He was hungry. And the devil said to
 Him, If thou art the Son of God, command this stone
 4 to become bread. And Jesus answered him, saying,
 It is written, that man shall not live ^y by bread only,
 5 but on ^z every word of God. And the devil taking
 Him up into an high mountain, shewed Him all the
 6 kingdoms of the world in ^a an instant, and ^{*} said to
 Him, All this power will I give thee, and the glory of
 them : for it is ^b committed to me, and I give it to
 7 whomsoever I will. Therefore, if thou wilt *but* wor-
 8 ship [†] me, *they* all shall be thine. And Jesus answering
 him said *with indignation*, Get thee ^c behind me, Satan :
 for it is written, Thou shalt worship the Lord thy God,

y Or, on.
 point of time.
 † before.

z Or, whatever God appointeth.
 * the devil.
 c Or, out of my sight.

a Gr. a
 b Or, delivered.

and Him only shalt thou serve. And he brought Him to 9
 Jerusalem, and set him on a ^d battlement of the temple,
 and said to Him, If thou art the Son of God, cast thy- 10
 self down from hence; for it is written, * He shall give 11
 his angels charge concerning thee, to keep thee, and † 12
 they shall bear thee up in *their* hands, lest ‡ thou dash 13
 thy foot against a stone. And Jesus answered § him, || 14
 it is said, Thou shalt not tempt the Lord thy God. And 15
 when the devil had ended all the temptation, he departed 16
 from Him for a time.

And Jesus returned by the ^e influence of the Spirit 14
 into Galilee: and a fame ^f was spread through all the 15
 country round about concerning Him: and He taught 16
 in their synagogues ^g with universal applause.

And He came to Nazareth, where He had been 16
 brought up: and according to his custom He went into 17
 the synagogue on the sabbath-day, and stood up to read. 18
 And there was delivered to Him the book of the prophet 19
 Esaias; and ^h opening the book, He found the place 20
 where it was written, “The spirit of the Lord *is* upon 21
 me *to the end*, for ¶ which He hath anointed me: He 22
 hath sent me to publish good tidings to the poor, to heal 23
 the broken-hearted, to ⁱ proclaim deliverance to the 24
 captives, and recovery of sight to the blind, to ^k release 25
 them that are bruised, *and* to preach the acceptable 26
 year of the Lord.” And He ^m folded up the book, and 27
 gave *it* again to the ⁿ minister, and sat down: and the 28
 eyes of all in the synagogue were fixed upon Him. And 29
 He ^o said unto them, * this day is this scripture fulfilled 30
 in your ears.

And they all bare witness to Him, and wondered at 22
 the ^p gracefulness of the words, which proceeded from 23
 his mouth, and said, Is not this the son of Joseph? And 24
 He said unto them, No doubt ye will ^q apply to me this 25
 proverb, “Physician, cure thyself, and do here in thy 26
 own country what † we have heard *were* done at Caper- 27
 naum.” But, said He, indeed I *must* tell you, that no 28

d Gr. wing, or, pinnacle. * that. † that. ‡ at any
 time. § and said unto. || that e Or, power.
 f Gr. went out. g Gr. being glorified, or, applauded, by all.
 h Gr. unfolding, or, unrolling. ¶ the sake of. i Gr. to
 preach dismissal, or, release. k Gr. to send away in dismissal.
 m Or, rolled. n Or, servant. o Gr. began to say.
 * that. p Gr. words of grace, or, gracious words. q Gr. say.
 † ever.

25 prophet is *well* received in his own country. And I
 26 assure you, there were many widows in Israel, in the
 days of Elias, when the heaven was shut up for three
 years and six months, ^s and there was a great famine
 27 through all the land; ^t but Elias was sent to none of
 those *widows*, but to a widow-woman at Sarepta *in the*
 territory of Sidon. There were also many lepers in
 28 Israel, in the time of Elisha the prophet, and none of
 them was cleansed; ^u but Naaman the Syrian *was*.
 29 And all ^{*} the synagogue were filled with rage, when
 they heard these *things*, and they rose up and drove
 Him out of the city, and dragged Him to the brow of
 30 the hill, on which their city was built, in order to throw
 Him down the precipice. But He passed through the
 midst of them, and went away.

31 And He came down to Capernaum a city of Galilee,
 32 and taught them on the sabbath-days, and they were
 astonished at his doctrine; for ^x He spake with au-
 thority.

33 And there was a man in the synagogue ^y possessed
 by the spirit of an impure demon, and he cried out
 34 with a ^z loud voice, saying, Let us alone, what hast
 thou to do with us, Jesus of Nazareth? art thou come
 to destroy us? I know [†] who thou art, the holy
 35 one of God: ^a but Jesus rebuked him, saying, Be
 silent, and come out of him. And the demon threw
 him *down* in the midst of the assembly, and came out of
 36 him, having done him no hurt. And they were all
 amazed, and ^b said one to another, What a speech is
 this? for with authority and power He commandeth
 37 the impure spirits, and they come out! And ^c his fame
 spread all over the country round about.

38 And He rose up *and went* out of the synagogue, and
 came into the house of Simon: now Simon's wife's
 mother ^d had a violent fever, and they intreated Him
 39 on her behalf. And he stood over her, and rebuked
 the fever, and *it* left her: and immediately she arose
 and waited upon them.

^r Gr. I tell you for truth, *or*, in truth,
 so that.

Syrian.

^y Gr. having.

^b Gr. spake saying.

every place of,

^t Gr. and.

^{*} *in*.

^z Gr. great.

^d Gr. was seized, *or*, confined by a great fever.

^s Gr. whence, *or*,

^u *Or*, only Naaman *who was* a

^x Gr. his word was with power.

[†] *thee*.

^a Gr. And.

^c Gr. there went out a report of Him into

And at sun-set all that had *any persons* sick of ^e any 40
 diseases, brought them to Him : and He laid his hands
 on every one of them and healed them. And demons 41
 also came out from many, crying out *, Thou art the
 † Messiah the Son of God. And He rebuked *them*, and
 suffered them not to ^g say, that they knew Him to be the
^h Christ. And when the day was coming on, He went 42
 out and retired into a solitary place ; and the people
 sought for Him, and came to Him, and *would fain have*
 detained Him, that He might not go from them. But 43
 He said unto them, † I must preach the kingdom of
 God to other cities also : for therefore am I sent. ⁱ So 44
 He went *on* preaching in the synagogues of Galilee.

V.

And † when the people were pressing on Him to hear
 the word of God, as He stood by the lake of Gennefa-
 reth, seeing two vessels § at *the edge of* the lake, (but 2
 the fishermen were gone out of them, and were washing
their nets :) He went into one of ^k them, which was 3
 Simon's, and desired him to put off a little *way* from
 the ^l shore : and He sat down and taught the multitudes
 from the ship. And when He had done speaking, He 4
 said to Simon, Put out into the deep, and let down your
 nets for a draught. And Simon answered and said unto 5
 Him, Master, we have been toiling all the night, and
 have caught nothing ; however at thy word I will ^m cast
 the net. And when they had done this, they inclosed a 6
 || multitude of fishes ; and their net was breaking. And 7
 they beckoned to *their* partners *that were* in the other
 ship, to come and help them ; and they came, and
 filled both the ships, so that they were *even* sinking :
 and when Simon Peter saw *it*, he fell at the knees of 8
 Jesus, saying, Lord, depart from me, for I am a sinful
 man ; for he was astonished, and all *that were* with him, 9
 at the draught of fishes which they had taken ; as were 10
 also James and John, the sons of Zebedee, who were
 partners with Simon. And Jesus said to Simon, Be
 not afraid, from henceforth thou shalt be a captor of
 men. And when they had brought their ships to land, 11
 they left all and followed Him.

e Gr. divers.

* and saying.

f Gr. the Christ.

g Or, to speak ; for they knew.

h Or, Messiah.

† that.

i Gr. and He was preaching.

‡ it came to pass.

§ standing.

k Gr. the ships, or, boats.

l Gr. land.

m Gr. let down.

|| great.

- 12 And * when He was in one of the cities of *that country*, behold a man full of leprosy: ⁿ who seeing Jesus, fell prostrate to Him, and besought Him, saying, Lord,
 13 if thou wilt, thou canst cleanse me. And Jesus stretched out his hand and touched him, saying, I will; be thou cleansed: and immediately the leprosy departed from him. And He charged him to tell no one: but go, ⁿⁿ said He, and shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them. But the ^o fame of Him spread more and more, and great multitudes came together to hear, and to be healed by Him of their infirmities.
 16 But He frequently retired into solitary places, and prayed.
 17 And † ^p one day, as He was teaching, there were pharisees and doctors of the law sitting by, who were come out of every town of Galilee, and Judea, and from Jerusalem; and the power of the Lord was present to heal ^q the people: and behold, *some* men bringing on a couch a man that ^r was paralytic; and they endeavoured to bring him in, and lay him before Him: ^s but when they could not find ‡ what way to bring him in because of the croud, they went up on the battlements of the house, and let him down from the ^t roof with his couch, into the midst before Jesus, ^u who seeing their faith said unto him, Man, thy sins are forgiven thee. And the scribes and § pharisees began to cavil, saying, Who is this that talketh blasphemies? Who can forgive sins but God ||? but Jesus knowing their ^x thoughts, answered and said unto them, What are ye disputing in your hearts? Which is easier, to say, Thy sins are forgiven thee, or to say, Rise up and walk? but that ye may know, that the Son of man hath power *even* on earth to forgive sins, (He spake to the paralytic) I say unto thee, Arise, and take up thy couch, and go to thine house. And immediately he rose up before them, took up the bed on which he lay, and went away to his house, glorifying God. And ^y they were all amazed

* it came to pass. n Gr. and. nn So Acts xvii. 3.
 ● Gr. talk. † it came to pass. p Gr. on one of the days.
 q Gr. them, r Or, had the palsy. s Gr. And. ‡ by.
 † Gr. tiling. u Gr. and He. § the. || alone.
 x Gr. reasonings, or, cavillings. y Gr. ecstasy, or, amazement, seized them all.

and glorified God, and were filled with ^z awe, saying,
^{*} we have seen ^a wonderful *things* to-day.

† After these *things* He went out and saw a publican 27
^b named Levi, sitting at the custom-house, and said to
 him, Follow me : and he left all, rose up, and followed 28
 Him. And Levi made Him a great feast in his own 29
 house : and there was a great ^c number of publicans,
 and others † at table with them. And their scribes and 30
 pharisees murmured at his disciples, saying, Why do ye
 eat and drink with publicans and sinners ? And Jesus 31
 answered and said unto them, They that are in health
 have no need of a physician, but they that are sick :
 I am not come to call the righteous, but sinners to 32
 repentance.

And they said unto Him, Why do the disciples of 33
 John frequently fast and ^d pray, and likewise those of
 the pharisees ; but thine eat and drink ? And He said 34
 unto them, Can ye make ^e those of the bride-chamber
 fast, while the bridegroom is with them ? but the days 35
 will come, † when the bridegroom shall be taken §
 from them, then they will fast ||.

† Then He spake ¶ a parable to them, That no one 36
 putteth a piece ^g of new cloth upon an old garment :
^{*} otherwise, † the new maketh a rent, and ‡ doth not
 match the old : nor doth any one put new wine into old 37
^h vessels ; § otherwise, the new wine will burst the
^h casks, and || be spilled, and the vessels will be destroy-
 ed : but new wine must be put into new vessels, and 38
then both are saved. And no one that has been drinking 39
 old wine, immediately desireth new ; for he saith, the
 old is better.

VL

And it came to pass on the second-sabbath after ⁱ the 3
 first, that as He was passing through the corn-fields, his
 disciples plucked the ears of corn, and rubbed *them* in
their hands and ate *them*. And some of the pharisees
 said to them, Why do ye do that which is not lawful

z Or, fear. * that. a Gr. unexpected, or, incredible.
 † And. b Gr. by name. c Gr. multitude. ‡ that were.
 d Gr. make prayers. e Gr. the sons. i. e. the friends of the
 bridegroom. See Matt. ix. 15. † and. § away.
 || in those days. f Gr. But. ¶ also. g Gr. of
 a new garment. * but if. † both. ‡ the patch of
 new cloth. h Gr. leathern bottles. § but if. || it will.
 i i. e. after the passover.

3 to do on the sabbath-days? And Jesus answering them
 said, Have ye not read * ^k what David did, when *he*
 himself was hungry and those that were with him?
 4 how he went into the house of God, and did take and
 eat the shew-bread, and gave also to ^l his attendants,
 which it is not lawful *for any* to eat but the priests †.
 5 And He said unto them, ‡ the Son of man is Lord
 even of the sabbath.

6 And it came to pass also on another sabbath, that He
 went into a synagogue and taught; and there was a man
 7 there, whose right hand was withered. And the scribes
 and pharisees watched Him *to see* if He would work a
 cure on the sabbath: that they might find an ^m accu-
 8 sation against Him. But He knew their thoughts, and
 said to the man that had the withered hand, Rise, and
 stand in the midst: and he rose up and stood *forth*.
 9 ⁿ Then said Jesus unto them, I will ask you ^o one *thing*,
 Is it lawful on the sabbath days to do good, or to do
 10 evil? to save life, or to ^p let *it* be lost? And looking
 round upon them all, He said to the man, Stretch out
 thine hand: and he did so, and his hand was ^q made *as*
 11 sound as the other. And they were filled with ^r con-
 fusion: and ^s consulted together, what they might do
 to Jesus.

12 And § in those days He went out to a mountain
 to pray, and He continued all night in ^t prayer to God.
 13 And when it was day, He called his disciples to *Him*:
 and chose out twelve from *among* them, whom He also
 14 named *his* apostles: (*to wit*, Simon || ^u called Peter,
 and Andrew his brother, James and John, Philip and
 15 Bartholomew, Matthew and Thomas, James *the son* of
 Alpheus, and Simon called Zelotes, and Judas *the*
 16 *brother* of James, and Judas Iscariot, who ¶ was the
 17 traitor :) and He came down *the hill* with them, and
^x stood in the plain; ^y with the rest of his disciples,
 and a great multitude of people from all *the parts* of
 Judea, and *from* Jerusalem, and *from* the coast of Tyre
 and Sidon, who came to hear Him and to be healed of

* *even.* k *Gr. this which.* l *Gr. those with him.*
 † *only.* ‡ *that.* m *Or, indictment.* n *Gr. Therefore.*
 o *Gr. some.* p *Gr. destroy it.* q *Gr. restored.*
 r *Gr. foolishness.* s *Gr. discoursed with one another.* § *it*
came to pass. t *Or, an oratory of God.* || *whom*
he also. u *Gr. named.* ¶ *also.* x *Or, stopped.*
 y *Gr. and the multitude.*

their diseases, ^z even those that were tormented by im- 18
pure spirits: and they were healed. And all the ^a peo- 19
ple endeavoured to touch Him, for there went *a divine*
virtue out of Him, and healed *them* all.

And lifting up his eyes on his disciples He said, 20
^b Blessed *are ye though* poor; for the kingdom of God
is yours. ^b Blessed *are ye* that hunger now; for ye shall 21
be satisfied. ^b Blessed *are ye* that weep now; for ye
shall ^{bb} laugh. ^b Blessed *are ye* when men shall hate you, 22
and ^{*} reject you, and reproach *you*, and cast out your
name as ^c infamous on account of the Son of man.
Rejoice in that day, and ^d be exceeding glad; for be- 23
hold, your reward *is* great in heaven: for thus did their
fathers to the prophets. But wo unto you *that are* rich; 24
for ye have received your consolation. Wo unto you 25
that are full; for ye shall be hungry. Wo unto you
that laugh now: for ye shall mourn and weep. Wo 26
unto you when all men speak well of you; for their
fathers did the same to the false prophets.

But I say unto you ^e *my* hearers, Love your enemies, 27
do good to them that hate you, bless them that curse 28
you, and pray for them that abuse you; to him that 29
smiteth thee on the *one* cheek, offer also the other; and
^f let him that taketh *away* thy cloke, have thy coat too
rather than strive with him: give to ^g him that asketh 30
thee, and from him that taketh thy goods *on loan* demand
^h nothing. And as ye would that men should do to 31
you, do ye also to them in like manner. † If ye love 32
only them that love you, what thanks are *due* to you?
for even the ⁱ wicked love those that love them: and if 33
ye do good *offices* to them that do good to you, what
thanks are *due* to you? for even ⁱ wicked *men* do the
same. And if ye lend to those from whom ye expect 34
to receive, what thanks are *due* to you? for sinners also
lend to sinners that they may receive ^k an equivalent.
But do ye love your enemies, and do good, and lend, 35
expecting ^l nothing from *it*: and your reward shall be
great, and ye shall be *the* sons of the most High; for
He is kind *even* to the ungrateful and the wicked: be 36

^z Or, and.

bb Or, rejoice.

d Gr. leap for joy.

g Gr. every one.

† And.

gain by it.

a Gr. multitude.

* *when they shall.*

e Gr. hearing me.

h i, e. no interest, or usury. Matth. v. 42.

i Gr. sinners.

k Gr. things equal.

b Gr. Happy.

c Gr. evil, or, wicked.

f Gr. hinder not.

l Or, no

- ye therefore merciful as your *heavenly* Father also is
 37 merciful. * Judge not, and ye shall not be judged :
 condemn not, and ye shall not be condemned : ¹¹ for-
 38 give, and ye shall be forgiven : give, and it shall be
 given unto you ; good measure, pressed and shaken
 down and running over, shall they give into your ^m bo-
 som : for by the same measure, which ye measure with,
 shall it be measured back *again* to you.
- 39 And He said to them *by way of* † parable, Can a
 blind *man* guide a blind *man*? will *they* not both fall
 40 into a ⁿ ditch? the learner is not above his teacher,
 tho' every complete *scholar* will become as *learned* as his
 41 ^o master. But why dost thou look at the ^p chaff in thy
 brother's eye, and takest no notice of the beam that is
 † 42 in thine own †? ~~how~~ how canst thou say to thy brother,
 Brother let me ^q take out the ^r splinter that is in thine
 eye, when thou thyself seeest not the beam that is in thine
 own eye? Thou hypocrite, first take out the beam from
 thine own eye, and then thou wilt see distinctly *how* to
 43 take out the chaff that is in thy brother's eye. For
 that is not a good tree which produceth ^s bad fruit, nor
 44 is the tree ^s bad, which produceth good fruit : for every
 tree is known by it's § fruit ; for *men* do not gather figs
 45 from thorns, nor || grapes from a bramble. A good
 man, out of the good treasure of his heart, bringeth
 forth *that which* is good ; and an evil man, out of the
 evil treasure of his heart, bringeth forth *that which* is
 evil : for out of the abundance of the heart ^t his mouth
 46 speaketh. ^u But why do ye call me, Lord, Lord, and
 47 do not practise what I ^x teach *you*? Whosoever cometh
 unto me, and heareth my ^y instructions, and observeth
 48 them, I will shew you to whom he is like : he is like
 a man who *in* building an house digged ¶ deep, and
 laid the foundation upon a rock ; and when a flood
 came, the ^a torrent beat violently against that house,
^b but could not shake it, for it was founded upon a rock.
 49 But he that heareth and ^c observeth not, is like a man
 that built an house upon the ground without *any* foun-

* And.	11 Or, discharge.	m Or, lap.	† a.
n Or, pit.	o Gr. teacher.	p Or, splinter.	‡ eye.
q Gr. cast out.	r Gr. chaff.	s Gr. corrupt.	§ own.
do they gather.	t Al. the mouth.	Matth. xii. 34.	u Or, Why
then.	x Gr. say to you.	y Gr. words.	z Gr. doth.
or, performeth.	¶ and went.	a Gr. the river.	b Gr. and.
c Or, doth not practise.	† Matt. 7:9.		

dation, which the ^d flood beat violently upon, and immediately it fell *down*, and the ^e ruin of that house was great.

VII.

Now when He had finished * his ^f discourse in the audience of the people, He entered into Capernaum : and a certain centurion's servant, ^g whom he had a great value for, was ill and ^h ready to die ; and having heard of Jesus, he sent unto Him the elders of the Jews, beseeching him that He would come and heal his servant. And when they came to Jesus, they intreated Him earnestly, saying, † he ⁱ is worthy of ^k this favor : for he loveth our nation, and ‡ hath built us a synagogue. So Jesus went with them. And when He was now not far from the house, the centurion sent *some of his* friends to Him, saying § Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof : || neither did I think myself worthy to come unto thee. But speak ^{kk} the word, and my servant will be ^l recovered. For I also am a man placed under *the* authority of others, ^m and have soldiers under me ; and I say to ⁿ one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doth *it*. And when Jesus heard these *things*, He marvelled ¶, and turning *about*, said to the multitude that followed Him, * I declare unto you, I have not found so great faith, no not in Israel. And when they that were sent, returned to the house, they found the servant well, that had been sick.

And the day after * He went to a city called Nain ; and many of his disciples went with Him, and a great multitude *besides* : and as He came near to the gate of the city, behold, there was a dead man carrying out to be buried, his mother's only son, and she *was* a widow : and many of the people of the city were with her. And when the Lord saw her, He was moved with compassion for her, and said to her, Do not weep. And He came ^p up and touched the ^q bier, (and the bearers stopped,)

d Gr. river, or, torrent. e Gr. breaking. * all.
f Gr. words. g Gr. who was precious to him, or, in esteem with him. h Or, at the point of death. † that. i Or, deserveth. k Gr. for whom thou shouldst do this. ‡ he.
§ unto Him. || wherefore. kk Al. in a word.
l Gr. healed. m Gr. having. n Gr. this. ¶ at him.
o Or, I say. * it came to pass that. p Gr. to them.
q Or, coffin.

and

- 15 and He said, Young man, I say unto thee, arise. And
 the dead *person* sat up, and began to speak: and He
 16 ^r delivered him to his mother. And an awe seized
 them all, and they glorified God, saying, * a great pro-
 phet is risen up among us, and † God hath visited his
 17 people. And this report of Him was spread through
 all Judea, and in all the country round about.
 18 And the disciples of John told him of all these things:
 19 ^s so John called two of his disciples to *him*, and sent
 them to Jesus, saying, Art thou ^t He that *was* to come,
 20 or ^u are we to expect another? And the men came
 to Him, and said, John the baptist hath sent us unto
 thee, saying, Art thou ^t He that *was* to come, or ^u are
 21 we to expect another? (Now at that very time He cured
 many of their diseases and plagues, and of evil spirits,
 22 and gave sight to many *that were* blind.) And Jesus
 answering said unto them, Go and tell John what ye
 have seen and heard: that the blind recover sight, the
 lame walk, lepers are cleansed, the deaf hear, the dead
 are raised, the poor have the gospel preached *to them*,
 23 and happy is he who shall not ^x be offended *at any thing*
 in me.
 24 † When the ^{xx} messengers of John were departed,
^y He began to speak unto the people concerning John,
 25 what went ye out into the wilderness to see? a reed
 shaken by the wind? but what did ye go out to see?
 a man clothed in soft raiment? behold, they that are
 26 *dressed* in fine clothes and live delicately, are in palaces,
not in deserts: but what went ye out to see? a prophet?
 yea, I say unto you, and much more than a prophet.
 27 This is *he* of whom it is written, "Behold I send my
 messenger before thy face, who shall prepare thy way
 28 before thee:" for I tell you *that* among ^z the sons of
 men there is not a greater prophet than John the bap-
 tist: (^a though the least in the kingdom of God is
 29 greater than he:)—and all the people that heard *him*,
^b even the publicans, justified God, being baptized with
 30 the baptism of John; but the pharisees *indeed* and the
 lawyers rejected the counsel of God ^c within themselves,
 and were not baptized by him.—

^r Or, restored. * *that*. † *that*. ^s Gr. and.
^t i. e. the Messiah. ^u Gr. do we, or, may we. ^x Gr. stumble.
[†] But. ^{xx} Al. disciples. ^y Or, he spake. ^z Gr. those that are
born of women. ^a Gr. but. ^b Or, and. ^c Or, against, or, as to.

* Whereunto therefore shall I ^d compare the men of 31
 this generation? and to what are they like? they are 32
 like children sitting in *the* market-place, and calling to
 one another, and saying, "We have ^e played *pleasant*
 tunes to you, and ye have not danced; we have ^f sung
 mournful ones [†] and ye have not wept:" for John the 33
 baptist came neither eating bread, nor drinking wine,
 and ye say, he ^g hath a demon: the Son of man is come 34
 eating and drinking *like other men*, and ye ^h call Him a
 gluttonous man and a wine bibber, *and* a friend of
 publicans and sinners. ⁱ But wisdom is justified by all 35
 her children.

^k And one of the pharisees asked Him to eat with 36
 him: and He went into the pharisee's house, and sat
 down. And behold a woman in the city, that was a 37
 sinner, when she knew that He was at table in the pha-
 risee's house, brought an alabaſter-box of ointment, and 38
 stood at his feet behind Him, weeping, and ^l washed
 his feet with tears, and wiped *them* with the hairs of her
 head, and kissed his feet, and anointed *them* with the
 ointment. But when the pharisee that invited Him saw 39
 it, he ^m said within himself, This *man*, if he were a
 prophet, would have known who and what sort of a
 woman *this is* that toucheth Him; ⁿ for she is a *notorious*
 sinner. And Jesus [†] said unto him, Simon, I have 40
 something to say to thee: (and he ^o replied, Master, say
 on.) A certain creditor had two debtors, the one owed 41
 him five hundred ^p denaries, and the other fifty: and 42
 they not ^q being able to pay him, he freely forgave them
 both: tell *me* therefore, which of them will love him
 most? And Simon answered §, I suppose || *he* to whom 43
 he forgave most. And Jesus said unto him, Thou
 hast rightly judged: and turning to the woman, He 44
 said to Simon, Dost thou see this woman? I came into
 thine house, *and* thou gavest me no water for my feet;
 but she has bathed my feet with *her* tears, and wiped
 them with the hairs of her head. Thou gavest me not 45
the respect of a kiss; but this woman, ever since she

* And the Lord said.

f Gr. mourned.

h Gr. ye say behold.

l Gr. began to wash.

n Or, that she is.

p Or, Roman pence.

|| that.

d Gr. liken.

† to you.

i Gr. And.

m Gr. spake within himself, saying.

† answering.

q Gr. having wherewithal.

e Gr. played on the pipe.

g Or, is beside himself.

k Gr. But, or, Now.

o Gr. faith.

§ and said.

came

- 46 came in, hath not ceased to kiss my feet. Thou
didst not anoint my head with *common* oil, but she
hath anointed *even* my feet with *sweet* ointment.
47 Wherefore, I tell thee, her sins *though* many are for-
given, ^r for she loved much: but *he* to whom little is
48 forgiven, loveth *but* little. And He said unto her,
49 Thy sins are forgiven. And they that sat at table with
Him, ^s said within themselves, Who is this that for-
50 giveth sins also? But He said to the woman, Thy faith
hath saved thee, go in peace.

VIII.

- And it came to pass afterwards ^t that He went through
every city and village, preaching and declaring the
^u good tidings of the kingdom of God: and the twelve
2 *were* with Him; and some women that had been cured
of evil spirits and *other* infirmities, *as* Mary * Magda-
3 lene, out of whom ^x were cast seven demons, and
Joanna the wife of Chuza Herod's steward, and Su-
sanna, and many others, who ^y assisted Him with their
substance,

- 4 And when a great multitude was gathered together,
[†] of those that came to Him out of every city, He
5 spake [‡] a parable *saying*, A sower went out to sow his
seed, and as he was sowing, some fell by the way-side,
and was trodden down, and the birds of the ^z air de-
6 voured it. And some fell upon ^a stony ground, and as
soon as it sprung up, it withered away, because it had
7 no moisture. And some fell ^b among thorns, and the
8 thorns sprang up with *it* and choked it. ^c But some
fell on good ground, and sprang up and yielded fruit an
hundred-fold. And as He said these things He cried
9 out, "He that hath ears to hear, let him hear." And
his disciples asked Him [§], what might be *the meaning of*
10 this parable. And He said, To you it is granted to
know the mysteries of the kingdom of God: but *I*
^d *speak* to others in parables, that *in* seeing they may not
11 see, and hearing they may not understand. Now this
is *the meaning of* the parable, The seed is the word of
12 God: ^e and those by the way-side, are such as hear *in-*
deed; but then the devil cometh and taketh away the

^r Or, therefore.^s Gr. began to say.^t Gr. and.^u Or, gospel.^{*} who was called^x Gr. went.^y Gr. ministered to Him of.[†] and.[‡] by.^z Gr. heaven.^a Gr. a rock. *Matth. xiii. 5.*^b Gr. in the midst of.^c Gr. And.[§] *saying.*^d *Matth. xiii. 13.*^e Gr. but.

word from their hearts, least they should believe and be saved. And those on ^a stony-ground are such as when they hear, receive the word with joy; ^f but * have no root, ^g and so believe *only* for a while, and in *the* time of trial fall away. And that which fell among thorns, are ^h those who when they have heard *the word* go away and are choked with *the* cares and riches, and pleasures of life, and bring no fruit to perfection. But that on the good ground, are ^h those who having heard the word, retain *it* in a good and honest heart, and bring forth fruit with patience.

† No man when he hath lighted a candle covereth it with a vessel, or putteth it under a couch; but setteth it on a candlestick, that they who come in may see the light. (For there is nothing secret, that shall not be made manifest: nor any thing concealed, which shall not be *made* known and come to light.) Take heed therefore how ye hear: for whosoever *improveth what he hath*, to him shall *more* be given; and whosoever hath not, even what he seemeth to have shall be taken from him.

Now his mother and his brethren came to Him, and could not come at Him for the croud: and it was told Him ‡, Thy mother and thy brethren stand without desiring to see thee. And He answered and said unto them, My mother and my brethren are these that hear the word of God and do it.

And it came to pass on one of the days || *that* He went into a ship, Himself and his disciples, and He said to them, Let us go over to the other side of the lake. And they launched forth: but as they were sailing, He fell asleep: and a storm of wind came down upon the lake, and they were filled *with water*, and were in *great* danger. And they came to *Him* and awoke Him, saying, Master, master, we are perishing. ⁱ Then He arose and rebuked the wind, and the raging of the water, and they ceased, and there was a calm. And He said unto them, Where is your faith? But they were ^k struck with awe and amazement, and said one to another, ¶ who is this? for He commandeth even the winds and the ^l sea, and they obey Him.

^f Gr. and.

^h Gr. these.

|| *also*.

¶ *Verily*.

* *these*.

† *But*.

ⁱ Gr. But, or, And.

^l Gr. the water. Mark iv. 41.

^g Gr. who.

‡ by some of the people *saying*.

^k Gr. were afraid and amazed.

And

- 26 And they sailed to the country of the Gadarenes;
 27 which is over against Galilee. And when He was
 m landed, there met Him a * man out of the city, who
 had been possessed by demons † a long while, and wore no
 clothes, and abode in no n dwelling but ‡ the tombs.
 28 But when he saw Jesus, § he cried out and fell down to
 Him, and said with a loud voice, What have I to do
 with thee, Jesus, thou Son of the most high God? I
 29 beseech thee, do not torment me. (For He commanded
 the impure spirit to come out of the man; ° which had
 oftentimes seized him so violently, p that tho' he was
 || bound with chains and fetters, p yet he broke the
 bands asunder, and was driven by the demon into
 30 q those lonely places.) And Jesus asked him, saying,
 What is thy name? and he said, Legion: because
 31 many demons were entred into him. And they besought
 Him that He would not command them to go ¶ into the
 32 abyss: but as there was there an herd of many swine
 feeding on the mountain, * they intreated Him that He
 would t suffer them to enter into them, and He per-
 33 mitted them. ° So the demons went out of the man
 and entred into the swine: and the herd ran violently
 down the t hill into the lake and were u drowned.
 34 And when those that x looked after them saw what was
 done they fled; and went and told it in † city and ‡
 35 country: and the people went out to see what was done,
 and came to Jesus; and found the man, from whom the
 demons were gone out, sitting at the feet of Jesus, clothed
 36 and in his right mind: and they were afraid, y for those
 that saw it told them how the demoniac was healed.
 37 And all the z people of the country round about the
 Gadarenes desired Him to depart from them; for they
 were seized with great fear: and He went into the ship
 38 and returned. Now the man from whom the demons
 were gone out, prayed Him to let him be with Him:
 39 but Jesus sent him away, saying, Return home, and
 relate what God hath done for thee. So he went
 away publishing through the whole city what great

m Gr. come out upon land. * certain. † of. n Or, house.
 ‡ in. § and. o Gr. for it had. p Gr. and.
 || kept. q Gr. the deserts. ¶ away. * and.
 r Or, permit. s Gr. But, or, And. t Gr. precipice.
 u Gr. suffocated. x Gr. fed them. † the. ‡ in the.
 y Gr. but those also. z Gr. multitude.

things. Jesus had done ^a to him. And * when Jesus returned, a *great* multitude of *people* received Him; for they were all waiting for Him. 40

And behold there came a man whose name was Jairus, † a ruler of the synagogue, and he fell at the feet of Jesus, and intreated Him to come into his house: for he had an only daughter, ‡ about twelve years *old*, and she was dying. (But as He was going, the people crouded Him: and a woman who had been in a flux § twelve years, ^b and had spent *her* whole livelihood upon physicians, but could not be healed by any, came close behind Him and touched the hem of his garment, and immediately her flux § was stopt. And Jesus said, Who touched me? When all denied *it*, Peter, and those that were with him, said, Sir, the multitudes throng and press thee, and dost thou ask, Who *was it* that touched me? And Jesus said, Somebody hath touched me: for I perceive *a peculiar* ^c virtue is gone out of me. And when the woman saw that she was not concealed, she came trembling, and fell down to Him, and declared || before all the people, for what reason she *had* touched Him, and how she was healed immediately. And He said unto her, Daughter, be comforted, thy faith has ^d healed thee, go in peace.) 41 42 . 43 44 45 46 47 48

While He was yet speaking, there cometh one from the ruler of the synagogue's *, and said to Him, † Thy daughter is dead, trouble not the Master. But Jesus hearing *it*, answered ‡ saying, Fear not, only believe, and she shall be ^e recovered. And when He came to the house, He suffered none to go in but Peter, and James, and John, and the father and § mother of the ^f child. And they were all weeping and bewailing her: but He said, Weep not; she is not dead, but sleepeth. And they laughed at Him, knowing that she was dead. But He turned *them* all out, and taking hold of her hand, called ^g to her, saying, Child, arise. And her spirit returned, and immediately she stood up; and He ordered *something* to be given her to eat. And her parents were ^h exceedingly astonished: but He charged them to tell no one what was done. 49 50 51 52 53 54 55 56

a Or, for him. * it came to pass that. † who was.
 ‡ of. § of blood. b Gr. who. c Or, power.
 || unto Him. d Gr. saved. * house. † that.
 ‡ him, e Gr. saved, or, healed, § the. f Or, girl.
 Mark v. 42, g Mark v. 41. h Mark v. 42.

And He called his twelve disciples together, and gave them power and authority over all demons, and to cure diseases: and He sent them forth to preach the kingdom of God, and to heal the sick. And He said unto them, Take nothing for *your* journey, neither staves, nor bag, nor bread, nor money; nor * two coats a piece. And into whatever house ye enter, continue there, ⁱ till ye leave that place. And whosoever will not receive you, when ye depart from that city, shake off the very dust from your feet, for a testimony against them. And they went † from town to town, preaching the gospel and healing every where.

Now Herod the tetrarch heard of all *the things* that were done by Him; and was perplexed, because it was said by some that John was risen from the dead; and by some that Elias had appeared; and by others, that ^k one of the ancient prophets was risen again. And Herod said, John have I beheaded: but who is this, of whom I hear such *things*? and he ⁱ wanted to see Him.

And the apostles, when they were returned, told Him all that they had done: and He took them and retired privately into a desert place belonging to the city † Bethsaida. But when the ^m people knew it they followed Him; and He ⁿ received them, and ^o spake to them concerning the kingdom of God, and healed those that had need of a cure.

And when the day began to decline, the twelve came § and said to Him, Dismiss the people, that they may go into the villages and country-places round about, and ^p bait, and ^q get food: for here we are in a desert place. But He said unto them, Do ye give them ^r food. And they said, We have || but five loaves and two fishes: unless we should go and buy provisions for all this people: for they were about five thousand men. And He said to his disciples, Make them sit down in companies ^s by fifty. And they did so, and caused them all to sit down. And He took the five loaves and the two fishes, and looking up to heaven He blessed them; and brake and gave *them* to the disciples to set before the multitude. And they did eat, and were all

* *have.* i Gr. and come out from thence. See Mark vi. 10.
† *out and passed.* k Gr. a prophet one of the ancients. l Gr. sought.
‡ *called.* m Gr. multitudes. n Or, admitted them to Him.
o Or, discoursed. § to Him. p Or, refresh themselves.
q Gr. find. r Gr. to eat. || *no more.* s Or. of fifty each.

satisfied : and there was taken up what remained * *even*
of fragments twelve baskets.

And it came to pass, as He was praying in private, 18
his disciples were with Him : and He asked them saying,
Whom say the people that I am ? || They answering 19
said, John the baptist : but others say Elias : and others,
that some ^u ancient prophet is risen again. And He 20
said unto them, But whom say ye that I am ? And Peter
answered and said, The ^x Christ the Son of God. But 21
He strictly charged and commanded them to tell this to
no one, saying, † the Son of man must suffer many 22
things, and be rejected by the elders, and chief priests,
and scribes, and be put to death, and be raised again
the third day.

And He said unto *them* all, if any one is willing to 23
come after me, let him deny himself, and take up his
cross daily, and follow me : for he that would save his 24
life shall lose it, but he that would lose his life for my
sake ‡ shall save it. For what is a man profited, ^y if he 25
gain the whole world, and lose himself, or ^z be destroyed ?
For whosoever shall be ashamed of me and of my words, 26
of him shall the Son of man be ashamed, when He
comes in his *own* glory, and in his Father's, and of the
holy angels. And ^a I assure you, there be some of those 27
who stand here, that shall not taste of death, till they
have seen the kingdom of God.

§ About eight days after these discourses, || He took 28
Peter, and John, and James, and went up to a moun-
tain to pray. And as He was praying the form of his 29
countenance ^b was altered, and his raiment white ^c and
glistering : and behold two men talked with Him, which 30
were Moses and Elias ; who appeared in glory, and 31
spake of his exit, which He was to ^d make at Jerusalem.
Now Peter and they that were with Him were heavy 32
with sleep ; but being awakened they saw his glory, and
the two men that stood with Him. And ¶ as they were 33
departing from Him, Peter said unto Jesus, Master, it
is good for us to be here, * let us make three ^e tabernacles,
one for Thee, and one for Moses, and one for Elias :

* to them. || And : Gr. But. u As in ver. 8.
x Or, Messiah. Matth. xvi. 16. † that. ‡ this man.
y Or, though. z Gr. be fined, or, amerced in himself. Matth. xvi. 26.
a Gr. I tell you truly. § And it came to pass. || and.
b Or, became different. c Gr. as lightning. d Gr. accomplish.
¶ it came to pass. * and. e Or, tents.

- 34 not knowing what he said. And as he was saying ^f this, there came a cloud and overshadowed them; and they were afraid, when ^z they went up into the cloud and
- 35 *disappeared*. And there came a voice out of the cloud
- 36 saying, This is my beloved Son, hear ye Him. And when the voice was *uttered*, Jesus was found alone. And they kept *it* to themselves, and told no one at ^z that time any of the things which they had seen.
- 37 And ^z the next day, when they came down from the
- 38 mountain, a great multitude met Him: and [†] ^h one of the people cried out, saying, Master, I beseech thee
- 39 look upon my son, for he is my only child; and lo, a spirit seizeth him, and *all* on a sudden he screameth, and it ⁱ convulses him with foaming; and bruising him,
- 40 with much ado departs from him. And I prayed thy
- 41 disciples to cast him out, and they could not. Then Jesus answered and said, O unbelieving and perverse generation, how long shall I be with you, and bear
- 42 with you? Bring thy son hither. And as he was [†] coming along, the devil bruised and ⁱ convulsed him: but Jesus rebuked the impure spirit, and healed the
- 43 child, and delivered him to his father. And they were all amazed at the mighty power of God: but while they were all wondering at [§] *the things* which Jesus did, He
- 44 said to his disciples, ^h Receive ^{||} these words into your ears; for the Son of man is going to be delivered into the hands of men. But they ⁱ understood not this
- 45 ^m saying, and it was hid from them, *so* that they perceived it not, and they were afraid to ask Him concerning ⁿ it.
- 46 Then a dispute ^o rose among them, [¶] which of them should be greatest. And Jesus ^p knowing the thought of their heart, took a child and set him by Him, and
- 47 said unto them, Whosoever shall receive this little child
- 48 ^q for my sake, receiveth me: and he that receiveth me, receiveth Him that sent me. For he that is left among you all, ^{*} shall be great.
- 49 And John answered and said, Master, we saw one casting out demons in thy name, and we forbade him,

^f Gr. these things. ^g i. e. Moses and Elias. ^{gg} Gr. in those days. ^h Gr. a man from the multitude. [†] behold. ⁱ Gr. tears, or, bruises. ^{||} yet. [§] all. ^k Gr. put. ^{||} ye. ^l Gr. were ignorant of. ^m Or, word. ⁿ Gr. this word. ^o Gr. entered. [¶] to wit. ^p Gr. seeing the disputing. ^q Gr. in my name. ^{*} this man. because

because he followeth not *thee* with us. And Jesus said unto him, Forbid *him* not; for he, that is not against us, is for us. 50

And it came to pass, as the days were *almost* fulfilled of his ^{qq} being received up again *into heaven*, ^r that He ^s set his face to go to Jerusalem, and sent messengers before ^t Him: who went [†] into a village of the Samaritans to get *a place* ready for Him. But they would not entertain Him, because his face was [‡] towards Jerusalem. And when his disciples James and John saw *it*, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, as Elias [§] did? But He turned and rebuked them, and said, Ye know not what spirit ye are of: for the Son of man came not to destroy mens lives, but to save *them*. And they went to another village. 51 52 53 54 55 56

And ^{||} as they were going by the way, *there was* one said to Him, Lord, I will follow thee whithersoever thou goest: and Jesus ^u answered him, The foxes have holes, and the fowls of heaven *their* nests, but the Son of man hath not where to lay his head. And He said to another, Follow me: but he said, Lord, permit me to go first and bury my father: but Jesus said unto him, Leave the dead to bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee, but allow me first to go *and* ^v take *my* leave of my family. But Jesus said unto him, No one, that hath put his hand to the plough and looketh back, is fit for the kingdom of God. 57 58 59 60 61 62

X.

After these things the Lord appointed also seventy others, and sent them two and two before ^w Him, into every city and place, whither *He* himself was about to come. ^x And He said unto them, The harvest indeed is great, but the ^y laborers *are* few: pray therefore *to* the Lord of the harvest, that He would send out ^z workmen to his harvest. Go your ways: behold I send you forth as lambs in the midst of wolves. Carry neither purse, nor bag, nor shoes; and salute no one by the way. But whatever house ye come into, first say, Peace *be* to this 2 3 4 5

qq Or, taking up, or, lifting up. r Gr. and. * *steadfastly.*
s Gr. his face. † and entred. ‡ going. § *also.*
|| *it came to pass.* t Gr. said unto him. u Or, give
orders to those at my house, x *Al.* Therefore. y Gr. workmen.
z Or, laborers.

- 6² house: and if there be ^a a child of peace there, your
 7 peace shall rest upon it: if not, it shall return upon
 8 yourselves. But remain in the same house, eating and
 9 drinking such as they have; for the ^v laborer is worthy
 10 of his hire. Go not from house to house. And into
 11 whatsoever city ye enter, and they receive you, eat
 12 such things as are set before you; and heal those in it
 13 that are ^b sick, and say unto them, The kingdom of
 14 God is come ^{*} unto you. But into whatever city ye
 15 come, and they receive you not, go out into the streets
 16 of it and say, even the dust that cleaveth to us out of
 17 your city we wipe off against you: but know this, that
 18 the kingdom of God is come nigh unto you. ^c And I
 19 tell you, [†] it shall be more tolerable in that day *even*
 20 for Sodom than for that city. Wo unto thee, Chorazin,
 21 wo unto thee, Bethsaida, for if the miracles wrought
 22 among you had been done in Tyre and Sidon, they
 23 would long ago have repented, sitting in sackcloth and
 24 ashes. But it shall be more tolerable for Tyre and
 25 Sidon in the judgement than for you. And thou Caper-
 26 naum, which art exalted even to heaven, shalt be cast
 27 down to hell.—He, that heareth you, heareth me;
 28 and he, that rejecteth you, rejecteth me; and he, that
 29 rejecteth me, rejecteth Him that sent me.
 30 And the seventy returned with joy saying, Lord, even
 31 the ^d devils are subject to us through thy name. And
 32 He said unto them, I beheld Satan, as lightning, falling
 33 from heaven. Behold I give you power to trample upon
 34 serpents and scorpions, and over all the might of the
 35 enemy; and nothing shall at all ^e hurt you. However
 36 rejoice not in this, that the spirits are subject to you;
 37 but rather rejoice that your names are written in
 38 heaven.
 39 At *this* [†] time Jesus was transported with joy in *his*
 40 spirit and said, I thank thee, O Father, Lord of heaven
 41 and earth, that thou hast hid these *things* from the wise
 42 and knowing, and hast revealed them to babes: even so,
 43 Father, for ^f such was thy good pleasure. All *things* are
 44 delivered to me by my Father: and none knoweth who
 45 the Son is, but the Father: and who the Father is, but
 46 the Son; and he to whom the Son pleaseth to reveal

a Gr. the son.

c Or, But.

do you wrong.

† that.

‡ very.

b Gr. infirm.

d Gr. demons,

f Gr. so.

* nigh.

e Gr. injure, or,

Him.

Him. And turning to the disciples, He said to them ^z in particular, Blessed are the eyes that see what ye see: for ^{*} many prophets and kings desired to see the *things* which ye see, and did not see *them*; and to hear what ye hear, ^h but did not hear *them*. 23 24

And behold, a [†] lawyer stood up to try Him, and said, Master, what must I do to inherit ^k eternal life? [†] He said to him, What is written in the law? How readest thou *there*? And he answered [§], Thou shalt love the Lord thy God ^l with all thy heart, and with all thy soul, and with all thy strength, and with all thy ^m mind: and thy neighbor as thyself. And He said unto him, Thou hast answered right; do this and thou shalt live. But he willing to justify himself said unto Jesus, And who is my neighbor? And Jesus replying said, There was a certain man going down from Jerusalem to Jericho, and he fell among thieves, who after they had ^{||} stripped and ⁿ beaten him, went away, leaving him [¶] half dead. And by chance a certain priest came down that way, and when he saw him, he passed by on the other side. Likewise a Levite also, when he ^o came to the place, went and looked *at him*, and *then* crossed *the way* and passed by. But a certain Samaritan, as he was travelling, came *up* to him, and when He saw him, he was moved with compassion, and went to *him* and bound up his wounds, pouring in oil and wine; and setting him upon his own beast, brought him to an inn and took care of him. And on the morrow, when he went away he took out two denaries, and gave *them* to the inn-keeper, and said to him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which ^p now of these three dost thou think was neighbor to him that fell among the thieves? And he said, He that took pity on him. Therefore said Jesus unto him, Go, and do thou in like manner. 25 26 27 28 29 30 31 32 33 34 35 36 37

And ^{*} as they were journeying, [†] He entered into a certain village; and a [†] woman named Martha re- 38

g Gr. in private, or, aside. * I tell you that. h Gr. and.
[†] certain. i Or, interpreter of the law. k Or, everlasting.
 See John iii. 15, 16. † But. § and said. l Gr. from thy
 whole heart, &c. m Or, understanding. || both.
 n Gr. laid on blows, or, wounds. ¶ being. o Or, was at.
 p Gr. then, or, therefore. * it came to pass that. † and.
[†] certain.

- 39 ceived Him into her house. And she had a sister called
 40 Mary, who * sat at the feet of Jesus, attending to his
 † discourse. But Martha, being perplexed about much
 serving, came to Him and said, Lord, dost † thou not
 regard *it*, that my sister has left me to serve alone?
 41 speak to her therefore that she may help † me. And
 Jesus † said unto her, Martha, Martha, thou art
 anxious and in a hurry about many *things*: but one thing
 42 is necessary. And Mary hath chosen that good part,
 which shall not be taken away from her.

XI.

- And § as He was praying in a certain *retired* place,
 as soon as He had done, one of his disciples said to Him,
 Lord, teach us to pray as John also taught his disciples.
 2 And He said unto them, when ye pray, say, "Our
 Father *who art* in heaven, hallowed be thy name; thy
 kingdom come; thy will be done as in heaven *so* also
 3 upon earth; give us day by day our daily bread; and
 4 forgive us our sins, for we also forgive every *one that is*
 indebted to us; and lead us not into temptation, but
 5 deliver us from the evil *one*." And He said unto them,
 Which of you shall have a friend, and shall go to him at
 midnight, and say to him, Friend, lend me three loaves;
 6 for a friend of mine on his journey is come to me, and I
 7 have nothing to set before him; and he from within shall
 answer and say, Do not † be troublesome; the door is
 now shut, and my children are with me in bed, I cannot
 8 rise to give thee. I tell you, tho' he will not rise and
 give him, because he is his friend: yet because of his
 importunity he will rise and give him as many as he
 9 wants. And *so* I tell you, Ask and it shall be given you,
 seek and ye shall find, knock and it shall be opened
 10 unto you. For every one that asketh receiveth, and he
 that seeketh findeth, and to him that knocketh it shall
 11 be opened. || If a son ¶ ask bread of any father
 † among you, will he give him a stone? and if he asks
 for a fish, will he instead of a fish give him a serpent?
 12 or * if he ask for an egg, will he give him a scorpion?
 13 If ye then, who are evil, know how to give good gifts
 to your children, how much more shall *your* heavenly
 Father give the holy Spirit to them that ask Him?

* *also*.† *with*.§ *Gr. give me troubles.** *and*.¶ *Gr. word,*† *answered and.*|| *And,*† *Or, carest thou not,*§ *it came to pass.*¶ *shall.*† *Gr. of you,*

And

And He was casting out a demon, and it was dumb: 14
 and * when the demon was gone out, the dumb *man*
 spake; and the ^u people wondered. But some of them 15
 said, He casteth out demons by Beelzebub the prince of
 † demons: and others, to try Him, desired of Him a 16
 sign from heaven. But He who *well* knew their thoughts, 17
 said unto them, Every kingdom divided against itself
 becomes desolate, and a house against a house falleth:
 ‡ if Satan also be divided against himself, how shall his 18
 kingdom stand? because ye say, that I cast out demons
 by Beelzebub. And if I by Beelzebub cast out demons, 19
 by whom do your *own* ^x people cast *them* out? where-
 fore they shall be your judges. But if I cast out demons 20
 by the ^y power of God, ^z you may be sure the kingdom
 of God is come unto you: *for* when a strong *man* well- 21
 armed defends his palace, his substance is ^a secure: but 22
 when a stronger than he cometh upon *him* and con-
 quers him, he taketh away his § armour, wherein he
 trusted, and divideth his spoils. He, that is not with 23
 me, is against me; and he, that gathereth not with me,
 scattereth.

When an impure spirit is gone out of a man, he 24
 wanders through dry *desert* places, seeking rest: and
 finding none he saith, I will return into my house, that
 I came out of; and when he cometh he findeth it swept 25
 and ^b set in order. Then he goeth and taketh with 26
him seven other spirits more wicked than himself, and
 they enter in and dwell there: and *so* the last state of
 that man is worse than the first.

¶ As He was speaking these *things*, a certain woman 27
 lifted up her voice from *amidst* the croud, and said,
 Happy *is* the womb that bare thee, and the breasts which 28
 thou didst suck! but He ^c replied, Yea rather happy
are they, that hear the word of God and keep it.

And when the multitudes were gathering thick toge- 29
 ther He ^d began to say, This is a wicked generation:
 they demand a sign, ^e but no sign shall be given ^f them,
 except ^g that of the prophet Jonah: for as Jonah was 30
 a sign to the Ninevites, so shall also the Son of man be
 to this generation. The queen of the south shall rise 31

* *it came to pass.* u Gr. multitudes. † *the.* ‡ *and.*
 x Gr. sons. y Gr. finger. z Gr. certainly. a Gr. in peace.
 § *complete.* b Gr. adorned. || *And it came to pass.*
 c Gr. said. d Or, said. e Gr. and, f Gr. it.
 g Gr. the sign.

- up in the *day* of judgement against the men of this generation and condemn them: for she came from the ^h remote parts of the earth to hear the wisdom of Solomon; and behold a greater than Solomon *is* here.
- 32 And the men of Nineveh shall rise up in the judgement against this generation, and condemn it; for they repented upon the preaching of Jonas, and behold a
- 33 greater than Jonas *is* here. But yet no one having lighted a candle putteth it into a secret place, nor under a bushel, but on a candlestick, that they who come in
- 34 may see the ⁱ light. The eye is the ^k candle of the body: therefore when thine eye is ^l clear, thy whole body also is light; but when *it* is ^m bad, thy body also
- 35 is dark. Take heed therefore least the light which is
- 36 in thee be darkness. ⁿ For if thy whole body *be* light, having no part dark, it will be (*when* all enlightened) as when a candle giveth thee light by *its* brightness.
- 37 And as He ^o spake, a certain pharisee asked Him to dine with him: and He went in and sat down *at table*.
- 38 And when the pharisee saw *it* he wondered that He ^p did not wash first, before dinner. But the Lord said unto
- 39 him, ^{*} ye pharisees clean the outside of the cup and of the ^q platter, but your ^{qq} inward part is full of rapine and wickedness. Senseless *creatures*! Did not He who
- 40 made the outside, make also that which is within? give alms rather according to ^r your ability: and behold
- 41 all *things* are ^s clean to you. But wo unto you pharisees, ^t who tithe *even* your mint, and rue, and all *your*
- 42 herbs, and pass by judgement and the love of God: these ought ye to practise and not to omit ^u the others.
- 43 Wo unto you pharisees; for ye love the chief seat in synagogues, and salutations in public places. Wo unto
- 44 you scribes and pharisees, hypocrites; for ye are like graves that do not appear, and ^x those that walk over *them* ^y are not aware of *them*.
- 45 And one of the doctors of the law answered and said unto Him, Master, *in* saying these *things* thou reproachest
- 46 us also. And He said, Wo unto you also, ye interpreters of the law, for ye load men with insupportable bur-

^h Gr. ends,

^{or}, sincere.

^o Or, was speaking.

^q Or, dish.

^s Or, pure.

^x Gr. the men.

ⁱ Al. lustre.

^m Or, evil. Gr. wicked.

^p Gr. was not washed.

^{qq} Or, inside.

^t Gr. for ye pay the tithe of,

^y Gr. know not.

^k Or, light.

^l Gr. single,

ⁿ Gr. Therefore.

^{*} Now.

^r Gr. what ye have.

^u Gr. those.

thens,

thens, and ye yourselves touch not the burthens with
 one of your fingers. Wo unto you; ^a who build the se- 47
 pulchres of the prophets, and your fathers killed them.
^z Thus ye testify ^a that ye approve of the deeds of your 48
 fathers; for they ^{*} put them to death, and ye build
 their sepulchres. And therefore ^b the wisdom of God 49
 hath said, I will send them prophets and apostles, and
^{some} of them they will kill and persecute: that the blood 50
 of all the prophets *which has been* shed from the found-
 ation of the world may be required of this generation,
 from the blood of Abel to the blood of Zachariah, who 51
 perished between the altar and the temple. Verily I
 tell you, it shall be required of this generation. Wo 52
 unto you interpreters of the law; for ye have taken
 away the key of knowledge, ye entered not in yourselves,
 and those that were entering in, ye hindered. † As He 53
 was saying these *things* unto them the scribes and pha-
 risees began vehemently to ^c attack Him, and urge Him
 to speak of many *things*, laying snares for Him, and en- 54
 deavouring to catch something out of his mouth, that
 they might accuse Him.

XII.

In the mean time ^d great multitudes of people being
 gathered together ^e about *Him*, so that they trode upon
 one another, He ^f began to say to his disciples, Beware
 † of the leaven of the pharisees, which is hypocrisy :
 for there is nothing concealed, which shall not be dis- 2
 covered; nor hidden which shall not be known. There- 3
 fore whatsoever ye have said in darkness shall be heard
 in the light: and what ye have spoken in the ear in
 closets shall be proclaimed on the house-tops. Now I 4
 say unto you, my friends, Be not afraid of them, that
can only kill the body, and after that have nothing more
 that they can do. But I will shew you whom ye should 5
 fear,—Fear Him, who after He hath killed, hath power
 to cast into hell; yea, I say unto you, fear Him. Are not 6
 five sparrows sold for two ^h assaries, and not one of them
 is forgotten before God. ⁱ Nay the very hairs of your 7
 head are all numbered. Be not therefore afraid; ye are
 of more worth than many sparrows. But I say unto 8

^z Or, and indeed, or, truly.

^b Or, the wise God. † And.

Him. ^d Gr. myriads.

† especially, or, chiefly: Gr. first.

ⁱ Gr. But even.

^a Al. and.

^{*} indeed.

^c Or, to press upon, or, urge

^e Or, to Him.

^f Or, said.

^h See Matth. x. 29.

9 you, Whosoever shall own me before men, the Son of
 10 man will also own him before the angels of God. But
 he, that disowneth me before men, shall be disowned
 11 before the angels of God. And whosoever shall speak
 a word against the Son of man, it ^k may be forgiven
 him; but unto him, that blasphemeth the holy Spirit,
 12 it shall not be forgiven. And when they bring you be-
 fore the synagogues, and magistrates, and powers, be
 not solicitous how or what ^l defence to make, or what to
 13 say: for the holy Spirit shall teach you at that very time
 what ye ought to say.

13 And one ^m among the multitude said to Him, Master,
 speak to my brother to divide the inheritance with me:
 14 but He said unto him, Man, who set me over you *as a*
 15 judge or divider? And He said unto them, See *to it*
ⁿ that ye beware of covetousness; for a man's life con-
 16 sisteth not in the abundance of his possessions. And He
 spake a parable to them, saying, The ground of a certain
 17 rich man brought forth plentifully: and he reasoned
 within himself, saying, What shall I do? for I have
 18 not room ^{*} to lay up my ^{*} corn. And he said, This
 I will do: I will pull down my barns, and build larger
 19 ones; and there I will ^p bestow all my products and my
 goods. And I will say to my soul, Soul, thou hast
 20 ^q plenty of goods laid up for many years, take *thine*
 ease, eat, drink, and be merry. But God said unto
 him, *Thou fool*, this night ^r shall thy soul be required
 of thee; *then* whose shall those *things* be which thou hast
 21 provided? So is *he* that heapeth up treasure for himself,
 and is not rich ^s towards God.

22 And He said to his disciples, Therefore I say unto
 you, be not anxious for your life, what ye shall eat;
 23 nor for the body, what ye shall put on: the life is more
 24 than food, and the body than raiment. Consider the
 ravens: [†] they neither sow nor reap; ^t they have neither
 store-house nor barn, and yet God feedeth them: how
 25 much more worth are ye than the fowls? And which of
 you by all his thought can add one ^u moment to his
 26 ^x life? If then ye cannot do even the least, why are ye
 27 so anxious about the rest? Consider the lilies, how they

^k Gr. shall,
 beware.

^l Gr. apology.

^m Gr. of.

ⁿ Gr. and

^{*} where.

^o Gr. fruits.

^p Gr. collect, or,

lay up.

^q Gr. many goods.

^r Gr. they require thy life.

^s Or, in God.

[†] that.

^t Gr. who.

^u Gr. cubit,

^x Or, age, or, stature.

grow;

grow; they toil not, neither do they spin: and yet I tell you, *that* even Solomon in all his glory was not arrayed like one of these. Now if God so clothe the grass which is to day in the field, and to-morrow is cast into the ^y furnace, how much more *will He* clothe you, O ye of little faith? And seek ye not what ye shall eat, or what ye shall drink; neither be ye in *careful* suspense: for all these *things* the nations of the world seek after; but your Father knoweth that ye have need of these *things*. Seek ye ^z therefore the kingdom of God, and all these shall be super-added unto you.

Fear not, little flock; for it is your Father's pleasure to give you the kingdom. Sell what ye have, and give alms: provide yourselves bags which wax not old, a never-failing treasure in the heavens, where no thief approacheth nor moth corrupteth: for where your treasure is, there will your heart be also.

Let your loins be girt, and *your* lights burning, and ye *yourselves* like men waiting for ^a their lord's return from a wedding, that they may immediately open *the door* to him, when he comes and knocks. Happy are those servants, whom the ^b master when he cometh shall find watching: verily I say unto you, that he will gird himself, and make them sit down, and will come and serve them. And if he come in the second watch, ^c or ^e in the third watch, and find *them* so, happy *indeed* are those servants. And this ye know, that if the master of a house had known at what hour the thief ^d would come, he would have watched, and not have suffered his house to be broke open: therefore be ye also ready; for the Son of man cometh at a season that ye ^e think not of. Then said Peter unto Him, Lord, dost thou speak this parable to us *only*, or to all *others* likewise? And the Lord said, Who is ^f indeed that faithful and wise steward, whom *his* ^b master will set over his family to give *out* the measure of ^g food in *due* season? Happy is that servant, whom his lord, when he cometh, shall find so doing. Verily I tell you, that he will set him over all that he hath. But if that servant say in his heart,

y Gr. oven.

he shall return from the wedding.

^e come.

f Or, then,

z Or, rather.

d Gr. cometh.

g Gr. corn.

a Gr. their lord, when

b Gr. lord.

c Gr. and.

e Or, do not expect.

My lord delayeth ^h his coming; and begin to beat the men and maid-servants, and drink, and to be drunken:
 46 the lord of that servant will come on a day in which he does not expect *him*, and at a time which he ⁱ is not aware of; and will cut him asunder, and appoint him
 47 his portion with the ^k unfaithful. And that servant, who knew his ^{kk} master's will, and did not prepare *himself*
 48 to do according to his will, shall be beaten with many stripes; but he that knew *it* not, and did *things* deserving stripes, shall be beaten with few: for to whomsoever much is given, of him will much be required; and to whom *men* have committed much, of him they will demand *the* more.

49 I am come to send fire on the earth, and how do I
 50 desire that it were already kindled? ^m for I have a baptism to be baptized with, and how I am straitened till it
 51 be accomplished? Do ye think that I am come to give peace on the earth? I tell you, nay; but rather division.
 52 For from this time there shall be five in one ⁿ family
 53 divided, three against two and two against three: the father will be ^{*} against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her ^o daughter-in-law, and the daughter-in-law against her ^p mother-in-law.

54 † He said also to the people, When ye see a cloud rising from the west, ye presently say, there is a ^q shower coming, and so it ^r proves: and when ye *observe* the south-wind blowing, ye say † there will be heat, and it
 55 cometh to pass. Ye hypocrites, ye know *how* to discern the face of the earth and of the heavens, and ^s why do ye not discern ^t the present time? and why do ye not even of yourselves judge *what* is ^u right?

58 § When thou art going with thine adversary to the magistrate, endeavour *while thou art* in the way to ^v be discharged ||, least he ^w force thee to the judge, and the judge deliver thee to the officer, and the officer ^x carry thee to prison. I tell thee, thou shalt not come out from thence, till thou hast paid the very last mite.

h Gr. to come. i Gr. knoweth not. k Or, unbelievers.
 kk Gr. lord's. l Gr. nor do. m Gr. but, or, and. n Or, house.
 * divided. o Or, son's wife. p Or, husband's mother.
 † And. q Or, storm. r Gr. is, or, comes to pass.
 ‡ that. s Gr. how. t Gr. this time. u Gr. just.
 § Now: Gr. For. x Or, to get a discharge. || from him.
 y Gr. diag. z Gr. throw, or, cast into.

* There were present at the same time, some that told Him of the Galileans, whose blood Pilate *had* mingled with their sacrifices. And Jesus answering said unto them, Do ye think that these † were sinners above all the Galileans, ^b because they suffered such *things*? I tell you, No: but, unless ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, do ye think that ^c they were ^d sinners above all the inhabitants in Jerusalem? I tell you, No: but, unless ye repent, ye shall all likewise perish.

^e And He spake this parable, A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, ^f but found none. And he said to the vine-dresser, behold, *these* three years I come seeking fruit on this fig-tree, and find none: cut it down, why ^g should it cumber the ground? And he † said to him, Sir, let it alone this year also, till I dig about it, and lay dung to it: then perhaps it may bear fruit; if not, afterwards § cut it down.

And when He was teaching in one of the synagogues on the sabbath-day, || there was a woman that had a spirit of infirmity eighteen years, and was bowed together, and utterly unable to lift herself upright. And when Jesus saw her, He called *her* to *Him*, and said to her, Woman, thou art loosed from thine infirmity. And He laid his hands upon her; and immediately she was made straight, and glorified God. But the ruler of the synagogue, being provoked that Jesus had wrought a cure on the sabbath-day, ¶ said to the people, There are six days in which ye ought to work; on these therefore come and be healed, and not on the sabbath-day. The Lord therefore answered him and said, *Thou* hypocrite, does not ^h any of you on the sabbath loose his ox or his ass from the stall and lead *him* away to watering? And might not this *woman*, a daughter of Abraham, whom Satan hath bound * *these* eighteen years, be loosed from this bond on the sabbath-day? † Upon his saying ⁱ this, all his adversaries were ashamed: ^j but † the

* Now: Gr. But, or, And.

c Gr. these.

† answering.

g Gr. every one.

i Gr. and.

d Gr. debtors.

§ thou shalt.

* lo.

† all.

† Galileans.

e Gr. and.

|| behold.

† And.

b Or, that.

f Gr. doth.

¶ answered and.

h Gr. these things.

people

people rejoiced for all the glorious *things that were done* by Him.

- 18 Then said He, To what is the kingdom of God like,
 19 and to what shall I ^k compare it? It is like a grain of
 mustard-seed, which a man took and ^l sowed in his
 20 garden, and it grew, and became a great tree, and the
 birds of the air lodged in it's boughs. And again He
 21 said, To what shall I compare the kingdom of God? It
 is like leaven, which a woman took and ^m put into
 three ⁿ measures of meal, till the whole was leavened.
 22 And he went through the cities and villages teaching,
^o as He journeyed towards Jerusalem.
 23 And one said to Him, Lord, *are there but few that*
 24 *shall be saved?* But He said unto them, Strive to enter
 in at the strait gate; for I tell you, many will ^p desire
 25 to enter in, and shall not be able. When the master
 of the house shall have risen up and shut the door,
 and ye begin to stand without and knock at the door
 saying, Lord, Lord, open unto us; and He shall answer
 26 and say to you, I know you not, whence ye are: then
 shall ye begin to say, We have eaten and drank in thy
 27 presence, and thou hast taught in our streets, ^q But He
 will say, I tell you, I know you not, whence ye are;
 28 depart from me all ye workers of iniquity: *and there*
shall be weeping and gnashing of teeth, when ye ^r see
Abraham, and Isaac, and Jacob, and all the prophets
in the kingdom of God, and you yourselves ^s shut out.
 29 *Yea they shall come from the east, and from the west,*
and from the north, and from the south, and shall sit
 30 *down in the kingdom of God. And behold, there are*
some last who shall be first, and there are first that shall
be last.
 31 ^t At the same time came ^u some of the pharisees, and
 said to Him, Go out and depart hence, for Herod ^v in-
 tends to kill thee. And He said to them, Go, tell that
 fox, Behold, I cast out demons and perform cures to-
 day and to-morrow; and ^w in a little while I am *to be*
 33 perfected: but I must procede to-day and to-morrow and
 the following; for it cannot be *supposed* that a prophet
 34 *should ^x be cut off but in Jerusalem. O Jerusalem, Je-*

k Or, resemble.

l Gr. cast, or threw into.

m Gr. hid in.

n See Mat. xiii. 33.

o Gr. and making his way.

p Or, seek

and not prevail.

q Gr. And.

^r shall.

r Gr. cast out.

s Gr. And.

t Gr. On the same day.

† to Him.

u Gr. has

a mind, or desire. *Al. seeks.*

x Gr. on the third day.

y Gr. perish

out of.

Jerusalem

rusalem, that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children, as a hen *gathers* her brood under *her* wings, and ye would not? Behold, your house is left unto you desolate: and ^aI assure you ^{*}ye shall not see me *again* till *the time* come when ye shall say, Blessed is He that cometh in the name of the Lord.

35

XIV.

And † as He went into the house of one of the chief of the pharisees to eat ‡ on the sabbath-day, and they were watching Him, § behold, there was a certain man before Him that had a dropsey. And Jesus || spake to the expounders of the law and *to the* pharisees, saying, Is it lawful to heal on the sabbath-day? but they ^amade no answer. And He took *him* and healed him, and sent *him* away: and ¶ said unto them, Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out *even* on the sabbath-day? and they were not able to answer Him again to these *things*.

2

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6

And He spake a parable to those that were invited, observing how they chose ^{*}the chief seats, saying unto them, When thou art invited by any *one* to a wedding, do not sit down in the uppermost place, least *one* more honorable than thou be invited by him; and he who invited thee and him, should come and say to thee, Give place to this *person*, and then thou begin with shame to take the lowest place. But when thou art invited, go and sit down at the lowest place, that, when he who invited thee cometh, he may say to thee, Friend, go up higher: then wilt thou have honor ^bbefore them that sit at table with thee: for whosoever exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

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† He said also to him that had invited Him, When thou makest a dinner or a supper, do not invite thy friends, nor thy brethren, nor thy kindred, nor *thy* rich neighbors; least they † invite thee again, and *so* a ^creturn be made thee. But when thou makest a feast, invite the poor, the maimed, the lame, the blind; and thou shalt be happy; because they have not *where-*

12

13

14

^a Gr. verily I tell you. ^{*} that. † it came to pass. ‡ bread.
§ and. || answering. ^a Gr. were silent. ¶ answering.
^a out. ^b Or, in sight of. † And. ‡ also. ^c Or, recompense.

with to requite thee : for a recompense shall be given thee at the resurrection of the just.

- 15 And one of those ; who sat at table with *Him*, hearing these *things*, said unto Him, Happy is he that shall
 16 eat bread in the kingdom of God. ^d Upon which He said, * A certain man made a great supper and invited
 17 many ; and sent his servant at supper-time to say to them that were invited, Come, for all *things* are now
 18 ready. And they all with one *consent* began to make excuses ; the first said, † I have bought a field, and I
 19 ^e must go and see it, ‡ pray § have me excused. And another said, I have bought five yoke of oxen, and am
 20 going to try them, || pray ¶ have me excused. And another said, I have married a wife, and therefore I
 21 cannot come. ^f So the servant came and told his lord these *things*. Then the master of the house being angry said to his servant, Go * directly into the streets and
 22 lanes of the city, and bring in hither the poor, and the maimed, and the lame, and the blind. And the servant
 23 said, Sir, it is done ^g according to thine order, and still there is room. And the lord said to the servant, Go
 24 out into the high-ways and hedges, and ^h press *them* to come in, that my house may be filled : for I tell
 25 you, that none of those men who were invited, shall taste of my supper.

- 25 Now there were great multitudes going along with
 26 Him : ⁱ so he turned and said to them, If any *man* come to me, and does not *comparatively* hate his father, and
 27 mother, and wife, and children, and brethren, and sisters, yea and his own life too, he cannot be my disci-
 28 ple. And whosoever doth not bear his cross, and ^k follow me, cannot be my disciple. For who of you that
 29 hath a mind to build a ^l tower does not first sit down and calculate the expence, whether he hath *wherewithal*
 30 to perfect *it* ? least having laid a foundation and not being able to finish, all that see *it*, should * deride him, say-
 31 ing, † this man began to build and was not able to finish. Or what king, going to engage with another king
 in ^m battle, doth not sit down first and consult, whether

d Gr. And, or But He said. * unto him. † to him.
 e Gr. have necessity. ‡ I. § thee. || I. ¶ thee.
 f Gr. And that servant. * out. g Gr. as thou orderedst.
 h Gr. compel, or force. i Gr. and. k Gr. come after. See
 Mark viii. 34. l Or, turret. * begin to. † that. m Gr. war.

he be able with ten thousand *men* to meet him that cometh against him with twenty thousand? and if not, while he is yet far off, he sendeth an embassy, and desisteth *conditions* of peace. So, * every one of you, that doth not give up all ⁿ that he hath, cannot be my disciple. Salt is good; but if the salt have lost it's favor, wherewith shall it be seasoned? it is neither fit for the land, nor for the dunghil; *but* they throw it ^o away. He that hath ears to hear, let him hear.

XV.

Then drew near unto Him all the publicans and other notorious sinners, to hear Him. And the pharisees and scribes murmured, saying, This man entertaineth ^p wicked *persons*, and eateth with them. But He spake to them this parable, saying, What man of you that hath an hundred sheep, and loseth one of them, doth not leave the ninety-nine in the ^q field, and go after that which was lost, till he find it? And when he hath found it, he layeth it on his shoulders rejoicing: and coming home, he calleth *his* friends and neighbors together and saith unto them, Rejoice with me, for I have found my sheep which was lost. Thus, I tell you, || there shall be joy in heaven over one repenting sinner, more than over ninety-nine righteous *persons*, that have no need of repentance.

Or what woman having ten ^r pieces of silver, if she lose one [†], doth not light a candle, and sweep the house; and search carefully till she find it? and when she hath found it, she calleth *her* friends and neighbors together; saying, Rejoice with me, for I have found the piece which I had lost. Thus, I tell you, there is joy among the angels of God over one repenting sinner.

And He said, a certain man had two sons: and the younger of them said to his father, Father, give me the portion [‡] that falleth to my share. And he divided his substance between them. And not many days after the younger son gathered all together and went abroad into a distant country, and there squandered away his substance by living luxuriously. And when he had spent all, there happen'd a ^u grievous famine in that country,

* therefore. n Gr. his substance. o Gr. out. p Gr. sinners.
 q Gr. desert. || that. r Gr. drachms. † piece.
 ‡ of goods. Gr. substance. t Gr. living. u Gr. strong, or
 mighty.

- 15 and he began to be in want. And he went and ^xlet
 16 himself to one of the ^ypeople of that country, who sent
 him into his fields to feed swine. And he would gladly
 have filled his belly with the husks which the swine did
 17 eat: and no man ^zrelieved him. But coming to him-
 self, he said, How many hired servants of my father
 have bread enough and to spare, and I am perishing
 18 with hunger? I will rise and go to my father, and
 will say to him, Father, I have sinned against heaven and
 19 before thee, and am no longer worthy to be called thy
 20 son; make me as one of thy hired servants. And he
 rose and came to his father. But when he was yet a
 great way off, his father saw him, and was moved with
 compassion; and he ran and fell on his neck and kissed
 21 him. And *his* son said unto him, Father, I have sinned
 against heaven and before thee, and am no longer worthy
 22 to be called thy son. But the father said to his servants,
 bring out the best robe, and put *it* on him, and put a
 23 ring on his hand, and shoes on his feet: and bring
 hither the fatted calf and kill *it*, and let us eat and be
 24 merry: for this my son was dead, and is alive again,
 and was lost and is found. And they began to be
 merry.
 25 But his elder son was *out* in the field: and as he came
 and drew nigh to the house, he heard music and
 26 dancing: and he called one of the servants to *him*, and
 27 asked what these *things* ^ameant. And he said to him,
 Thy brother is come, and thy father hath killed the
 fatted calf, because he hath received him *safe and well*:
 28 but he was angry, and would not go in. Therefore
 29 his father came out and ^bdesired him. But he answered
 and said to his father, Behold so many years *as* I serve
 thee, nor have I ever transgressed thy command, and *yet*
 30 thou hast never given me a kid, to be merry with my
 friends: but as soon as this thy son was come, who
 hath eaten up thy ^csubstance with harlots, thou hast
 31 killed for him the fatted calf. And he said unto him,
 Son, thou art always with me, and all that I have is
 32 thine. But it was fit we should be merry and rejoice;
 for this thy brother was dead, and is come to life again,
 * was lost and is found.

^x Gr. was joined.
^a Gr. were, or might be.
^{*} and.

^y Gr. citizens.
^b Or, exhorted.

^z Gr. gave to him.
^c Gr. living.

And He said also to his disciples, There was a certain rich man, who had a steward; and he was accused to him^d of wasting his^e goods. And he called him, and said unto him, What is this I hear of thee? give up the accounts of thy stewardship, for thou canst be no longer steward. And the steward said in himself, What shall I do? ² now my master takes away the stewardship from me; I am not able to ³ work, and I am ashamed to beg. I know what I will do, that when I am turned out of my^h place, they may receive me into their houses. So he called ⁴ his master's debtors to him, and said to the first, How much owest thou to myⁱ master? and he said, an hundred baths of oil. And he said to him, Take thy bill, and sit down ⁵ † and write *but* fifty. Then he said to another, And how much owest thou? and he said, an hundred ⁶ measures of wheat: and he said to him, Take thy bill, and write fourscore. And ⁷ his master commended the ⁸ dishonest steward as having acted ⁹ prudently: for the ¹⁰ men of this ¹¹ world are as to their affairs wiser than the ¹² children of light. And I say unto you, Make to yourselves friends with *these* ¹³ unrighteous treasures, that when they ¹⁴ fail, ¹⁵ ye may be received into everlasting habitations. He, that is faithful in the least, is faithful also in much: and he, that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the ¹⁶ false riches, who will intrust you with the true? and if ye have not been faithful in *that which was* another's, who will give you *that which is* your own? No servant can serve two masters; for either he will hate the one, and love the other; or *at least* he will be attached to the one, and neglect the other. Ye cannot serve God and Mammon.

And the pharisees also, who were covetous, heard all these things; and derided Him. And He said unto them, Ye ¹⁷ † justify yourselves before men, but God knoweth your hearts: for that which is highly esteemed

d Gr. as. e Gr. substance. f Gr. because, or, for.
g Gr. dig. h Gr. the stewardship. * every one of.
i Or, lord. † quickly. k Gr. cors. l Gr. steward
of dishonesty, or, injustice. m Or, providently. n Gr. sons.
o Gr. in their generation more prudent. p Gr. Mammon, or,
riches, of iniquity. q Al. ye fail, i. e. die. r Gr. they
may receive you. s Gr. unrighteous mammon, t Or, slight,
or, despise. ‡ are they that.

- 16 among men is abomination in the sight of God. The law and the prophets *continued* until John: from that time the kingdom of God is preached, and every one
- 17 presseth into it. ^u Though it is easier for heaven and earth to pass away, than one tittle of the law to fail.
- 18 Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from *her* husband committeth adultery.
- 19 Now there was a certain rich man, who was clothed in purple and fine linen, living ^x voluptuously and splendidly every day. And there was a ^{*} poor ^y man named
- 20 Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs that fell from the rich man's table: ^z and the dogs came and licked his sores. And it
- 21 came to pass that the ^y poor man died, and [†] was carried by angels to Abraham's bosom: [§] the rich man also
- 22 died, and was buried. And in ^a hell he lifted up his eyes, being in torments, and seeth Abraham from afar, and Lazarus in his bosom. And he cried out and said,
- 23 Father Abraham, have pity on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. And
- 24 Abraham said, Son, remember that thou receivedst thy good things in thy life-time, and likewise Lazarus *his* evils: but now he is comforted, and thou art tormented.
- 25 And besides ^{||}, there is a great ^b gulf fixed between us and you; so that they, who would pass from hence to you, cannot; nor can they pass to us, who *would come*
- 26 from thence. Then he said, Therefore I intreat thee, Father, that thou wouldst send him to my father's
- 27 house: for I have five brethren; that he may testify to them *my misery*, lest they also come into this place of
- 28 torment. Abraham ^c answered him, They have Moses and the prophets, let them hear them: and he said,
- 29 Nay, father Abraham, but if one went to them from the dead, they will repent. And he ^d replied, If they hearken
- 30 not to Moses and the prophets, neither will they be persuaded though one should rise from the dead.

^u Gr. But.	^x Or, merrily.	[*] certain.	^y Gr. beggar.
^z Gr. but even, or, moreover.		[†] he.	[§] and.
^a Gr. Hades, i. e., the invisible state.	all this.		^b Gr. chasm,
or, void space.	^c Gr. saith to him.		^d Gr. said
to him,			

Then

Then said He to the disciples, It is impossible that offences should not come : but wo *to him* by whom they come. It were better for him that a millstone were hung about his neck, and he were thrown into the sea, than that he should ^e cause one of these little ones to offend. Take heed to yourselves: if thy brother trespass against thee, rebuke him ; and if he repent, forgive him. And if he trespass against thee seven times a day, and seven times *in* a day return to thee, saying, I repent ; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith. And the Lord said, If ye had faith *but* as a grain of mustard-seed, ye might say to this sy-camine-tree, Be thou rooted up and planted in the sea ; and it would obey you. But which of you having a servant plowing, or feeding cattle, will say to him, as soon as he comes in from the field, Come hither and sit down at table ? But will he not *rather* say to him, Get ready ^f my supper, and gird thyself, and wait upon me, till I have done ^g, and afterwards thou shalt eat and drink. Is he obliged to that servant for doing what he was ordered ? I think not. So likewise ye, when ye have done all *things* that were commanded you, say [†] we are unprofitable servants, for we have done *only* what we ought to do.

And [‡] as He was going to Jerusalem, § He passed through the midst of Samaria and Galilee ; and as He entered into a certain village, there met Him ten men *that were* lepers : who stood at a distance, and || lifted up *their* voice, saying, Jesus master, have pity on us. And when He saw *them*, He said unto them, Go and shew yourselves to the priests. And it came to pass as they were going, they were cleansed. And one of them, perceiving that he was healed, returned, with a loud voice glorifying God : and fell ^h prostrate at his feet, giving Him thanks ; and He was a Samaritan. And Jesus answered and said, Were not *all* the ten cleansed ? and where *are* the *other* nine ? ^b Are there none ¶ returning to give glory to God, but this stranger ? And He said to him, Arise, go thy way ; thy faith hath saved thee.

And being asked by the pharisees, when the kingdom of God should come, He answered ^{*} and said, the

^e Or, give offence to.

^{*} eating and drinking.

§ and.

¶ found.

|| they.

^{*} them.

^f Gr. what, or, whereon I may sup.

[†] that.

[‡] it came to pass that.

^g Gr. on his face.

^h Al. There are none.

- 21 kingdom of God cometh not with ¹ observation. Neither shall they say, Behold *it is* here, or behold *it is* there; for * the kingdom of God is ^k within you. And He said to the disciples, ¹ the time will come, when ye shall desire to see one of the days of the Son of man, and shall not see *it*. And they will say to you, Behold, *He is* here, or behold *He is* there: *but* go not after *them*, nor follow *them*. For as the lightning which lightneth from the one *part*^m of heaven shineth to the *other* [†]^m: so also shall the Son of man be in his day. But He must suffer many things first, and be rejected by this generation. And as it was in the days of Noah, so shall it be also in the days of the Son of man. They were eating, drinking, marrying, and being married, till the day that Noah went into the ark: and the flood came and destroyed *them* all. And as it was likewise in the days of Lot; they were eating, drinking, buying, selling, planting, *and* building: but the *very* day that Lot went out from Sodom, it rained fire and brimstone from heaven and destroyed *them* all. Thus shall it be in the day that the Son of man is revealed. In that day, *whoever* shall be on the house-top, and his goods in the house, let him not come down ⁿ *into it* to take them away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever ^o shall seek to save his life, shall lose it; and whosoever ^p will venture *his life*, shall preserve it. [‡] In that night there shall be two in one bed; the one shall be taken and the other [§] left: two *women* shall be grinding together; the one shall be taken and the other left: two *men* shall be in the field; the one shall be taken and the other left. And they answered and said unto Him, Where, Lord? And He said to them, where the carcase *is*, there will the eagles be gathered together.

XVIII.

- And He spake also a parable to them, *to shew* that
 2 *men* ought ^q always to pray, and not to faint: saying, There was a judge in a certain city, who neither feared
 3 God, nor regarded man. And there was a widow in that city, who came to him, saying, Do me justice of

i Or, outward shew.

* behold.

k Or, among.

l Gr. days.

m Gr. under.

† part under heaven.

n See Mark xiii. 15.

o Al. would.

p Gr. may lose,

or, expose it.

‡ I tell you.

§ shall be,

q Or, to

persevere in prayer.

my

my adversary. And he would not for a time : but afterwards he said within himself, Though I fear not God, nor regard man, *yet* because this widow gives me trouble, I will do her justice, least *by* continually coming she weary me out. And the Lord said, hear what *even* the unjust judge saith : and will not God do justice for his elect that cry to Him day and night, though He bear long with them. I tell you, * He will ^r avenge them speedily. And yet when the Son of man cometh, shall He find faith ^{rr} in the land ?

And He spake also this parable to some that trusted in themselves ^s as being righteous, and despised others. Two men went up to the temple to pray ; the one a pharisee and the other a publican. The pharisee standing by himself prayed thus, O God, I thank thee that I am not as other men *are*, rapacious, unjust, adulterous, or even as this publican. I fast twice a week, *and* I give tithes of all that I possess. ^t But the publican standing at a distance ^u did not presume so much as to lift up his eyes to heaven, but smote upon his breast, saying, O God, be merciful to me a sinner. I tell you, this *man* went down to his house justified *rather* than the other : for whoever exalteth himself shall be abased, but he that humbleth himself shall be exalted.

And they brought to Him infants also, that He might touch them : and *his* disciples seeing *it* rebuked them. But Jesus called them to *Him* and said, Suffer little children to come unto me, and forbid them not : for of such is the kingdom of God. Verily I tell you, Whosoever shall not receive the kingdom of God as a little child shall by no means enter into it. And a certain ruler asked Him, saying, Good master, what shall I do to inherit eternal life ? And Jesus said unto him, Why callest thou me good ? *there is* none good but one, *that is* God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, all these have I kept from my youth. But when Jesus heard these *things* He said unto him, Thou yet wantest one *thing*, Sell all that thou hast, and distribute to the poor, and thou shalt have treasure in heaven : and come, follow me.

* *that.*^r *Gr.* do them justice.^{rr} *Or,* on the earth.^s *Gr.* that they are^t *Gr.* And.^u *Gr.* would not lift.

23 But when he heard ^x this, he was very sorrowful; for
 24 he was very rich. And when Jesus saw that he was
 very sorrowful, He said, How difficultly shall they that
 25 have riches enter into the kingdom of God? For it is
 easier for a ^y camel to go through the eye of a needle, than
 26 for a rich man to enter into the kingdom of God. And
 27 they that heard *it* said, ^z Who then can be saved? But
 He ^a answered, *Things* impossible with men are possible
 with God.

28 ^b Then said Peter, Behold, we have quitted all; and
 29 followed Thee. And He said unto them, Verily I tell you,
 there is no one that hath left house, or parents, or bre-
 thren, or wife, or children, for the sake of the kingdom
 30 of God, who shall not receive manifold more *even* in
 this ^c life, and in the world to come life everlasting.

31 And He took the twelve with *Him* and said to them,
 Behold, we are going up to Jerusalem, and all *things*
 written by the prophets concerning the Son of man
 32 shall be ^d accomplished. For He shall be delivered to
 the Gentiles, and ^e insulted, and abused, and spit upon,
 33 and they will scourge *Him*, and put Him to death: and
 34 the third day He shall rise again. ^f But they understood
 none of these *things*; and this ^g matter was hid from
 them, ^h so that they knew not the things *which were*
 spoken.

35 And ⁱ as he was near to Jericho, a certain blind
 36 man sat by the way-side begging. And hearing a mul-
 37 titude passing by, he asked what it ^k meant. And they
 38 told him, [†] Jesus of Nazareth is coming by. And he
 cried out, saying, Jesus, *thou* son of David, have com-
 39 passion on me. And they, that went before, rebuked
 him, that he might hold his peace, but he cried out [†]
 40 the more, O Son of David, have pity on me. ^l So
 Jesus stopt, and ordered him to be brought to Him:
 41 and when he was come near, He asked him, saying,
 What wouldst thou *that* I should do for thee? And he
 42 said, Lord, that I may recover *my* sight. And Jesus
 said unto him, Receive *thy* sight: thy faith hath saved
 43 thee. And immediately he received *his* sight, and fol-

x Gr. these things.

y Or, cable.

z Gr. And who.

a Gr. said.

b Gr. But. See Matth. xix. 27.

c Gr. time.

d Gr. perfected.

e Or, mocked.

f Gr. And.

g Gr. word.

h Gr. and.

* it came to pass that.

i Or, while.

k Gr. was.

† that.

‡ so much.

l Gr. But, or, And.

lowed Him, glorifying God : and all the people, when they saw it, gave praise unto God.

XIX.

And Jesus having entred Jericho passed through *the city*, and behold, *there was* a man named Zaccheus, who *was the* chief publican, and * *very* rich. And he sought to see Jesus who He was; ^m but he could not for the croud; for he was little of stature. And he ran before and got up into a sycamore-tree that he might see Him; for He was to pass by that way. And when Jesus came to the place, He looked up and saw him, and said to him, Zaccheus, make haste and come down; for to-day I must abide at thy house. And he made haste and came down, and received Him ⁿ with joy. And when they saw *it*, they all murmured, saying, † He is gone † to be guest with a ^o wicked man. But Zaccheus stood ^{up} and said unto ^p Jesus, Behold, Lord, the half of my substance I give to the poor; and if I have taken any *thing* from any *one* wrongfully, I restore *him* fourfold. ^q Then said Jesus §, This day is salvation *come* to this house, for as much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

And as they ^r listened to these *things*, He proceeded and spake a parable; because He was nigh to Jerusalem, and they thought that the kingdom of God would immediately be manifested. He said therefore, A certain nobleman went into a distant country to receive *the investiture* of a kingdom || and *then* to return. And he called *ten of* his servants, and delivered to them ten pounds, and said ¶, Trade *with them* till I come. But his citizens hated him, and sent an embassy after him, saying, We will not have this *man* to reign over us. And * when he was returned, having received the kingdom, he ordered these servants to be called to him; to whom he had delivered the money, that he might know what ^s use each had made *of it*. Then came the first and said, † Lord, thy pound hath gained ten pounds. And he said to him, Well *done*, *thou* good servant, as thou hast been faithful in a very little, ^u thou shalt be

* *he was.* m Gr. and. n Gr. rejoicing. † *that,*
 † *in.* o Gr. sinful. p *Al. to the Lord.* q Gr. But,
 or, And. § *unto him.* r Gr. heard. || *for himself.*
 ¶ *to them.* * *it came to pass that.* s Or, gain by it.
 t Or, Sir. u Gr. have thou the power, or, government.
 governor

- 18 governor over ten cities. And the second came, saying,
 19 Lord, thy pound hath produced five pounds: and he
 20 said to this likewise, Be thou also over five cities. And
 another came, and said, Behold, *my* Lord, thy pound,
 21 which I have kept laid up in a napkin: for I was
 afraid of thee, because thou art an austere man, *who*
 takest up what thou didst not lay down, and reapest
 22 what thou didst not sow. But he said to him, Out of
 thy own mouth will I judge thee, *thou* wicked servant,
 Thou knewest that I am an austere man, taking up
 what I laid not down, and reaping what I did not sow;
 23 and why *then* didst thou not ^x put my money into the
^y bank, ^z that when I came I might have received it
 24 with interest? And he said to them that stood by,
 Take away the pound from him, and give it to him
 25 that hath the ten pounds. (And they said unto him,
 26 Lord, he hath ten pounds *already* :) for I tell you, that
 to every one that ^a hath shall be given; but from him
 that hath not, even what he *seemingly* ^a hath shall be
 27 taken away ^{*}. But those mine enemies, who would
 not have me to reign over them, bring hither, and slay
 28 *them* before me. And when He had said these things,
 He went forward, going up to Jerusalem.
 29 And † when He was † nigh to Bethphage and Beth-
 any, at the mount called *the mount* of Olives, He sent
 30 two of his disciples, saying, Go into the opposite vil-
 lage, in which, *at your* entring, ye will find a colt tied,
 on which no man ever yet sat; loose him and bring *him*
 31 *hither*. And if any one ask you, Why do ye loose
him? thus shall ye say unto him, § The Lord hath need
 32 of him. And they that were sent, went away and
 33 found *it* as He had told them. But as they were unty-
 ing the colt, the owners of it said to them, Why do ye
 34 untie the colt? and they ^b answered, The Lord hath
 35 need of him. And they brought him to Jesus: and
 throwing their garments upon the colt they set Jesus
 36 thereon. And as He went along they spread their
 37 clothes under *Him* in the way. And when He was now
 come near to the ^c foot of the mount of Olives, the
 whole multitude of the disciples rejoicing began to

^x Gr. give.

^y Or, treasury.

^z Gr. and.

^a See Matth. xiii. 12. Luke viii. 18.
to pass that.

^{*} from him.

† it came

‡ come.

§ that.

b Gr. said.

^c Gr. descent.

praise God with a loud voice for all the mighty works which they had seen, saying, Blessed *be* the king that cometh in the name of the Lord: peace ^d in heaven, and glory in the highest! And some of the pharisees from *among* the multitude said to Him, Master, rebuke thy disciples. And He answered * them, I tell you, that if these were silent, the *very* stones would cry out.

And as He drew near, beholding the city, He wept over it, saying, † ^e If thou hadst known, even thou, at lest in this thy day, the things *relating* to thy peace—but now they are hid from thine eyes. For the days shall come upon thee, ^f that thine enemies shall cast up a trench about thee, and surround thee, and ^{ff} keep thee in on every side, and shall lay thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou didst not ^g regard the time of thy visitation.

And He went into the temple, and † cast out those that were buying and selling in it, saying unto them, It is written, “my house is the house of prayer: but ye have made it a den of thieves.” And He was teaching daily in the temple: but the chief priests and the scribes and the rulers of the people sought to destroy Him; and could not find ^h how to effect it: for all the people ⁱ were attentive to hear Him.

XX.

And § on one of those days as He was teaching the people in the temple and preaching the gospel, the chief priests and the scribes and elders came upon Him, || saying, Tell us by what authority thou dost these things? or who *it* is that gave thee this authority? And He answered and said unto them, I will also ask you one ^k question, ¶ tell me, Was the baptism of John from heaven or from men? And they reasoned among themselves, saying, * If we say, From heaven, He will say, Why then did ye not believe him? but if we say, Of men, the people will all stone us: for they are persuaded that John was a prophet. And they answered, *they* did ^l not

d Or, with, or, from. * and said unto. † that.
e Or, O that. f Gr. and. ff Or, confine.
g Gr. know, or, consider. ‡ began to. h Gr. what they
could do. i Gr. hung upon Him hearing Him. § it came to
pass that. || and spake to Him. k Gr. word. ¶ and.
* that. l Or, could not tell.

8 know whence *it was*. And Jesus said unto them, Neither ^m will I tell you by what authority I do these things.

9 ⁿ Then He began to speak unto the people this parable, A certain man planted a vineyard, and let it out to husbandmen and travelled abroad for a considerable

10 time, and at the ^o fruit-season he sent a servant to the husbandmen that they should give him of the fruit of the vineyard; but the husbandmen beat him and sent

11 him away empty. And ^p * he sent another servant; and they beat him also and ^q abused him, and sent him away

12 empty. And ^p † he sent a third; and they wounded

13 him also and ^r drove him out. ^s Then said the ^t lord of the vineyard, What shall I do? I will send my be-

14 loved son: perhaps when they see Him they will reverence Him. But when the husbandmen saw Him, they

reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours.

15 ^u So they cast him out of the vineyard and killed him.

16 What therefore will the lord of the vineyard do unto them? He will come and destroy these husbandmen, and will give the vineyard to others. And when they

17 heard *this* they said, God forbid. And He looked upon them and said, What then is this, *which is* written,

18 The stone which the builders refused, † is become § the head of the corner? Whosoever falleth on that

stone shall be bruised; but on whomsoever it falleth, it will crush him to pieces.

19 And the chief priests and the scribes ^z would have laid hands on Him at *that* very time, ^a but were afraid

20 of the people: for they perceived that He had spoken this parable against them. And they watched Him and

21 sent out spies, pretending || to be righteous *men*, to lay hold of his words, that they might deliver Him up to

22 the power and authority of the governor. And they asked Him, saying, Master, we know that thou speakest

23 and teachest rightly, and acceptest not the person of *any*, but teachest the way of God in truth: is it lawful for us

to give tribute to Cesar, or not? But He perceived their craftiness, and said unto them, Why do ye tempt

^m Gr. do.

ⁿ Gr. But, or And.

^o Matth. xxi. 34.

^p Gr. he added to send.

^q Or, used him

shamefully.

[†] again.

^r Gr. cast.

^s Or, And.

^t Or, owner.

^u Gr. And.

[†] the same: Gr. this

[‡] at.

^z Gr. sought to lay.

^a Gr. and.

^{||} *themselves*.

me?

me? Shew me a ^b penny: whose image and inscription hath it? and they answered, * Cesar's. ^c Then said He unto them, Render therefore unto Cesar the things that are Cesar's, and to God the things that are God's. And they could not take hold of his word before the people: and they marvelled at his answer and ^d said no more.

And some of the Sadducees (who deny † a resurrection) came to *Him* and asked Him, saying, Moses ^e enjoined us, if any man's brother die, having a wife, and he die childless, that his brother should take his wife, and raise up seed to his brother. ^f Now there were seven brethren: and the first took a wife, and died childless; and the second took the wife, and he died childless; and the third took her; and in like manner ‡ *all* the seven. And they died and left no children. Last of all the woman also died. Therefore at the resurrection whose wife § is she? for *all* the seven had her to wife. And Jesus answering said unto them, The children of this world marry and are given in marriage. But they who are counted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: for they can die no more, ^g being like the angels: and they are the ^h children of God *as* being the ⁱ children of the resurrection. ^j Now that the dead are raised, even Moses shewed at the bush; ^k for he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. And He is not the God of the dead, but of the living; for to Him *they* are all living. And some of the scribes replied ||, Master, thou hast *indeed* said right. And they dared not any more to ask Him any *such* ^l question.

And He said unto them, How do they say, that ^m Christ is the son of David? ⁿ when David himself saith in the book of Psalms, "The Lord said unto my Lord, Sit *thou* on my right hand, till I make thine enemies thy footstool." David therefore calleth Him Lord, and how is He *then* his son?

^b Gr. denary. * and said. ^c Gr. But, or, And.
^d Gr. were silent, or, silenced. † that there is. ^e Gr. wrote to us.
^f Gr. Therefore. ‡ also. § of them.
^g Gr. for they are equal, or, like. ^h Gr. sons. ⁱ Gr. But.
^k Gr. as. || and said. ^l Gr. thing. ^m Or, the Messiah.
ⁿ Gr. And.

45 And He said to his disciples, in the audience of all
 46 the people, Beware of the scribes, who ^o affect to walk
 in long robes, and love salutations in public places, and
 the chief seats in the synagogues, and uppermost places
 47 at feasts; who devour widows houses, and for a ^p shew
 of religion make long prayers: these shall receive a
 heavier ^a sentence.

XXI.

And He looked up and saw the rich people ^r bringing
 2 their gifts to the treasury: and He saw also a ^{*} poor
 3 widow throwing in [†] two mites. And He said, Verily
 I tell you, [‡] this poor widow hath ^{*} put in more than
 4 they all. For all these have out of their ^c abundance
 contributed to the offerings of God: but she out of
 her penury hath ^u given all [§] she had.

5 And as some were speaking of the temple; ^{*} how it
 was adorned with beautiful stones and gifts, He said,
 6 As for these things which ye see, the days will come, in
 which there shall not be left one stone upon another,
 7 that shall not be demolished. And they asked Him,
 saying, Master, ^{||} ^{*} when shall these things be? And
 what will be the sign when these things shall come to
 8 pass? And He said, ^v Take heed that ye be not de-
 ceived; for many shall come in my name, saying, I am
^{*} the Christ; and the time is near: but do not therefore
 9 go after them. ^a And when ye shall hear of wars and
 commotions, be not terrified: for these must first hap-
 10 pen; but the end will not be ^b directly. Then said He
 unto them, Nation shall rise against nation, and kingdom
 11 against kingdom; and there will be great earthquakes
 in several places, and famines, and pestilences, and [¶]
 12 fearful sights and great ^c prodigies from heaven. But
 before all these things they will lay ^{*} hands on you, and
 persecute you, delivering you up to synagogues, and pri-
 13 sons, being brought before kings and rulers for my
 name's sake: but it shall be for a testimony to you.
 14 Fix it therefore in your hearts not to premeditate a de-

^o Or, love, or, desire.

^q Or, condemnation.

^{*} certain. [†] thither.

^t Or, overplus, cast in to the gifts.

[§] the living that.

therefore. ^y Gr. see.

^b Or, immediately, or, very soon.

^{*} their.

^p Gr. pretence, or, cover.

^r Gr. casting, or, throwing in.

[‡] that.

^s Gr. cast.

^u Gr. cast, or, put in.

^{||} and: Gr. then, or,

^z Matth. xxiv. 5.

^a Or, But.

[¶] there will be.

^c Gr. signs.

fence : for I will give you a mouth and wisdom, which 15
all your adversaries shall not be able to contradict nor
withstand. But ye shall be betrayed even by parents, 16
and brethren, and kindred and friends ; and *some* of you
shall they cause to be put to death : and ye will be hated 17
by all *men* for my * sake. ^d But not an hair of your 18
head shall perish. ^e In your patience *therefore* ^f possess 19
your souls.

And when ye shall see Jerusalem surrounded with 20
armies, then know that the desolation thereof is nigh :
then let them *that are* in Judea flee to the mountains, 21
and those *that are* in the midst ^g of it, depart † ; and let
not them *that are* in the countries enter into it. For 22
these are days of vengeance, that all things which
are written may be fulfilled. But wo to them that are 23
with child, and to them that give suck in those days ;
for there shall be great distress in the land, and wrath
upon this people, and they shall fall by the edge of the 24
sword, and be led captive into all nations : and Jerusa-
lem shall be trampled down by the Gentiles, till the
times of the Gentiles *too* shall be fulfilled.

And there shall be signs in the sun, and *in the* moon, 25
and *in the* stars ; and on the earth distress of nations in
perplexity, the sea and the waves roaring : *and* men ready 26
to die for fear and apprehension of the things that are
coming upon the ^h land ; for the powers of heaven
shall be shaken. And then shall they see the Son of 27
man coming, *as* on a cloud, with power and great
glory. But when these things begin to come to pass, 28
look upwards and lift up your heads, for your redemp-
tion draweth nigh. And He spake a parable to them, 29
Behold the fig-tree, and all the trees, when they ‡ shoot 30
out, ye see and know of yourselves that summer is now
near : so likewise know ye, when ye see these things 31
coming to pass, that the kingdom of God is at hand.
Verily I tell you, § this generation shall not pass away 32
till all be accomplished. Heaven and earth shall pass 33
away, but my words shall not pass away.

|| Take heed to yourselves, least at any time your 34
hearts be overcharged with surfeiting and drunkenness,

* *name's.*

shall possess, *or*, secure.

† *out.*

|| *And.*

d *Gr.* And yet.

h *Or*, the earth.

e *Or*, By.

g *i. e.* of the city. *ch.* xix. 43.

‡ *now*

f *Al.* ye

§ *that.*

36 *thing?* and they said, Nothing. ^m Then said He unto them, But now let him, that hath a purse, take it, and *his* bag likewise; and let him that has no sword, sell
37 his garment and buy *one*: for I tell you, that this *which* is written must yet be accomplished in me, "And He was numbered with transgressors," for the things *foretold*
38 concerning me ⁿ are *near* at an end. And they said, Lord, behold here *are* two swords. And He said unto them, It is enough.

39 And He came out and went, as ^o He used to do, to the mount of Olives; and his disciples also followed Him.
40 And when He was at the place, He said unto them,
41 Pray that ye enter not into temptation. And when He was withdrawn from them about a stone's-cast, He
42 kneeled down and prayed saying, Father, if thou art willing * take away this cup from me—nevertheless,
43 not my will but thine be done. And there appeared to
44 Him an angel from heaven strengthening Him. And being in agony he prayed more earnestly: and his sweat was like ^p clotted blood falling down upon the ground.
45 And when He rose up from prayer, He came to his disciples and found them sleeping for sorrow; and He said
46 to them, Why do ye sleep? rise and pray, that ye enter not into temptation.

47 And while He was yet speaking, behold a multitude; and he *that was* called Judas, one of the twelve *apostles*, came before them, and drew near unto Jesus to kiss Him: and Jesus said to him, Judas, betrayest thou the
48 Son of man with a kiss? But when they *that were* about Him saw what would follow, they said to Him, Lord, shall we smite with the sword?

50 And † one of them smote the high priest's servant
51 and cut off his right ear: but Jesus † said, Suffer ye thus far; and He touched his ear and healed him. Then
52 said Jesus to the chief priests, and ^q officers of the temple, and elders, that were come to Him, Are ye come out as against a robber with swords and clubs? When I was day after day with you in the temple, ye did not stretch out *your* hands against me: but this is your hour, and the power of darkness.

^m Gr. Therefore.

to his custom.

† answered and.

ⁿ 10.

^{*} Gr. have.

^p Gr. clots of blood.

^q Gr, captains.

^o Gr. according

† *same*.

Then

Then they took *Him* and led *Him away*, and brought 54
 Him to the high priest's *. And Peter followed at a 55
 distance. And when they had kindled a fire in the 56
 midst of the hall, and sat down together, Peter *also* sat 57
 down † among them: and a *servant-maid* seeing him as 58
 he sat by the fire, and looking hard at him, said, This 59
fellow was also with Him: But he denied Him, saying, 60
 Woman, I do not know Him. And after a little *while* 61
 another *person* seeing him said, And thou art *one* of them: 62
 but Peter said, Man, I am not. And about † an hour 63
 after, another confidently affirmed saying, In truth this 64
fellow also was with Him; for he is a Galilean too: 65
 but Peter * answered, Man, I know not what thou 66
 sayst. And immediately, while he was yet speaking, 67
 the cock crew. And the Lord turned and looked upon 68
 Peter; and Peter called to mind the word of the Lord, 69
 how He had said to him, Before the cock crow thou 70
 wilt deny me thrice. And Peter went out and wept 71
 bitterly.

And the men that laid hold on Jesus, insulted and 62
 † abused Him; and when they had blind-folded Him, 64
 they struck Him on the face, and asked Him, saying, 65
 † Prophecy who it was that smote thee. And many 66
 other things spake they against Him, * blaspheming 67
 Him.

And as soon as it was day, the † elders of the people, 66
 and chief-priests, and scribes, † assembled together, and 67
 † ordered Him up into their council: and said to Him, 68
 Art thou the † Messiah? tell us. And He said unto 69
 them, If I should tell you, ye would not believe: and 70
 if I § should put any question to you, ye would not an- 71
 swer me, † nor discharge me. But hereafter shall the 72
 Son of man be seated on the right hand of the power of 73
 God. And they all said, Art thou then the Son of 74
 God? And He said unto them, ¶ I am. And they said, 75
 What need have we of any farther evidence? † when 76
 we ourselves have ¶ it from his own mouth?

* *house.*
 † *Gr. said.*
 x *Or, reviling.*
 ‡ *Gr. led.*
 b *Gr. or.*
 ¶ *heard.*

r *Gr. in the midst of them.*
 t *Gr. scratched, or, struck.*
 y *Gr. presbytery.*
 a *Gr. Christ.*
 ¶ *Ye say that.*

† *the space of.*
 u *Or, divine.*
 † *were.*
 § *also.*
 c *Gr. for.*

- ^d Then they all rose up and led Him to Pilate.
- 2 And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar; saying, that He himself is ^e Christ the king. And Pilate asked Him, saying, Art thou the king of the Jews? And He answered him and said, *I am as thou sayest.* But Pilate said to the chief priests, and to the ^f people, I find nothing criminal in this man.
- 5 Then they were more vehement, saying, He stirreth up the people to *sedition*, ^g spreading his doctrine throughout all Judea: having begun ^h at Galilee and come even to this place. Now when Pilate heard of Galilee, he asked, if the man were a Galilean: and understanding that He was of Herod's jurisdiction, he sent Him to Herod, who was also ⁱ at Jerusalem ^j at that time.
- 8 And Herod, when he saw Jesus, was very glad; for he had of a long *time* been desirous to see Him, because he had heard much of Him, and he hoped to see some ^k miracle wrought by Him. And he asked Him ^l many questions; but He answered him nothing: ^m though the chief priests and scribes stood vehemently accusing Him. But Herod with his soldiers set Him at nought and insulted *Him*, and put on Him a ⁿ gaudy robe, and sent Him back to Pilate. And on *that* same day [†] Pilate and Herod became friends with each other: for before they were at enmity one with the other.
- 13 And Pilate called together the chief priests, and the ^o rulers, and the people, and said unto them, Ye have brought to me this man as one that perverteth the people: and behold I have examined *Him* before you, and found nothing chargeable on ^p Him, of the things you alledge against Him: nor Herod neither; for I sent you to him, and behold nothing worthy of death is proved upon Him. I will therefore chastise Him, and *so* release *Him*. Now he ^q was obliged to release one to them at the feast. And they all [†] cried out, saying, Away with this *man*, and release to us Barabbas: (who for a

^d Gr. And all the multitude of them. ^e Or, the Anointed, a king.

^f Gr. multitudes.

^g Gr. teaching through.

^h Gr. from.

ⁱ himself.

^j Gr. in those days.

^k Gr. sign done.

^l Gr. in many words.

^m Gr. and, or, but.

ⁿ Or, splendid.

[†] both.

^o Or, magistrates.

^p Gr. this man.

^q Gr. had a necessity.

[†] in general.

riot

* riot in the city, and *for* murder, was ^r committed to prison :) Pilate therefore spake to *them* again, being desirous to release Jesus. But they ^s bawled out, saying, Crucify *Him*, crucify *Him*. And he said to them a third time, † what evil hath He done? I have found ^t nothing in Him deserving death: I will therefore chastise Him, and let *Him* go. But they insisted upon *it* ^u with loud clamours, demanding Him to be crucified: and their ^x voices and *those* of the chief priests prevailed. So Pilate gave sentence that what they demanded should be done. And he released to them him that for sedition and murder had been cast into prison, whom they desired; and delivered up Jesus to their will.

And when they led Him away, they laid hold on one Simon a Cyrenean coming out of the country, and put the cross on him to bear it behind Jesus.

And there followed Him a great multitude of people, and of women, who also bewailed and lamented Him: but Jesus turning to them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold the days are coming in which they shall say, happy *are* the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they ‡ say to the mountains, Fall on us; and to the hills, Cover us: for if they do these things ^y to the green wood, what shall be done ^y to the dry?

And there were also ^z two other malefactors led with Him to be put to death. And when they were come to the place which is called ^{zz} Calvary, there they crucified Him and the malefactors: one on *his* right *hand* and the other on *his* left.

And Jesus said, Father, forgive them; for they know not what they do. And they parted his garments, and cast lots *for* *them*. And the people stood looking on, and *even* the rulers also with them derided *Him*, saying, He saved others, let Him save Himself, if He be the ^a Christ the chosen of God. And the soldiers too insulted Him, coming to *Him* and offering Him vinegar, § saying, If thou art the king of the Jews, save thyself. And there was || a superscription written over Him in

* *certain.*r *Gr.* cast into.s *Gr.* called upon *Pilate*.† *for.*t *Or,* no capital crime.u *Gr.* great voices.x *Or,* clamours.‡ *begin to.*y *Gr.* in, or, with.z *Or,* two others, malefactors.zz *Gr.* a scull.a *Or,* Messiah.§ *and.*|| *also.*

Greek, and ^b Latin and Hebrew letters, THIS IS THE KING OF THE JEWS.

39 And one of the malefactors that were ^c executed
with Him reviled Him, saying, If thou be the ^d Messiah,
40 save thyself and us. But the other answered and re-
buked him, saying, Dost *not* thou fear God neither,
41 when thou *thyself* art in the same condemnation? And
we indeed justly; for we receive the due rewards of our
42 deeds, but this *man* hath done nothing amiss. And he
said unto Jesus, Lord, remember me when thou comest
43 into thy kingdom. And Jesus ^e answered him, ^f I
assure thee, thou shalt be with me this day in paradise.

44 Now it was about the sixth ^g hour, and there was
45 darkness over the whole land till the ninth hour. And
the sun was darkened, and the veil of the temple was
46 rent in the midst. And Jesus cried with a loud voice
and said, Father, into thy hands I commit my spirit.
And when He had said thus, He expired.

47 And when the centurion saw what ^h was done, he
glorified God, saying, Certainly this man was ^{hh} righte-
48 ous. And all the multitudes that came together to this
affecting sight, seeing ⁱ what happened, smote *on* their
49 breasts and returned. And all his acquaintance stood
at a distance, and the women that followed Him from
Galilee, beholding these *things*.

50 And behold *there was* a man of Arimathea, a city of
the Jews, named Joseph, ^{*} a counsellor, a good man
51 and a just: (who had not consented to *their* counsel
^k nor their ^l action; and who was also himself in ex-
52 pectation of the kingdom of God :) he came to Pilate,
53 and begged the body of Jesus: and he took it down
and wrapped it in linen, and laid it in a sepulchre hewn
54 in stone, where no one had ever yet been laid. ^m Now
that day was the preparation, and the sabbath was com-
55 ing on: ⁿ wherefore the women, that came with Him
from Galilee, followed *Joseph*, and saw the sepulchre,
56 and how ^o the body was laid: but returned and prepared
spices and ^p perfumes; and *then* rested *on* the sabbath-day,
according to the commandment.

^b Gr. Roman.

Mark xv. 32.

^f Gr. Verily I tell thee.

^{hh} Or, *the just one*.

^k Gr. and.

so, *or*, and the women also.

or, balms.

^c Gr. hanged. See Matth. xxvii. 44. and

^d Gr. Christ.

^e Gr. said to him.

^g i. e. mid-day.

^h Or, happened.

ⁱ Gr. the things that were done.

^{*} *who was*.

^l Or, prosecution.

^m And.

ⁿ Gr. And

^o Gr. his body.

^p Gr. ointments,

And

And on¹ the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared; (and some² others with them;) and found the stone rolled away from the sepulchre: so they went in, but found not the body of the Lord Jesus. And * while they were in perplexity about it, behold, two men stood by them in shining robes. And as they were afraid, and bowed down their faces to the ground, the men said unto them, Why do ye seek the living among the dead? He is not here, † He is risen: remember how He spake to you, when He was yet in Galilee, saying, ‡ the Son of man must be delivered into the hands of wicked men, and be crucified; and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things to the eleven apostles, and to all the rest. Now it was Mary § Magdalene, and Joanna, and Mary the mother of James, and the other women with them, that told these things to the apostles: and their words appeared[¶] to them as an idle tale, and they did not believe them. But Peter arose and ran to the sepulchre; and stooping down he saw the linen cloths lying by themselves: and he went away, wondering in himself at what had happened.

And behold two of them were going that || day to a village ¶ about threescore furlongs from Jerusalem, called Emmaus. And they were conversing together about all these things which had happened. And * while they were discoursing and reasoning together, Jesus himself † drew near and went along with them. But their eyes were so restrained that they did not know Him. And He said unto them, What subjects are these, which ye are^x discoursing of to one another as ye walk, and why are ye sorrowful? And ‡ one of them, whose name was Cleopas, answered and said to Him, Art thou only a sojourner at Jerusalem, and hast not y heard of the things which have been done there within these few days? And He said unto them, What things? And they replied, Those concerning Jesus^z of Nazareth, who was § a prophet powerful both in work and word before

q Gr. one day after the sabbath.

r See ver. 10.

* it came

to pass.

† but.

‡ that.

s Gr. sinful.

§ the.

t See ver. 1.

u Gr. before.

|| same.

¶ distant.

* it came to pass that.

† also.

x Or, canvassing.

‡ the.

y Gr. known.

z Gr. the Nazarene.

§ a man.

- 20 God and all the people: how the chief priests and our rulers delivered Him to be condemned to death, and
 21 crucified Him. But we hoped that it was He that would have delivered Israel: and besides all ^a this, to-day is
 22 the third day since these *things* were done. And indeed some women of our company much surprised us: who
 23 having been early at the sepulchre, and not finding his body *there*, came and said likewise that they had seen a
 24 vision of angels, who said He was alive. And some of those *that were* with us went to the sepulchre, and found it so as the women ^{*} had said: but Him they did not see.
 25 And He said unto them, O *people* void of understanding and slow of heart to believe [†] all that the prophets have spoken. ^b Was not the Messiah to suffer these
 26 things, and so to enter into his glory? And beginning from Moses, and [‡] all the prophets, He ^c explained to them in all the scriptures *the things that were spoken* concerning Himself.
 28 And they drew nigh to the village whither they were going: and He made as if He was going farther. And they pressed Him, saying, Stay with us, for it is towards evening, and the day is far spent. And He went in to tarry with them. And [§] as He sat at table with them, He took bread and blessed it, and *then* brake it and gave to them. And their eyes were opened, and they knew
 31 Him. And He ^d disappeared from them. And they said one to another, Did not our heart burn within us, as He was talking with us by the way, and while He
 32 was opening to us the scriptures? And they rose up ^e immediately and returned to Jerusalem; and found the eleven and ^f others with them assembled together, saying, The Lord is risen indeed, and hath been seen by Simon. *Then* these also related what *had happened* by the way, and how He became known to them in breaking of bread.
 36 And as they were thus speaking, Jesus himself stood in the midst of them, and saith unto them, Peace be to you. But they being terrified and frightened, thought
 37 they saw a ^g spirit. And He said to them, Why are ye troubled? and why do *such* thoughts rise in your hearts?

^a Gr. these. ^{*} also. [†] in. ^b Gr. Ought not the Christ. [‡] from. ^c Gr. interpreted. [§] it came to pass.
^d Or, withdrew from their sight. ^e Gr. the same hour, ^f Or, those that were. ^g Al. phantom, or, phantasm.

Behold my hands and my feet, that it is I myself: handle 39
 me and see; for a spirit hath not flesh and bones, as ye
 see me have. And when He said this, He shewed them 40
his hands and feet. But they not yet believing for joy, 41
 and being amazed, He said to them, Have ye here any
 thing to eat? And they gave Him part of a broiled fish 42
 and some honey-comb: and He took, and did eat before 43
 them. And He said unto them, These *are* the words 44
 which I spake unto you, while I was yet with you, that
 all the things must be fulfilled, *which are* written in
 the law of Moses, and *in* the prophets, and Psalms,
 concerning me. Then He opened their mind, to un- 45
 derstand the scriptures: and said unto them, * thus it 46
 is written, and thus it was necessary that the ^h Christ
 should suffer, and rise again from the dead *on* the third
 day; and that in his name should be preached repentance 47
 and remission of sins to all nations, beginning at Jeru-
 salem. And ye are witnesses of these *things*: and † 48
 I *will* send upon you the promise of my Father; but do 49
 ye continue in the city of Jerusalem, till ye are ⁱ endued
 with power from on high.

And He led them out as far as to Bethany: and lifted 50
 up his hands and blessed them. And ‡ while He was 51
 blessing them, He was ^k parted from them, and was
 carried up into heaven. And they worshipped Him, and 52
 returned to Jerusalem with great joy. And they were 53
 constantly in the temple, praising and blessing God.
 Amen.

* *that.* ^h Or, Messiah. † *behold.* ⁱ Or, invested;
 ‡ *it came to pass.* ^k *Al.* departed.

- 20 God and all the people: how the chief priests and our rulers delivered Him to be condemned to death, and
 21 crucified Him. But we hoped that it was He that would have delivered Israel: and besides all ^a this, to-day is
 22 the third day since these *things* were done. And indeed some women of our company much surprised us: who
 23 having been early at the sepulchre, and not finding his body *there*, came and said likewise that they had seen a
 24 vision of angels, who said He was alive. And some of those *that were* with us went to the sepulchre, and found it so as the women ^{*} had said: but Him they did not see.
- 25 And He said unto them, O *people* void of understanding and slow of heart to believe † all that the prophets
 26 have spoken. ^b Was not the Messiah to suffer these *things*, and so to enter into his glory? And beginning from Moses, and † all the prophets, He ^c explained to them in all the scriptures *the things that were spoken* concerning Himself.
- 28 And they drew nigh to the village whither they were going: and He made as if He was going farther. And they pressed Him, saying, Stay with us, for it is towards evening, and the day is far spent. And He went in to tarry with them. And § as He sat at table with them, He took bread and blessed it, and *then* brake it and gave to them. And their eyes were opened, and they knew
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^a Gr. these.
 the Christ.

† from.

^{*} also.

† in.

^c Gr. interpreted.

^b Gr. Ought not

pass.

^d Or, withdrew from their sight.

§ it came to

^f Or, those that were.

^e Gr. the same hour,

^g Al. phantom, or, phantasm.

Behold my hands and my feet, that it is I myself: handle 39
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 which I spake unto you, while I was yet with you, that
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 the law of Moses, and *in* the prophets, and Psalms,
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 derstand the scriptures: and said unto them, * thus it 46
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 should suffer, and rise again from the dead *on* the third
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 and remission of sins to all nations, beginning at Jeru-
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 blessing them, He was ^k parted from them, and was
 carried up into heaven. And they worshipped Him, and 52
 returned to Jerusalem with great joy. And they were 53
 constantly in the temple, praising and blessing God.
 Amen.

* *that.* ^h Or, Messiah. † *behold.* ⁱ Or, invested.
 ‡ *it came to pass.* ^k *Al.* departed.

THE G O S P E L

ACCORDING TO

St. J O H N.

Ch. I.

- 2 **I**N the beginning was the ^a Word, and the Word
3 was with God, and the Word was God. The same
4 was in the beginning with God. By Him were all
5 things made, and without Him was not *any* one thing
6 made that was made. In Him was life, and the life
7 was the light of men. And the light shineth in dark-
8 ness, and the darkness ^b attained it not.
9 There was a man sent from God, ^c whose name
10 was John: this *man* came for witness, that he might
11 testify concerning the light, that ^d through him all
12 might believe. He was not that light, but was sent to
13 bear witness of ^e the light. The true light was *that*
14 which ^f enlightneth every man. ~~that cometh into the~~
15 world. He was in the world, and the world was made
16 by Him, and yet the world knew Him not: yea, He
17 came to his own *peculiar right*, and *even* his own *people*
18 received Him not. But as many as received Him, to
19 them ^g granted He the privilege to become the children
20 of God, *even* to them that believe on his name; who
21 were born not of ^h blood, nor of the will of the flesh,
22 nor of the will of man, but of God. And the Word
23 ⁱ was made flesh, and ^j dwelt among us, *being* full of
24 grace and truth: and we beheld his glory, the glory as
25 of the only-begotten of the Father.
- 15 Of Him did John bare witness, and ^k publicly de-
clared, saying, This was He of whom I spake, He that

^a Or, the Logos. Rev. xix. 13. ^b Or, perceived. ^c Gr. his.
^d Or, by his means. ^e Or, that light. ^f Or, He gave
the right. ^g Gr. bloods. ^h Or, became incarnate.
ⁱ Gr. tabernacled. ^k Gr. cried out,

cometh

cometh after me is *preferred* before me; for He was before me. And of his fulness have we all received, even grace ^l for grace. For the law was given by Moses, *but* grace and truth came by Jesus Christ: *and though* no one hath ever seen God, *or can see Him*: yet the only-begotten Son, who is in the bosom of the Father, * hath made Him known.

And this is the testimony of John, when the Jews sent from Jerusalem priests and Levites to ask him, Who art thou? † he confessed, and denied not; ^m but declared openly, I am not the Christ. And they asked him, What then? art thou Elias? And he ⁿ said, I am not. Art thou ^o a prophet? and he answered, No. Therefore said they unto him, Who art thou? that we may give an answer to them that sent us: What dost thou say of thy self? *and* he said, I *am* the voice of one crying in the wilderness, "Make straight the way of the Lord," ^p according to ‡ Esaias the prophet. ^q Now they that were sent, were of the pharisees: and they asked him, and said to him, Why then dost thou baptize, if thou art not the ^r Christ, nor Elias, nor ^o a prophet? John answered them, saying, I baptize with water: but there standeth *one* among you, whom ye know not; § that cometh after me, *but* || is preferred before me, the latchet of whose shoe I am not worthy to unloose. These things passed at Bethabara ^s beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming towards him, and saith, Behold the Lamb of God that taketh away the sin of the world. This is *He* of whom I said, After me cometh a man, who is preferred before me: for He was before me. And I knew Him not: but therefore came I baptizing with water, that He might be made ^t known to Israel. And John testified saying, I saw the Spirit descending like a dove from heaven, and *it* abode upon Him. And I knew Him not: but He that sent me to baptize with water, ¶ said unto me, Upon whom thou shalt see the Spirit descending and abiding on Him, the same is he that baptizeth with the Holy Spirit.

^l Or, upon grace. * He, † and. ^m Gr. and confessed, or professed. ⁿ Gr. saith. ^o Or, the. ^p Gr. as said.
[‡] the word of. ^q Gr. And. ^r Or, Messiah. § He it is.
^{||} who. ^s Or, on the other side, ^t Gr. manifest.
[¶] He.

34 And I saw *it*, and *therefore* testified that this is the Son of God.

35 The day following John was standing, (and two of
36 his disciples,) and looking upon Jesus as He was walk-
37 ing, he saith, "Behold the lamb of God." And when
38 the two disciples heard ^u what he said, they followed
39 Jesus. And Jesus turning, and seeing them following
40 Him, saith unto them, What do ye seek? They said
41 unto Him, Rabbi (that ^x is to say, Master,) where ^z is
42 thine abode? He saith unto them, Come and see. *And*
43 they came and saw where He ^a dwelt, and abode with
44 Him that day: and it was about the tenth hour. *Now*
45 Andrew the brother of Simon Peter, was one of the two
46 that heard *what* John said, and *thereupon* followed
47 ^b Jesus. He first ^c meeteth with his own brother Si-
48 mon, and telleth him, "We have found the Messiah,
49 which is ^d to say, the Christ." And *Andrew* brought
50 him to Jesus: and Jesus looking at him said, Thou art
51 Simon the son of Jonas, thou shalt be called Cephas;
which is ^e interpreted a stone.

43 The day following Jesus had a mind to go out into
44 Galilee, and ^c meeting with Philip, saith unto him,
45 Follow me. Now Philip was of Bethsaida the city of
46 Andrew and Peter. Philip ^c meeting Nathaniel, saith
47 unto him, We have found *Him*, of whom Moses in the
48 law, and *of whom* the prophets *also* wrote, Jesus of Na-
49 zareth, the son of Joseph. And Nathaniel said unto
50 him, Can any *thing* good come out of Nazareth? Philip
51 ^f replied, Come and see. *And* when Jesus saw Nathaniel
coming towards Him, He saith concerning him, "Be-
hold an Israelite indeed, in whom is no guile." Na-
thaniel saith unto Him, Whence knowest thou me?
Jesus answered ^g him, Before Philip called thee, I saw
thee, ^h when under the fig-tree. Nathaniel ^h replied,
Rabbi, thou art the Son of God; thou art the king of
Israel. Jesus answered and said unto him, Because I
told thee *that* I saw thee under the fig-tree, thou be-
lievest: thou shalt see greater *things* than these. And
He saith unto him, Verily verily I say unto you, Ye

^u Gr. him speaking. ^x Gr. which saith being translated.
^z Gr. abidest thou. ^a Or, abode. ^b Gr. Him. ^c Gr. findeth.
^d Gr. being interpreted, or translated. ^e Or, translated into Greek.
^f Gr. saith to him. ^g and said unto. ^g Gr. being.
^h Gr. answered and saith to Him.

shall ⁱ hereafter see heaven opened, and the angels of God ascending and descending ^k upon the Son of man.

II.

And *on* the third day *after*, there was a marriage at Cana of Galilee: and the mother of Jesus was there. And * Jesus and his disciples were invited to the wedding. And the wine falling short, the mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? my time is not yet come. His mother saith to the ^l servants, Whatsoever he ordereth you *to do*, do *it*. And there were six stone ^m waterpots, placed according to the custom of purifying among the Jews, containing each about two or three firkins. Jesus saith unto them, Fill the water-pots with water: and they filled them up to the brim. And he saith unto them, Draw out now, and carry *it* to the master of the feast. And they carried *it to him*. And when the manager of the feast had tasted the water which was made wine, and knew not whence it was, (but the servants, that drew the water, knew,) * he called the bride-groom, and saith unto him, Every man sets *out* good wine at first, and when they have drunk plentifully, then *that which is* ^o worse; but thou hast keep the good wine till now. This beginning of *his* miracles Jesus wrought at Cana of Galilee, and made manifest his glory: and his disciples believed on Him.

After this He went down to Capernaum, He and his mother, and his brethren, and his disciples: ^p but they staid there not many days. ^p For the passover of the Jews was near, and Jesus went up to Jerusalem. And He found in the temple those that sold oxen, and sheep, and doves, and the money changers sitting: and having made a whip of small cords He drove *them* all out of the temple; ^p with the sheep and the oxen: and He poured out the changers money, and ^q threw down the tables. And said to them that sold doves, Take away these *things* from hence, and make not my Father's house an house of traffick. And his disciples remembered that it is written, The zeal of thine house hath ^r eaten me up.

The Jews therefore answered and said unto Him, What sign dost thou shew us, * seeing thou dost these

ⁱ Gr. from this time. ^k Or, to. * both. ^l Or, waiters.
^m Or, cisterns. ⁿ Gr. the master, or manager, of the feast.
^o Or, weaker. ^p Gr. and, ^q Gr. overturned. ^r Or, consumed me. Ps. cxix. 139. ^s Gr. that,

things?

- 19 *things*? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up *again*:
 20 ^t then said the Jews, Forty and six years has ^u this temple been *in* building, and wilt thou raise it up in three days?
 21 but He spake of the temple of his body. Therefore
 22 when he was risen from the dead, his disciples remembered, that He *had* said this to them: and they believed the scripture, and the word which Jesus *had* said.
 23 And when he was in Jerusalem at the passover on the feast-day, many believed in his name, seeing his
 24 miracles, which He wrought. But Jesus did not trust
 25 Himself to them; for He knew all *men*, and * He had no need that any should testify concerning man; for He knew what was in man.

III.

- Now there was a man of the pharisees, whose name
 2 was Nicodemus, a ruler among the Jews: ^x who came to Jesus by night, and said unto Him, Rabbi, we know that thou art a teacher come from God: for none can do these ^y miracles which thou doest, unless God be with
 3 him. Jesus answered and said unto him, Verily verily I tell thee, Unless a man be born ^z again, he cannot
 4 see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? can he^a enter a second time into his mother's womb, and be born?
 5 Jesus answered, I tell thee ^a of a truth, Unless a man be born of water and of the Spirit, he cannot enter into
 6 the kingdom of God. That, which is born of the flesh, is flesh; and that, which is born of the Spirit, is spirit.
 7 Do not wonder that I said unto thee, Ye must be born
 8 ^a again. As the wind bloweth where it listeth, and thou hearest the sound of it, but knowest not whence it cometh, ^b or whither it goeth; so is every one that is
 9 born of the Spirit. Nicodemus answered and said unto
 10 Him, How can these *things* be? Jesus answered and said unto him, Art thou a teacher of Israel and knowest not these *things*? I ^c assure thee, that we speak what we ^d know, and testify what we have ^d seen; ^e though
 11 ye receive not our testimony. If I have told you
 12 ^f earthly *things* and ye believe not, how will ye believe

^t Gr. therefore.^u Gr. Ezr. v. 16.^{*} because.^x Gr. this man.^y Gr. signs.^z Or, from above.^a Gr. verily, verily.^b *Al.* and.^c Gr. Verily, verily I tell thee.^d Lev. v. 1.^e Gr. and.^f Or, plain truths.

if I should ^g tell you heavenly *ones*? ^e For no one hath
 ascended up into heaven, but He that came down from
 heaven, *even* the Son of man who is in heaven. And
 as Moses lifted up the serpent in the wilderness, so
 must the Son of man be lifted up: that whosoever
 believeth on Him may not perish, but have eternal life.
 For God so loved the world, that He gave his only
 begotten Son, that whosoever believeth on Him might
 not perish, but have everlasting life: for God sent not
 his son into the world to condemn the world, but that
 the world might be saved ^h by Him. He that believeth
 on Him ⁱ is not condemned: but he that believeth not,
 is already condemned; because he hath not believed on
 the name of the only-begotten Son of God. And this is
 the condemnation, that light is come into the world,
 and men loved darkness rather than light, because their
 deeds were evil. For every one that doth evil, hateth
 the light; and he cometh not to the light, least his
 deeds should be ^k reprov'd. But he that acts *according to*
 truth, cometh to the light, that his deeds may be made
 manifest, that they are wrought in God.

After these *things* came Jesus, and his disciples into the
 land of Judea: and He stayed with them there, and
 baptized. And John also was baptizing in Enon near
 Salim; because there was much water there: and *people*
 came to *him* and were baptized. For John was not yet
 cast into prison.

^l Now there arose a dispute between *some* of the dis-
 ciples of John, and ^m the Jews, about purifying. And
 they came to John, and said unto him, Rabbi, He that
 was with thee on the other side Jordan, to whom thou
 barest testimony, behold, He baptizeth and all *the people*
 come to Him. John answered and said, A man can
ⁿ take nothing *upon him*, unless it be given him from
 heaven. Ye your selves bear me witness, that I said,
 I am not the ^o Christ, but [†] am sent before Him. He that
 hath the bride is the bridegroom: but the friend of the
 bridegroom, who standeth and heareth him, rejoiceth
 with *great joy* at the bridegroom's voice. Therefore
[†] my joy is complete. He must increase, but I must de-
 crease. He, that cometh from above, is above all: he

^g Or, teach you sublime *ones*. ^e Gr. and.

ⁱ Or, shall not be.

^k Or, discovered.

^h Or, through.

^m *Al.* a Jew;

ⁿ Gr. receive, or arrogate.

^l Gr. Therefore.

^o Or, Messiah.

[†] *that I;*

[†] *this,*

- that is of the earth, is earthly, and talketh *like one* of the
 32 earth : *but* He that cometh from heaven, is above all :
 and what He hath seen and heard, this He testifieth :
 33 and yet ° scarce any one receiveth his testimony. He
 that hath received his testimony, hath set his seal to *this*,
 34 that God is true : for He, whom God hath sent, speak-
 eth the words of God : for God giveth the Spirit to *Him*
 35 not by measure. The Father loveth the Son, and hath
 36 given all into his hand : *wherefore* he that believeth on
 the Son, hath eternal life ; and he that obeyeth not the
 Son, shall not see life, but the wrath of God abideth on
 him.

IV.

- Therefore when the Lord knew, * the pharisees had
 heard that Jesus made and baptized more disciples than
 2 John, (though Jesus Himself did not baptize, but his
 3 disciples,) He left Judea, and departed again into ^p Ga-
 4 lilee. And as He must pass through *the country of* Sa-
 5 maria, He ^q came to a ^r Samaritan city called Sichar,
 near the piece of ground which Jacob gave to his son
 6 Joseph. And Jacob's well was there. Now Jesus was
 tired with *his* journey, and † sat down at the well : and
 7 it was about the ^s sixth hour of the day, when a woman
 of Samaria ^t coming to draw water, Jesus saith unto
 8 her, Give me to drink. (For his disciples were gone
 9 away to the city to buy food.) ^u But the Samaritan ‡
 saith unto Him, How is it that thou who art a Jew
 askest drink of me, who am a Samaritan § ? for the Jews
 10 have no *friendly* intercourse with the Samaritans. Jesus
 answered and said unto her, If thou knewest the gift of
 God, and who it is that saith unto thee, Give me to
 drink ; thou wouldst have asked of Him, and He would
 11 have given thee living water. The woman saith unto
 Him, Sir, thou hast nothing to draw with, and the
 well is deep : whence then hast thou the living water ?
 12 Art thou greater than our father Jacob, who gave us
 the well, and drank of it himself, and his * children,
 13 and his cattle ? Jesus answered and said unto her, Who-
 14 soever drinketh of this water, will thirst again ; but he
 that drinketh of the water which I shall give him, shall
 never thirst : but the water, which I shall give him,
 will be in him a fountain of water springing up unto

° Gr. no one.

* *that.*

p ver. 43.

q Gr. cometh.

r Gr. a city of Samaria.

† *so.*

s i. e. noon, or mid-day.

t Gr. cometh.

u Gr. therefore.

‡ *woman.*§ *woman.*

x Gr. sons.

eternal life. The woman saith unto Him, Sir, give me 15
 this water, that I may not thirst, nor come hither to
 draw. Jesus saith unto her, Go call thine husband, 16
 and come hither. The woman answered, * I have no 17
 husband. Jesus saith unto her, Thou hast said right,
 † I have no husband : for thou hast had five husbands ; 18
 and he, whom thou now hast, is not thy husband : this
 thou hast said true. The woman saith unto Him, Sir, 19
 I perceive that thou art a prophet. Our fathers wor- 20
 shipped on this mountain, and ye say that in Jerusalem
 is the place where *men* ought to worship. Jesus saith 21
 unto her, Woman, believe me, ‡ the time is coming,
 when ye shall worship the Father neither on this moun-
 tain nor in Jerusalem. Ye worship ye know not what ; 22
but we worship what we know : for salvation is from the
 Jews. But the time is coming, and now is, when the 23
 true worshippers shall worship the Father in spirit and
 truth : for the Father ^y requireth such worshippers of
 Him. God is a spirit, and they that worship Him, must 24
 worship in spirit and truth. *Then* saith the woman unto 25
 Him, I know that *the* Messiah, ^z that is to say *the* Christ,
 is coming ; and when He comes, He will ^a tell us all
things. Jesus saith unto her, I, who am talking to thee, 26
 am *He*.

And upon this came his disciples and wondered that 27
 He talked with the woman : (^b though none of *them* said,
 What dost thou seek ? or, Why dost thou talk with
 her ?) therefore the woman left her water-pot, and went 28
 away into the city, and saith to the ^c people, Come, see 29
 a man who hath told me all that ever I did ; is not this
 the ^d Christ ? They therefore went out of the city, and 30
 came to Him.

In the mean time his disciples ^e addressed Him, saying, 31
 Master, eat. But He said unto them, I have food to eat, 32
 which ye know not of. Therefore the disciples said one 33
 to another, Hath any one brought Him *ought* to eat ?
 Jesus saith unto them, My food is to do the will of Him 34
 that sent me, and to finish his work. Do not ye say, § 35
 it is yet four months, and *then* cometh harvest ? Behold,
 ¶ lift up your eyes, and see the fields, ¶ they are already

* and said. † that. ‡ that. y Or, seeketh or expecteth.
 z Gr. who is called the Anointed. a Or, teach. b Or, yet.
 c Gr. the men. d Or, Messiah. e Gr. ask d, or desired.
 § that. ¶ I say unto you. ¶ that.

36 white for harvest. And he that reapeth receiveth wages,
and gathereth *the* fruit together unto life eternal: that
37 both he that soweth and he that reapeth may rejoice
38 together; for herein the saying is ^f verified, that one sow-
eth, and another reapeth, *in as much as* I have sent you
to reap *that on* which ye have not laboured: others have
laboured, and ye are entered into their labors.

39 And many of the Samaritans of that city believed on
Him, because of ^g what the woman said, testifying, ^{*} He
40 told me all that ever I did. Therefore when the Sama-
ritans came to Him, they desired Him to stay with them:
and He staid there two days. And many more believed
42 on account of his own discourse: and said to the wo-
man, Now we believe, not because of what thou hast
spoken; for we ourselves have heard *Him*, and know
that this is indeed the ^d Christ, the Saviour of the
world.

43 And after two days he departed thence, and went
44 into ^h Cana of Galilee. For Jesus himself *had* ⁱ testified
that a prophet hath no honor in his own country.
45 ^k And when He was come into Galilee, the Galileans
received Him, having seen all that he did in Jerusalem
46 at the feast: for they also went to the feast. There-
fore Jesus came again into Cana of Galilee, where He
had made the water wine.

47 And there was a certain ^l nobleman, whose son was
sick at Capernaum: ^m who, when he heard that Jesus
was come out of Judea into Galilee, went to Him, and
intreated Him, that he would come down and heal his
48 son; for he was ⁿ at the point of death. Jesus therefore
said unto him, Except ye see signs and wonders ye will
49 not believe. The nobleman saith unto Him, Lord,
50 come down before my child die. Jesus saith unto him,
Go, thy son ^o is well. And the man believed ^p what
51 Jesus said unto him, and went *his way*. And as he was
now going down, his servants met him and told *him*,
52 saying, Thy son ^o is well. He inquired therefore of them
the hour in which he grew better: and they said unto
him, [†] Yesterday at the seventh hour the fever left him.
53 So the father knew that *it was* in that *same* hour, in

f Gr. true.

g Gr. the word of the woman.

* that.

d Or, Messiah.

h ver. 46. i Mat. xiii. 57.

k Gr. Therefore.

l Or, courtier.

m Gr. this man.

n Gr. about to die.

o Gr. liveth.

p Gr. the word which.

† that.

which Jesus said to him, Thy son ^o is well. And he and his whole family believed. This ^{*} is the second miracle *that* Jesus wrought, *upon* coming out of Judea into Galilee. 54

V.
After these *things* there was a feast of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem near the sheep-market a pool, called in Hebrew Bethesda, ^q with five porticos *about* it. In these lay a great ^r number of people *that were* infirm, blind, lame, withered, waiting for the moving of the water. For an angel descended at a certain season into the pool, and ^s moved the water; the first therefore that went in after the disturbing of the water, was ^t cured of whatever malady he laboured under. And there was a [†] man who had been ^u under illness thirty eight years. Jesus seeing him lie *there*, and knowing that he had been now a long time *ill*, saith unto him, Dost thou desire to be ^t cured? The infirm *man* answered Him, Sir, I have no man, when the water is ^s moved, to put me into the pool; but while I am coming, another goes down before me. Jesus saith unto him, Rise, take up ^x thy ^y bed, and walk. And immediately the man was ^t cured: and he took up his ^x bed and walked. 2

Now ^y this was [†] the sabbath-day, therefore the Jews said to him that was cured, It is the sabbath, it is not lawful for thee to carry *thy* bed. He answered them, He, that made me ^u well, [§] said unto me, Take up thy bed and walk. Therefore they asked him, Who is the man that said to thee, Take up thy bed and walk? but he, that was healed, did not know who it was: for Jesus ^z had withdrawn himself, there being ^a many people in the place. Afterwards Jesus findeth him in the temple, and said to him, Behold, thou art ^t healed; sin no more, lest something worse befall thee. And the man went away, and told the Jews, that it was Jesus who had ^t healed him. And for this did the Jews persecute Jesus, and ^b endeavoured to put Him to death; because He had done these *things* on the sabbath-day. 3

But Jesus answered them, My Father worketh ^c without intermission, and *so* do I ^{||}. For this therefore the 17

^o Gr. liveth. ^{*} again. ^q Gr. having. ^r Gr. multitude.
^s Gr. disturbed. ^t Gr. made sound. [†] certain. ^u Gr. in weakness.
^x Or, couch. ^y Gr. the sabbath was on that day. [‡] on. ^z Gr. found.
[§] He. ^{zz} Gr. glided away. ^a Gr. a multitude. ^b Gr. sought to kill Him. ^c Or, continually. ^{||} work. ^{||} work.

- Jews sought the more to kill Him, because He had not only broken the sabbath, but had also called God his own Father, making Himself equal with God. Jesus therefore answered and said unto them, Verily, verily I say unto you, the Son can do nothing of Himself, but what He seeth the Father do: for whatsoever He doth, these also the Son doth in like manner. For the Father loveth the Son, and sheweth Him all *things*, which He Himself doth: and He will shew Him greater * than these, that ye may wonder. For as the Father raiseth up the dead and ^dgiveth life: even so the Son maketh alive whom He pleaseth. For neither doth the Father judge any one, but hath ^ecommitted all judgement to the Son; that all *men* may honour the Son, *even* as they honour the Father: he, that honoureth not the Son, honoureth not the Father that sent Him. Verily, verily I say unto you, † he, that heareth my word, and believeth *in* Him that sent me, hath everlasting life, and ^fshall not come under condemnation; but is passed from death to life. Verily, verily I tell you, that the time is coming, and *even* now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in Himself, so hath He given also to the Son to have life in Himself. And hath given Him ^gauthority also to execute judgement, because He is the Son of man. Wonder not at this; for the time is coming, in which all *that are* in the graves shall hear his voice, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. I can do nothing of my self: as I hear, I judge: and my judgment is just; because I seek not my own will, but the will of the Father that hath sent me.
- 31 If I *alone* bear witness of my self, my testimony is not
 32 true ^h*in law*: but there is another who testifieth concerning me; and I know that the testimony, which he
 33 ⁱgiveth concerning me, is true. Ye *your selves* sent
 34 unto John, and he bore witness to the truth: ^kthough I need not testimony from man; but I say these *things*
 35 that ye may be saved. He was *indeed* a burning and

* *works.* d Gr. maketh alive. e Gr. given. † *that.*
 f Gr. cometh not into. g Or, power. h ch. viii. 13, 17.
 i Gr. & testifieth. k Gr. but I receive not.

shining light, and for a while ye ^l willingly rejoiced in
 his light. But I have a testimony greater than John's: 36
 for the works which the Father hath ^m given me to
 perform *, the very works which I do, bear witness of
 me, that the Father hath sent me. And the Father who 37
 sent me, hath Himself borne witness of me: and yet ye
 have neither heard his voice at any time, nor seen his
 form. And ye have not his word abiding in you; be- 38
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ⁿ search the scriptures; for ye think that in them ye have
 eternal life: and they † testify of me: and yet ye will 40
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 have not the love of God in you. I am come in my 43
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 come in his own name, him ye will receive. How can 44
 ye believe, who receive ^{oo} applause from each other, and
 the glory *which is* from God only, ye seek not? Think 45
 not that I shall accuse you to the Father: there is *one*
 that accuseth you, *even* Moses, in whom ye trust. For 46
 if ye believed Moses, ye would believe me; for he
 wrote concerning me: but if ye believe not his writings, 47
 how shall ye believe my words?

VI.

After these *things* Jesus went over the sea of Galilee,
 which is *the sea* of Tiberias. And a great multitude 2
 followed Him, because they saw his miracles which He
 performed on them that were diseased. ^p So Jesus went 3
 up to a mountain, and there He sat down with his disci-
 ples. And the passover, a feast of the Jews, was near. 4

Then Jesus lifted up his eyes, and seeing a great
 multitude come to Him, saith to Philip, Whence shall 5
 we buy bread that these *people* may eat? (and this He 6
 said to try him, for He † knew what He was going to
 do :) Philip answered Him, Two hundred penny-worth 7
 of bread is not sufficient for them, that every one § may
 take a little. One of his disciples, *to wit*, Andrew the 8
 brother of Simon Peter, saith unto Him, There is ^q a 9
 lad here, that hath five barley loaves, and two small
 fishes; but what are they among so many? And Jesus 10

^l Gr. were willing to rejoice. ^m Or, impowered. See ver. 22.
ⁿ Or, Search. [†] are the writings *which*. ^o Gr. receive
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 23 they honour the Father: he, that honoureth not the Son, honoureth not the Father that sent Him. Verily,
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[§] of them. ^q Gr. one-lad.

- said, Make the men sit down : (now there was much
 11 grafs in the place :) ^r so the men sat down *in* number
 about five thousand. And Jesus took the loaves, and
 when He had given thanks, He distributed *them* to the
 12 disciples, and the disciples to them that were sat down ;
 and of the fishes likewise, as much as they would *take*.
 13 And when they were filled, He saith to his disciples,
 Gather up the fragments that are left, that nothing may
 14 be lost. They therefore gathered *them* together, and
 filled twelve baskets with the fragments of the five barley-
 15 loaves, which remained ^s after they had eaten, There-
 fore the ^t people when they had seen the miracle that
 Jesus wrought, said, ^{* this is} ^u certainly the Prophet
 16 ^x who was to come into the world. Jesus therefore
 knowing that they would come, and take Him by force
 if possible, to make Him king, retired again to the moun-
 17 tain Himself alone.
 18 And when evening was come, his disciples went down
 to the sea : and having entered into a ship were going
 over the Sea towards Capernaum : and it was now dark,
 19 and Jesus was not yet come to them. And the sea rose
 high by reason of a ^y violent wind ^z. So when they had
 rowed about five and twenty or thirty furlongs, they see
 Jesus walking on the sea, and ^z near the ship : and they
 20 were affrighted. But He saith unto them, It is I : be
 21 not afraid. They desired therefore to take Him into
 the ship : and immediately the vessel was at the land to
 which they were going.
 22 The day following the people that ^z staid on the other
 side of the sea, seeing ^z there was no other boat there,
 but that one into which his disciples embarked, and
 that Jesus went not with his disciples into the boat,
 23 but *that* his disciples went away alone : though there
 came other vessels from Tiberias, near the place where
 they had eaten bread after the Lord had given thanks :
 24 when therefore the people saw that Jesus was not there,
 nor his disciples ; they also went into *those* vessels, and
 25 came to Capernaum seeking Jesus. And when they
 found Him on the other side of the Sea, they said unto
 26 Him, Rabbi, when ^z camest thou hither ? Jesus answered
 them and said, Verily, verily, I say unto you, Ye seek

^r Gr. therefore. ^s Or, to them that had eaten. ^t Gr. men.
^{* that.} ^u Gr. truly. ^x Gr. who is coming. ^y Gr. great.
^{† blowing.} ^{‡ coming.} ^z Gr. stood. ^z *that*. ^{zz} *Al, wait.*

me, not because ye saw miracles, but because ye did
eat of the loaves, and were filled. ^a Labour not *so much* 27
for the ^b meat that perisheth, but *rather* for that food
which endureth unto life eternal, which the Son of
man will give you: for Him hath God the Father
^c sealed. Therefore said they unto Him, What should 28
we do, that we may work the works *approved* of God?
Jesus answered and said unto them, This is the work 29
of God, that ye believe on Him, whom He hath sent.
Therefore said they unto Him, What ^d sign ^e dost thou 30
shew, that we may see *it*, and believe Thee? What
work dost thou do? Our fathers did eat manna in the 31
desert, as it is written, ^f He gave them bread from hea-
ven to eat. Therefore Jesus said unto them, Verily, 32
verily, I tell you, Moses gave you not ^g that bread from
heaven, but my Father giveth you the true bread from
heaven. For the bread of God is ^h that which descendeth 33
from heaven, and giveth life to the world. Therefore 34
said they unto Him, Lord, evermore give us this bread.
ⁱ Then Jesus said unto them, I am the bread of life: 35
he that cometh to me shall never hunger, and he that
believeth on me shall never thirst. But I have told you, 36
so that ye have ^j seen me, and *yet* ye do not believe.
All that the Father giveth me, will come unto me; and 37
him that cometh to me I will not cast out. For I came 38
down from heaven, not to do my own will, but the
will of Him that sent me. And this is the will of the 39
Father who sent me, that of all that He hath given me,
I should lose ^k none, but should raise ^l them up ^m at
the last day: And this is the will of Him that sent me, 40
that every one who looketh *attentively* at the Son, and
so believeth on Him, may have eternal life: and I will
raise him up ⁿ at the last day.

The Jews ^o then murmured about Him; because He 41
said, I am the bread that came down from heaven. And 42
they said *to one another*, Is not this Jesus, the son of
Joseph, whose father and mother we ^p knew? How then
does He say, || I came down from heaven? Jesus there- 43
fore ¶ said unto them, Murmur not among yourselves.

^a Gr. work. ^b Or, food. ^c Or, given testimony to.
^d Or, miracle. ^e then. ^f Psalm lxxviii. 24.
^g Gr. the. ^h Or, He. ⁱ Gr. But, or, And.
^j even. ^k Al. nothing. ^l Gr. it. ^m again. ⁿ again.
^o Gr. therefore. ^p Or, know. || that. ¶ answered and.

- 44 No one can come to me, unless the Father, who hath
 45 sent me, draw him, and I will raise him up * at the last
 day. It is written in the prophets, "And they shall
 all be taught ^m of God." Every *one* therefore that hath
 heard and learned from the Father, cometh unto me.
 46 Not that any *one* hath seen the Father, but He who
 47 is ⁿ from God. He hath seen the Father. Verily,
 verily, I ^o declare unto you, He that believeth on me
 48 hath everlasting life. I am the bread of life. Your
 49 fathers did eat manna in the wilderness, and are dead:
 50 *but* this is the bread which cometh down from heaven,
 51 that any *one* may eat thereof and not die. I am the
 living bread, which came down from heaven: if any
one eat of this bread, he shall live for ever. And the
 bread, that I will give, is my ^p flesh, which I will give
 52 *up* for the life of the world. The Jews therefore ^q ca-
 villed amongst themselves, saying, How can this *man*
 53 give us his flesh to eat? ^r Then said Jesus unto them,
^s I tell you truly, *that* unless ye eat the flesh of the Son
 of man and drink his blood, ye have no life in you.
 54 He that eateth my flesh, and drinketh my blood, hath
 eternal life, and I will raise him up at the last day.
 55 For my flesh is truly food, and my blood is truly drink:
 56 he that feedeth on my flesh and drinketh my blood,
 57 abideth in me and I in him. As the living Father hath
 sent me, and I live by the Father; so ^t he that feedeth
 58 on me he also shall live by me. This is the bread that
 came down from heaven: not as [†] your fathers did eat,
 and *yet* are dead. He that ^u eateth this bread shall live
 for ever.
- 59 These things He said in the synagogue, *when He was*
 60 ^v teaching in Capernaum. Many therefore of his dis-
 ciples, when they heard *Him*, said, This discourse is
 61 hard to be *understood*, who can ^x take it in? But Jesus
 knowing in Himself, that his disciples were murmuring
 62 about it, said unto them, Does this ^y offend you? *What*
 then, if ye should see the Son of man ascending up,
 63 where He was before? The spirit ^z is the principle of
 life, the ^a flesh availeth nothing: *now* the words that I

* *again.* m Or, by. n Or, with. o Gr. tell, or, say.
 p Or, body. q Gr. contended. r Gr. Therefore.
 s Gr. verily, verily, I say unto you. † *also.* † *the manna.*
 t Or, feedeth on. u Or, preaching. x Gr. hear it.
 y Or, give you essence. Gr. cause you to stumble. z Gr. maketh
 alive, or, giveth life. a Or, body.

64 speak unto you are spirit, and * *therefore* life. But there
 are some of you that believe not : (for Jesus knew from
 the beginning, who they were that believed not, and
 who would betray Him : and He said,) therefore I told 65
 you, that no one can come unto me except it be given
 him from my Father.

66 ^b From this *time* many of his disciples went away †,
 and walked no more with Him. Jesus therefore said to 67
 the twelve, Have ye also a mind to go away ? ^c Then 68
 Simon Peter answered Him, Lord, to whom shall we
 go ? Thou hast the words of eternal life. And we be- 69
 lieve and know that thou art the ^d Messiah, the Son of
 the living God. Jesus answered them, Have not I 70
 chosen you twelve, and one of you is a ^e devil ? Now 71
 He spake of Judas Iscariot, *the son* of Simon ; for he
 was about to betray Him, ^f though he was one of the
 twelve *apostles*.

VII.

† After these things Jesus ^g resided in Galilee : for He
 would not ^h appear in Judea, because the Jews sought
 to kill Him. Now the Jews feast *called the feast* of ta- 2
 bernacles was near ; his brethren therefore said, Depart 3
 from hence, and go into Judea, that thy disciples *there*
 also may see ⁱ the works which thou performest. For 4
 no man doth any *thing* in secret, ^k who is himself desirous
 to be *known* in public. ^l As thou dost these *wonderful*
 things, make thyself ^m known to the world. For neither 5
 did his brethren believe in Him. ⁿ Then saith Jesus unto 6
 them, My time is not yet come : but your time is al-
 ways *alike* ready ; for the world cannot hate you : but 7
 me it hates, because I bear *my* testimony concerning it,
 that it's deeds are evil. Go ye up to this feast *as soon as* 8
 ye please ; for I am not yet going up to ^o it, because my
 time is not yet fully come. And after He had said these 9
 things unto them, He stayed *a while* in Galilee. But 10
 when his brethren were gone up, then He also went up
 to the feast, not ^p in a public manner but as it were in
 private. The Jews therefore sought for Him at the 11
 feast, and said, Where is He ? And there was much 12

* *are.* b Or, Upon this. † *back.* c Gr. Therefore.
 d Gr. Christ. e Or, false accuser, a traitor, *ver.* 71.
 f Gr. being one. † *And.* g Gr. walked. h Gr. walk,
 or, converse. i *Al.* thy. k Gr. and himself seeks.
 l Gr. If. m Or, manifest. n Gr. Therefore.
 o Gr. this feast. p Gr. publicly.

13 ^q murmuring among the people concerning Him: ^r for some said, ^s He is a good man; others said, No: ^t He deceiveth the people. No one however spake openly in favor of Him, for fear of the Jews.

14 But *when it was* now about the middle of the feast,
15 Jesus went up into the temple and taught. And the Jews marvelled, saying, How knoweth this man letters,
16 ^u who never learnt? Jesus answered them and said, The ^v doctrine that I teach is not mine, but his that sent me.
17 If any man desire to do his will, he shall know concerning the doctrine, whether it be of God, or *whether* I speak of myself. He, that speaketh from himself, seeketh his own glory: but he that seeketh the glory of Him that sent him ^w is true, and there is no ^x imposture in him. Did not Moses give you the law, and yet none of you ^y observeth the law? wherefore *else* do ye seek to kill me? The people answered and said, Thou ^z art possessed by a demon: who seeketh to kill thee? Jesus answered and said unto them, I performed one ^a miracle on the ^b sabbath, and ye are all amazed at it. Now Moses gave you the law of circumcision, (not that it is originally from Moses, but from the ^c patriarchs,) and ye circumcise ^d § even on the sabbath: if *then* a man receive circumcision on the sabbath-day, that the law of Moses may not be broken; are ye angry with me, because I made a ^e man perfectly well on the sabbath-day? Judge not according to appearance, but judge righteous judgment.

25 Therefore some of those of Jerusalem said, Is not
26 this He whom they seek to put to death? and ^f here He talketh openly, and they say nothing to Him: ^g Do the rulers indeed know, that this is in truth the ^h Messiah? But we know whence this man is; whereas when
27 ⁱ Christ cometh, no one knoweth whence He is. Jesus therefore ^j cried out in the temple, teaching and saying, Ye both know me, *ye say*, and ye know whence I am:
28 ^k now I am not come of myself, but ^l He that sent me is true, whom ye know not. But I know Him, for I

q Or, debate.

* that.

† but.

r Gr. having.

s Gr. My

doctrine.

† this man.

t Gr. injustice.

u Gr. doth.

x Gr. hast a demon.

y Gr. work.

z chap. v. 9.

z Gr. fathers.

§ a man.

b Gr. a whole man sound.

c Gr. lo, behold.

d Or, Are the rulers indeed convinced.

e Gr. Christ.

f Or, the Messiah.

g Or, spake aloud.

h Gr. and.

i Or, I am sent by Him that is true,

am

am from Him, and He hath sent me. They sought 30
therefore to seize Him, ^h but no one laid hand on Him,
because his ^k hour was not yet come. And many of the 31
people believed on Him, and said, When the ^e Messiah
cometh, will He do more miracles than this *man* hath
done? Now the pharisees heard the people murmuring 32
these things concerning Him: and ^l they, with the chief
priests, sent officers to seize Him. Therefore Jesus 33
said unto them, Yet a little while I am *to be* among
you, and *then* I shall go to Him that sent me. Ye shall 34
seek me, and shall not find *me*: and where I am *to be*,
ye cannot come. ^m Then said the Jews among them- 35
selves, Whither will He go, that we shall not find Him?
will He go to ⁿ them that are dispersed among the Gen-
tiles, and teach the ⁿⁿ Gentiles? What is *the meaning of* 36
this speech, that He said, "Ye shall seek me, and
shall not find *me*: and where I am *to be*, ye cannot
come?"

And on the last day, the great *day* of the feast, Jesus 37
stood and ^u cried out, saying, If any one thirst, let
him come unto me and drink. He that believeth on 38
me, as the scripture hath said, rivers of living water
shall flow ^o from within him. (* This He spake of the 39
Spirit, which they that believe on Him should receive;
for the holy Spirit was not yet *given*, because Jesus was
not yet glorified.) Many of the people therefore, when 40
they heard *this* ^p discourse, said, This is in truth ^q a
prophet. Others said, This is the ^r Messiah. But ^s some 41
said, Shall the ^t Messiah come out of Galilee? Hath 42
not the Scripture said, that ^u Christ cometh of the seed
of David, and from Bethlehem, the town ^v whence David
was, ^w So there was a division among the people ^x about 43
Him. And some among them would have seized Him: 44
but no one laid hands on Him.

^y Then came the officers to the chief priests and pha- 45
risees, and they said ^z, Why have ye not brought Him?
and the officers answered, Never man spake like this 46
man. The pharisees therefore answered them, Are ye 47
also deceived? have any of the rulers believed on Him, 48
or of the pharisees? but ^{aa} these people, who know not 49

^h Gr. and. ^k Gr. time. ^e Gr. Christ. ^l Gr. the pharisees, and.
^m Gr. Therefore. ⁿ Gr. the dispersion of the Greeks. ⁿⁿ Gr. Greeks.
^g Or, spake aloud. ^o Gr. out of his belly. ^{*} But. ^p Gr. word.
^q Or, the prophet. ^r *Al.* others. ^f Or, the Messiah.
^s Gr. where. ^t Gr. Therefore. ^u Gr. because of Him.
[†] *to them.* ^{uu} Gr. this.

50 the law, are cursed. *Upon this* Nicodemus, (who came to
 51 Him by night,) being one of them, saith to them, Doth
 our law judge any man, before *it* hear him, and know
 52 what he hath done? They replied *, Art thou also of
 Galilee? Search and see: for out of Galilee ^x ariseth
 53 no prophet. And every *man* went to his own house.

VIII.

2 But Jesus went to the mount of Olives; and returned
 early in the morning into the temple, and all the people
 came to Him: and He sat down, and taught them.
 3 And the scribes and pharisees brought to Him a woman
 4 taken in adultery; and setting her in the midst, they
 said to Him, "This woman was caught in the very act,
 5 committing adultery. Now Moses in the law has com-
 manded us that such *women* should be stoned, ^a but what
 6 sayest Thou?" This they said ^b to tempt Him, that they
 might have *something* to accuse Him of. But Jesus stoop-
 ing down, wrote with *his* finger upon the ground.
 7 And as they continued asking Him, He raised himself
 up and said unto them, "Let him that is without sin
 8 among you, first cast a stone at her." ^c Then He stooped
 9 down again and wrote on the ground. But when they
 heard *his answer*, being convicted by their own con-
 science, they went out one by one, beginning at the
 elder, even to the last. And Jesus was left alone, and
 10 the woman standing in the midst of *the people*. ^d Then
 Jesus rising up, and seeing none but the woman, said
 unto her, Where are those thine accusers? hath no
 11 ^e man condemned thee? And she said, None, Lord.
 Then said Jesus unto her, Neither do I condemn thee,
 Go thy way and sin no more.
 12 ^f Then spake Jesus again to them, saying, I am the
 light of the world; he, that followeth me, shall not walk
 13 in darkness, but shall have the light of life. The pha-
 risees therefore said to Him, Thou bearest witness ^g of
 14 thyself; thy testimony is not ^h true. Jesus answered
 and said unto them, Though I bear witness of myself,
 my testimony is true: for I know whence I came, and
 whither I am going; but ye know not whence I come,
 15 ⁱ nor whither I go. Ye judge ^k according to the flesh,

* and said unto him.

b Gr. tempting, or, trying.

c Gr. no one.

h Or, valid, good in law,
manner.

x Al. hath risen.

c Gr. And.

f Gr. Therefore.

i Gr. and.

a Gr. therefore.

d Gr. But, or, And.

g Or, to.

k Or, in a carnal

but I judge no man *as yet* : though if I *should* judge, my ^l judgement is ^h true ; for I am not alone, but I *am* ^m with the Father that sent me. And it is written in your own law, that the testimony of two persons is ⁿ valid. Now I am *one*, who bear witness of myself ; and the Father, who sent me, beareth witness of me. Then said they unto Him, Where is thy Father ? Jesus answered, Ye neither know me, nor my Father : if ye had known me, ye would have known my Father also. These words spake Jesus in the treasury, when He was teaching in the temple : and no one laid hands on Him, for his hour was not yet come. Jesus therefore said unto them ^o again, “ I am going away, and ye shall ^p seek me, and shall die in your sin : where I go ye cannot come.” The Jews therefore said, What ! will He kill himself ; that He says, where I am going, ye cannot come ? And He said unto them, Ye are from beneath, I am from above : ye are of this world, I am not of this world. Therefore I said unto you, that ye shall die in your sins ; for if ye believe not that I am *the Messiah*, ye shall die in your sins. ^q Then said they to Him, Who art thou ? And Jesus ^r answered them, Even *the same* that I told you at ^s first. I have many things to say and to judge concerning you : but *I only say*, He that sent me is true, and I ^t declare to the world those things, which I have heard from Him. But they did not know that He spake unto them *of* the Father. Jesus therefore said unto them, When ye have lifted up the Son of man, then ye shall know that I am ^u *He*, and that I do nothing of myself, but as my Father hath instructed me, I speak these things. And He that sent me, is with me : the Father hath not left me alone ; for I always do the things *that are* pleasing to Him. As He spake these words many believed on Him. Therefore said Jesus to the Jews that believed on Him, If ye continue in my word, ye are indeed my disciples. And ye shall know the truth, and the truth shall make you free. They answered Him, We are the seed of Abraham, and never were slaves to any one, how *then* dost thou

^l sentence, or, verdict.

^h Or, valid.

^m Gr. and.

ⁿ Gr. true,

^{i. e.} good in law.

^o As in ch. vii. 33, 34.

^p Or, wish for,

So ch. xiii. 33.

^q Gr. Therefore.

^r Gr. said to.

^s ver. 12.

^t Or, publish. Gr. tell.

^u i. e. the Messiah,

as in ver. 24.

- 34 say, Ye shall be made free? Jesus answered them, Verily,
 35 verily I say unto you, * whosoever x maketh a practice
 36 of sin, is the y servant of sin. Now the servant does
 37 not continue always in the family: but the Son abideth
 38 always. If therefore the Son make you free, ye shall
 39 be free indeed. I know that ye are the seed of Abra-
 40 ham, but ye seek to kill me, because my word hath no
 41 place in you. I speak *that* which I have seen with my
 42 Father, and ye † do what ye have seen with your fa-
 43 ther. They answered ‡ Him, Abraham is our father.
 44 Jesus a replied, If ye were the children of Abraham, ye
 45 would do the works of Abraham: but now ye seek to
 46 kill me, § who have told you the truth which I have
 47 heard from God: Abraham did not b thus. But ye do
 48 the works of your father. c Then said they unto Him,
 49 We are not born of fornication, we have one Father,
 50 even God. Jesus said unto them, If God were your
 51 father, ye would love me: for I came forth, and do
 52 come, from God; || neither came I of myself, but He
 53 sent me. And why do ye not understand my language,
 54 but because ye cannot d bear my doctrine? Ye are of
 55 your father the devil, and e are bent upon doing the
 56 lusts of your father: he was a murderer from the begin-
 57 ning, and continued not in the truth: for there is no
 58 truth in him. When he speaketh a lie, he speaketh
 59 f like himself, for he is a liar, and the father g of such.
 60 And because I say the truth, ye believe me not. Which
 61 of you convicteth me of sin? And if I speak truth, why
 62 do ye not believe me? He, that is of God, h receiveth
 63 the words of God; but ye therefore receive them not,
 64 because ye are not of God.
 65 The Jews therefore answered and said unto Him,
 66 Do we not rightly say, that thou art a Samaritan, and
 67 i art possessed by a demon? Jesus answered I k am not
 68 possessed by a demon, but I honour my Father, l though
 69 ye dishonour me. m And I seek not my own glory;
 70 there is One that seeketh it, and judgeth. Verily, verily,
 71 I say unto you, If any one keep my word, he shall
 72 never see death. The Jews therefore said unto Him,

* that. x Gr. doth, or, committeth sin. y Or, slave.
 † likewise: Gr. therefore. ‡ and said unto. a Gr. saith to them.
 § a man. b Gr. this. c Gr. Therefore. || for. d Gr. hear
 my word. e Gr. will do. f Gr. of his own.
 g Gr. of it. h Gr. heareth. i Gr. hast. k Gr. have not.
 l Gr. and. m Or, But.

Now we ⁿ are sure that thou art ⁱ possessed by a demon. Abraham is dead, and the prophets *too*; and thou sayest, If any *one* keep my word, he shall never taste of death: art thou greater than our father Abraham, who is dead? and the prophets are dead: whom dost thou pretend ^{*} to be? Jesus answered, If I ^o honour myself, my ^p honor is nothing: it is my Father that glorifieth me, of whom ye say that He is your God. And yet ye know him not; but I know Him: and if I should say, That I know Him not, I shall be like you, a liar: but I know Him, and ^a obey his word. Your father Abraham ^r longed to see my day: and he saw it, and was glad. ^s Then said the Jews unto Him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Before Abraham was, I am. ^t Therefore they took up stones to throw at Him. But Jesus ^u concealed Himself, and went out of the temple, ^v through the midst of them, and so passed on.

IX.

And as Jesus was passing along, He saw a man, who had been blind from his birth. And his disciples asked Him, saying, Master, who sinned? this *man* or his parents? that he was born blind. Jesus answered, Neither did this *man* sin, nor his parents: but that the works of God might be manifested in him. I must ^x perform the works of Him that sent me, while it is day: the night is coming, when no man can work. But as long as I am in the world, I am the light of the world. And when He had said these things, He spit on the ground, and made clay ^y of the spittle, and anointed the eyes of the blind *man* with the clay, and said to him, Go wash ^z at the pool of Siloam (which ^a signifies Sent.) He went ^b therefore and washed, and came again seeing. And the neighbors, and they that had seen him before, that he was ^c blind, said, Is not this he that sat ^d begging? Some said, ^e This is he: and others, ^f It is like him: but he said, I am the *man*. Therefore they said to him, How were thine eyes opened? He answered and said, A man who is called Jesus, made clay and anointed

ⁿ Gr. know, or, have known. ⁱ Gr. hast. ^{*} thyself. ^o Gr. glorify.
^p Gr. glory. ^q Gr. keep. ^r Gr. leaped for joy.
^s Gr. Therefore. ^t Or, Then. ^u Gr. was hid.
^v going. ^x Gr. work. ^y Or, with. ^z Or, in.
^a Gr. is interpreted. ^b away. ^c Gr. Therefore.
^d Al. begging. ^e Gr. and-begged. ^f that. ^g that.
mine

mine eyes, and said to me, Go to the pool of Siloam and wash : and I went and washed and received my sight. ^b Then said they unto him, Where is He ? he ^c answered, I know not. So they brought him, that had formerly been blind, to the pharisees.

14 Now it was the sabbath-day, when Jesus made the clay, and opened his eyes. Therefore the pharisees also
 15 asked him again, how he recovered his sight. And he said unto them, He put clay upon mine eyes, and I
 16 washed, and do see. ^b Then said some of the pharisees,

This man is not of God, because He doth not keep the sabbath : but others said, How can a ^f wicked man do such miracles ? And there was a division among them. So they ^e asked the blind man again, What
 17 sayst thou concerning Him ? ^h as He hath opened thine

18 eyes. And he said, ^{*} He is a prophet. ^b But the Jews did not believe [†] that he had been blind and recovered sight, till they called the parents of him, that had received his sight. And they asked them, saying, Is this
 19 your son, who ye say, [‡] was born blind ? how then doth

20 he now see ? His parents answered them, [§] We know that this is our son, and that he was born blind ; but how it is that he now seeth, we know not ; or who hath opened his eyes, we know not : he is of age, ask him ;
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22 he ⁱ can speak ^k for himself. These things said his parents, because they were afraid of the Jews ; for the Jews had already agreed, that if any one confessed Him to be Christ, he should be ^l turned out of the synagogue.

23 Therefore his parents said, ^{||} he is of age, ask him.

24 ^b Then they called a second time for the man that had been blind, and said to him, Give glory to God ;

25 for we know that this man is a great sinner. He answered, and said, Whether He be a sinner, I know not : but one thing I know, that I who was blind, do now see. ^m Then said they to him again, What did he
 26 do to thee ? how did He open thine eyes ? He answered

27 them, I have told you already, and ye ⁿ would not hear ? why would ye now hear it again ? have ye also a mind to be his disciples ? ^b Then they reviled him, and said,

28 Thou art his disciple, but we are the disciples of Moses :

^b Gr. Therefore. ^e Gr. saith. ^f Gr. sinful. ^g Gr. say to.
 ^h Or, if : Gr. that interrogatively. See the next verse. ^{*} that.
 [†] concerning him. [‡] that he. [§] and said. ⁱ Gr. will.
 ^k Gr. of. ^l Or, excommunicated. ^{||} that. ^m Al. But, or.
 And. ⁿ Gr. did not.

we know that God spake to Moses: but *as for* this *man*, we know not whence He is. The man answered, and said unto them, ° Why * this is *something* strange, that ye know not whence He is, and yet He hath opened mine eyes. Now we know that God heareth not ^p sinners: but if any *man* be a ^q servant of God, and do his will, him He heareth. From *the beginning* of the world it was ^r never heard, that any *one* opened the eyes of a *person* that was born blind. And if this *man* were not from God, He could do nothing. They answered, and said unto him, Thou wast wholly born in sins, and dost thou teach us? And they ¹ cast him out. Now Jesus heard that they had ¹ turned him out of the synagogue; and when He ¹ met him, He said unto him, Dost thou believe on the Son of God? He answered and said, Who is He, Lord, that I may believe on Him? Jesus said unto him, Thou hast [†] seen Him, and it is He that talketh with thee. And he said, Lord, I believe; and worshipped Him.

And Jesus said, I am come into this world to execute judgement; that they who see not, may see; and that they who ¹ say they see, may be made blind. And *some* of the pharisees who were ^u present, heard these words, and said to Him, Are we blind also? Jesus ^x replied, If ye were blind, ye would not have sin: but now ye say, We see; your sin therefore remaineth.

X.

Verily, verily I say unto you, He that entreth not into the sheep-fold by the door, but climbeth up some other way, [†] is a thief and a robber. But he that cometh in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and He calleth his own sheep by name, and leadeth them out. And when he bringeth forth his [§] sheep, he goeth before them: and the sheep follow him; because they know his voice.* But they ^y will not follow a stranger, but will flee from him; because they know not the voice of strangers. This parable Jesus spake unto them; but they did not understand what ^{||} He said to them.

o Gr. For. * in. p Or, the wicked. q Gr. worshipper.
r Gr. not. l Or, excommunicated him. s Gr. found.
† both. t See ver. 41. u Gr. with Him. x Gr. said to them.
‡ be. § own. y Gr. would. || things they were that.

7 Jesus therefore said unto them again, Verily, verily
 8 I tell you, that I am the door of the sheep. All * that
 came ^z before me are thieves and robbers: but the sheep
 9 did not ^a regard them. I am the door: by me if any
man enter in, he shall be saved; and shall go in and †
 10 out, and find pasture. The thief cometh only to steal,
 and to kill, and to destroy: I am come that they may
 11 have life, and may have it in ^b perfection. I am the
 good shepherd: the ^c good shepherd layeth down his life
 12 for the sheep. But the hireling, ‡ that is not the *true*
 shepherd, whose own the sheep are not, seeth the wolf
 coming, and leaveth the sheep, and fleeth: and the
 13 wolf seizeth them, and disperfeth the sheep. Now the
 hireling fleeth, because he is an hireling, and careth not
 14 ^d for the sheep. I am the good shepherd, and I know
 15 my *own* sheep, and am known by ^e them. Even
 as the Father knoweth me, and I know the Fa-
 16 ther: and I ^f lay down my life for the sheep. And I
 have other sheep, which are not of this fold: them also
 I must bring, and they will hear my voice; ^g so there
 17 shall be one fold, and one shepherd. For this doth the
 Father love me; because I lay down my life: that I
 18 may take it again. None taketh it from me, but I lay
 it down of myself: I have power to lay it down, and I
 have power to take it again. This commandment I have
 received from my Father.

19 There was a division therefore again among the Jews
 20 on account of these words. And many of them said,
 He ^h is a demoniac, and is mad; why do ye hear Him?
 21 Others said, These are not the words of a demoniac;
 can a demon open the eyes of the blind?

22 Now it was the feast of dedication at Jerusalem, and
 23 it was winter. And Jesus was walking ⁱ about the
 24 temple, in Solomon's ^k portico. Then the Jews came
 round Him, and said unto Him, How long dost thou
 hold ^l us in suspense? If thou be the ^m Messiah, tell us
 25 plainly. Jesus answered them, I have told you, and ye do
 not believe *me*: *though* the works that I do in the name
 26 of my Father, § testify of me. But ye believe not; be-

* *whosoever* they were.

a *Gr.* hear, *as in ver. 3.*

c *Or,* true.

f *Al.* give.

i *Or,* round: *Gr.* in.

m *Gr.* Christ.

† *and he.*

g *Gr.* and.

k *Or,* piazza.

§ *these.*

z *i. e.* pretending to be the Messiah.

† *go.*

d *Gr.* about.

b *Gr.* abundantly.

e *Gr.* mine.

h *Gr.* hath a demon.

l *Gr.* our soul, *or,* life.

cause ye are not of my sheep: *for* as I said ⁿ unto you, my sheep hear my voice, and I know them, and they follow me. And I give them eternal life, and they shall never perish; nor shall any one force them out of my hand. My Father who gave *them* to me, is greater than all: and *therefore* none is able to force *them* out of my Father's hand. I and the Father are one. ^o Then the Jews again ^p took up stones to stone Him. *But* Jesus ^q said unto them, Many good works have I shewn you from my Father; for which of those works do ye stone me? The Jews answered Him, saying, We do not *go about* to stone thee for a good work, but for blasphemy; and because thou being a man makest thyself God. Jesus ^r replied, Is it not written in your law, "I have said, ye are gods?" *And if* ^s it stiled them gods, to whom the word of God came, (and the scripture cannot be ^t made void,) do ye say *of Him*, whom the Father hath sanctified, and sent into the world, ^{*} thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father *is* in me, and I in Him. Therefore they sought again to seize Him; [‡] but He [§] escaped out of their hand, and went away again beyond Jordan, to the place where John was at first baptizing, and there He abode. And many resorted to Him, and said, John [†] wrought no miracle, but all ^{||} that he said concerning this *man*, was true. And many there believed on Him.

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IX.

Now there was a certain *person* sick, *to wit*, Lazarus of Bethany, [‡] the town of Mary and Martha her sister. (And it was Mary, that ^{||} anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) *His* sisters therefore sent to Him, saying, Lord, behold, he whom thou lovest is sick, But when Jesus heard *it*, He said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. Therefore when He

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n ver. 4, 14, and 16.

o Gr. Therefore.

p chap. vii. 59.

q Gr. answered.

r Or, he.

s Gr. dissolved.

* *ibat.*

g Gr. and.

† *indeed.*

t Gr. all things whatsoever John said.

‡ *of.*

|| Luke vii. 37.

- heard that *Lazarus* was sick, He stayed * indeed two days
 7 in the place where He was : and † after that He saith to
 8 his disciples, Let us go again into Judea. The disciples
 say unto Him, " Master, the Jews ^x very lately attempted
 9 to stone thee, and art thou going thither again ? Jesus
 answered, Are there not twelve hours in the day ? if any
 10 man walk in the day, he doth not stumble ; for he seeth
 the light of this world : but if any *one* walk in the night,
 11 he stumbleth ; because ^y he hath no light. ^z Having
 thus answered them, He afterwards saith unto them,
 Our friend Lazarus is asleep ; but I am going to awake
 12 him. Therefore his disciples said, Lord, if he sleep, he
 13 will do well. But Jesus spake of his death ; though they
 thought that He was speaking of the ^a refreshment of
 14 sleep. Then Jesus ‡ said to them plainly, Lazarus is
 15 dead : and I am glad for your sakes, § I was not there,
 16 that ye may believe : but let us go to him. Thomas
 therefore, who is called Didymus, said to his fellow-dis-
 ciples, Let us also go, that we may die with him.
 17 ^b And when Jesus came, He found ^c that he had been
 18 || four days in the grave. Now Bethany was near to
 19 Jerusalem, *being but* about fifteen furlongs from it : and
 many of the Jews were come to Martha and Mary, to
 20 comfort them concerning their brother. Therefore
 Martha, when she heard that Jesus was coming, went
 to meet Him : but Mary was sitting in the house.
 21 ^d And Martha said unto Jesus, Lord, if thou hadst been
 22 here, my brother had not died. But I know that even
 now whatsoever thou shalt ask of God, God will grant
 23 it thee. Jesus saith unto her, Thy brother shall rise
 24 again. Martha saith unto Him, I know that he shall
 25 rise again in the resurrection at the last day. Jesus *then*
 told her, I am the resurrection and the life : he that be-
 lieveth on me, though he were dead, ¶ shall live *again*.
 26 And every one that is alive, and believeth in me, shall
 27 ^e never die. Dost thou believe this ? She saith unto Him,
 Yes, Lord, I believe that thou art the ^f Messiah, the
 Son of God, who was to come into the world.

* then.

† then.

u Or, Rabbi.

x Gr. now.

y Gr. the light is not in him.

z Gr. He said these things, and,

a Or, lying down to sleep.

‡ therefore.

§ that.

b Gr. Therefore.

c Gr. him being.

|| now.

d Or, Then. Gr. Therefore.

¶ be.

e Gr. not die for ever.

f Gr. the Christ.

And

And when she had said this, she went away, and
 called Mary her sister, telling *her* privately, The Master
 is coming and calleth for thee. As soon as she heard *it*,
 she gets up with *all* speed and comes to Him. * For
 Jesus was not yet come into the town, but ^h was in the
 place where Martha met Him. The Jews therefore that
 were with her in the house ⁱ to comfort her, seeing Mary
 that she rose up hastily and went out, followed her,
 saying, * She is going to the grave to weep there.
 * Then Mary, when she came where Jesus was and
 saw Him, fell down at his feet, saying unto Him, Lord,
 if thou hadst been here, my brother had not died. Jesus
 therefore, when He saw her weeping, and the Jews *also*
 weeping, that came with her, groaned in spirit and ^l was
 troubled. And He said, Where have ye laid him?
 They say unto Him, Lord, come and see: *and* Jesus
 wept. The Jews therefore said, Behold, how he loved
 him! but some of them said, Could not He, who opened
 the eyes of the blind, have caused *also* that this *man*
 should not have died? Jesus therefore, again groaning
 in himself, cometh to the sepulchre: ^m which was a
 cave, and a stone lay upon it. Jesus saith, Take away
 the stone. Martha, the sister of the deceased, saith unto
 Him, Lord, by this time he ⁿ is offensive; for ^o it is
 the fourth day. Jesus saith unto her, Did I not tell
 thee, that if thou believest, thou shalt see the glory of
 God? * So they took away the stone *from the place* where
 the ^p corpse was laid. And Jesus lifted up *his* eyes †
 and said, Father, I thank Thee, that Thou hast heard
 me. ^q I knew indeed that Thou always hearest me: but
 because of the people standing by I say *this*, that they
 may believe that Thou hast sent me. And when He
 had said these *things*, He cried with a loud voice, Lazarus,
 come forth. And he that had been dead came forth,
 having *his* feet and hands ^r rolled up in grave-cloths:
 and his face ‡ bound about with a napkin. Then Jesus
 * bid them, Loosen him and let him go. Therefore many
 of the Jews, that came to Mary and saw what Jesus did,
 believed on Him. But some of them went § to the pha-
 risees and told them what Jesus had done.

g *Al.* But. h *Or.* staid. i *Gr.* and comforting. * *that.*
 k *Gr.* Therefore. l *Gr.* troubled himself. m *Gr.* Now it was.
 n *Gr.* smelleth. o *Gr.* he is of four days. p *Gr.* the dead man.
 † to heaven: *Gr.* above. q *Or.* And I knew. r *Gr.* bound.
 ‡ was. s *Gr.* saith to. § away.

- 47 Therefore the chief priests and the pharisees ^t held a
 48 council and said, What are we doing? for this man
 49 worketh many miracles. If we suffer Him *to go on*
 50 thus, all *the people* will believe on Him, and the Romans
 51 will come and ^u destroy both our place and nation. But
 52 Caiaphas *who was* one of them, being high-priest ^x that
 53 year, said unto them, Ye know nothing at all; nor do
 54 ye consider, that it is ^y better for us that one man should
 55 die for the people, ^z than that the whole nation should
 56 perish. This however he spake not of himself, but be-
 57 ing high-priest ^{aa} at that time he prophesied that Jesus
 would die for the nation: and not for the *Jewish* nation
 only, but that he might also gather together ^{*} the
 children of God that are dispersed. From that day
 therefore they consulted together to put Him to death.
- Wherefore Jesus ^{aa} appeared no longer publicly among
 the Jews; but went away from thence into the country
 near the wilderness, to a city called Ephraim, and there
 continued with his disciples. Now the passover of the
 Jews was near; and many went up to Jerusalem out of
 the country, before the passover, to purify themselves. ^b So
 they sought for Jesus, and said to one another [†] in the
 temple, What think ye? that He will not come to the
 feast? Now both the chief priests and the pharisees had
 given order, that if any *one* knew where He was, he
 should inform *them*, that they might take Him.

XII.

- Jesus ^b however, six days before the passover, came to
 Bethany, where Lazarus was, who had been dead, *and*
 2 whom He raised from the dead. Therefore they made
 Him a ^c supper there, and Martha waited *at table*, but
 Lazarus was one of them that sat down with Him.
- 3 ^d And Mary taking a pound of ointment of ^e spikenard
 of great value, anointed the feet of Jesus, and wiped
 4 ^f them with her hair; and the house was filled with the
 odour of the ointment. Therefore ^g said one of his dis-
 5 ciples, Judas Iscariot, *the son* of Simon, who was about
 6 to betray Him, Why was not this ointment sold for three
 hundred ^h pence and given to the poor? [†] He said this,

^t Gr. assembled, or, convened.^u Gr. take away.^x Or, at that time.^y Gr. expedient.^z Gr. and not.^a Gr. that year.^{*} into one.^{aa} Gr. walked.^b Gr. Therefore.[†] as they stood.^c Or, entertainment.^d Gr. Therefore.^e Mark xiv. 3.^f Gr. his feet.^g Gr. saith.^h Or, deniers.[†] But.

not that he cared for the poor, but because he was a thief, and having the *common* purse he carried what was put into it. Jesus therefore said, Let her alone, she hath reserved this *as* for the day of my ⁱ burial. For the poor ye have always with you, but me ye have not always. ^d And a great ^k number of the Jews understanding that He was there, came not only on account of Jesus, but that they might see Lazarus also, whom He *had* raised from the dead. ⁱ Wherefore the chief priests took counsel to put Lazarus also to death. Because on his account many of the Jews ^m went away from them, and believed on Jesus.

The next day a great multitude that were come to the feast, hearing that Jesus was coming to Jerusalem, took branches of palm-trees, and went out to meet Him, and cried, Hosanna! blessed *be* the king of Israel, who cometh in the name of the Lord. And Jesus having ⁿ gotten a young ass sat thereon, as it is written, "Fear not, O daughter of Sion, behold thy king cometh sitting on an ass's colt." Now his disciples did not understand these *things* at the first: but when Jesus was glorified, then they ^o remembered that these *things* were written concerning Him, and *that* they had done ^p thus unto Him. ^d And the ^k people that were with Him testified, that He called Lazarus out of the grave, and raised him from the dead: and for this reason the ^k people went to meet Him, because they heard that He had done this miracle. The pharisees therefore said among themselves, Do ye *not* see that ye prevail nothing? Behold, *all* the world is gone after Him.

And ^q among those that came up to worship at the feast there were certain Greeks: ^r that came to Philip *who was* of Bethsaida ^q in Galilee, and asked him, saying, Sir, we have a desire to see Jesus. And Philip cometh and telleth Andrew, and ^s then Andrew and Philip ^t told Jesus. And Jesus answered them saying, The time is come that the Son of man is to be glorified. *Though* I tell you ^u indeed and in truth, Except a grain of wheat fall into the ground and die, it remaineth alone; but if it die, it produceth much fruit. So he,

i Or, embalming.

d Gr. Therefore.

k Gr. multitude.

l Gr. But, or, And.

m Or, withdrew.

n Gr. found.

Luke xix. 30, 32.

o Or, recollected.

p Gr. these things.

q Gr. of.

r Gr. These therefore.

s Gr. again.

t Gr. tell.

u Gr. verily, verily.

- that loveth his life, shall lose it; and he that hateth his life in this world, shall preserve it unto life eternal.
- 26 If any *man* would serve me, let him follow me; and where I am, there shall also my servant be: and if any *one* serve me, him will my Father honour.
- 27 Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this *cause* came I to this hour. Father, glorify thy name. * Then came a voice from heaven, *saying*, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said, That it was thunder: but others said, it was an angel spake to Him. Jesus answered and said, This voice came not for my sake, but for yours. Now is the judgement of this world: now shall the ^y prince of this world be cast out. And I, ^z when I am lifted up from the earth, shall draw all *men* unto ^a me. * This He said, signifying what death He should die. The people answered Him, We have heard out of the law, that the ^b Messiah abideth for ever: and how sayest thou, [†] the Son of man must be lifted up? who is this Son of man? * Then Jesus said unto them, Yet a little while the light is to be ^c with you; walk while ye have the light, lest darkness overtake you; ^d for he that walketh in the dark knoweth not whither he goeth.
- 36 While ye have the light, believe in the light, that ye may be the ^e children of light. These *things* spake Jesus, and then went away, and ^f concealed himself from them.
- 37 But though He had done so many miracles before ^g their eyes, yet they did not believe on Him: so that the word of Esaias the prophet was fulfilled, which he spake, *saying*, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? And therefore they could not believe; for Esaias *had* ^h also said, He hath blinded their eyes, and hardened their heart, that they might not see with *their* eyes, and understand with *their* heart, and be converted, and I should heal them. These *things* said Esaias when he saw his glory, and spake concerning Him. There were however many of the chief rulers that believed on Him;

* Gr. Therefore.

y Or, ruler.

z Gr. if.

a Gr. to myself.

* Now.

b Gr. the Christ.

† that.

c Or, among.

d Gr. and.

e Gr. sons.

f Gr. was hid, or, concealed.

g Gr. before them.

h Gr. again, or, elsewhere.

but

but because of the pharisees they did not confess *it*, lest they should be ⁱ excommunicated. For they loved the praise of men more than the praise of God. 43

And Jesus ^k raised his voice, and said, He that believeth on me, believeth not on me *only*, but on Him that sent me: and he that ^l beholdeth me, beholdeth Him that sent me. I am come a light into the world, that whosoever believeth on me, might not abide in darkness. And if any *one* hear my words and believe not, I do not ^m condemn him: for I am not *now* come to ^m condemn the world, but to save the world. He that rejecteth me, and receiveth not my words, hath *one* that ⁿ judgeth him: the word, that I have spoken, ^{*} will ^m condemn him at the last day. For I have not spoken ^o of myself; but the Father, who sent me, [†] gave me a ^p commandment, what I should say and what I should speak. And I know that his ^p commandment is life eternal: *the things* therefore which I speak, I so speak, as the Father hath ^q directed me. 44 45 46 47 48 49 50

XIII.

Now before the feast of the passover, (Jesus knowing that his hour was come, when He should pass out of this world unto the Father, as He had loved his own, who were *yet* in the world, He loved them unto the end;) [†] supper being prepared, (the devil having [§] put it into the heart of Judas Iscariot, *the son* of Simon, to betray Him) Jesus, who knew that the Father had given all *things* into his hands, and that He came from God, and was going to God, riseth from supper, and ^{*} turneth aside his clothes, and took a towel and tied *it* about Him; and then pouring water into a bason, began to wash the feet of *his* disciples, and to wipe *them* with the towel wherewith He was girded. He cometh therefore to Simon Peter *among the rest*, who saith unto Him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou dost not now understand, but thou shalt know hereafter. Peter saith to Him, Thou ^r shalt never wash my feet. Jesus answered him, If I do not wash thee, thou hast no part with me. 2 3 4 5 6 7 8

ⁱ Gr. expelled the synagogue.

^k Gr. cried, or, spake, aloud.

^l Or, vieweth.

^m Or, judge.

ⁿ Or, condemneth.

^{*} *that*.

^o Or, from.

[†] *He*.

^p Or, commission.

^q Gr. told, or, ordered.

[†] *and*.

[§] *now*: Gr. *already*, or,

before. Luke xxii. 3.

^s Gr. putteth by.

^t Gr. shouldst.

- 9 Simon Peter saith unto Him, Lord, not my feet only,
 10 but also *my* hands and *my* head. Jesus saith to him,
here { He that hath been ^u bathing, hath need only to wash
 11 his feet, ^x being *then* clean all over: and *thus* ye are
 clean, but not all *of* you. For He knew who would
 12 betray Him; therefore He said, Ye are not all clean.
^y And when He had washed their feet, and taken his
 clothes *about* Him, He sat down again, and said to them,
 Do ye know *the intent* of what I have been doing to you?
 13 Ye call me, Master, and Lord; and ye say well; for *so*
 14 I am. If I then *your* Lord and Master have washed your
 15 feet, ye also ought to wash one another's feet. For I
 have given you an example, that ye also should do as I
 16 have done to you. Verily, verily I say unto you, The
 servant is not greater than his lord, nor *is* the messenger
 17 greater than he that sent him. If ye know these *things*,
 happy are ye, if ye do them.
 18 I speak not of you all; I ^z know whom I have
 chosen: but *have done it* that the scripture may be ful-
 filled, He that eateth bread with me, hath lift up his
 19 heel against me. And I tell you now, before it come,
 that when it comes to pass ye may believe that I am *the*
 20 *Messiah*. Verily, verily I say unto you, He that receiveth
 him, ^a whom I shall send, receiveth me: and he that
 21 receiveth me, receiveth Him that sent me. Jesus having
 said these *things* was troubled in spirit, and He *openly*
 testified and said, Verily, verily I tell you, that one of
 22 you will betray me. The disciples therefore looked on
 23 one another, doubting of whom He spake. Now there
 was one of his disciples, whom Jesus loved, ^b sitting
 24 next Him. Simon Peter therefore beckoned to him to
 25 ask, who it was concerning whom He spake. And he,
^c reclining on the breast of Jesus, saith unto Him, Lord,
 26 who is it? Jesus answered, It is he to whom I shall give
 a sop, when I have dipped *it*: and He dipped in a sop
 27 and gave *it* to Judas ~~the~~ Iscariot *the son* of Simon. And
 after the sop ^{*} Satan entred into him. ^y Then Jesus
 28 saith unto him, What thou doest, do quickly. But none
 of those that sat at table knew wherefore He said this to
 29 him. For some *of them* thought, because Judas kept

^u Gr. washed.^x Gr. but is, *or*, for he is.^y Gr. Therefore.^z Or, I knew.^a Gr. if I send any.^b Gr. leaning, *or*,

relying, on the bosom of Jesus.

^c Or, falling, *or*, turning towards,^{*} *then*.

the purse, that Jesus said to him, Buy what *things* we have need of against the feast : or that he should give something to the poor. He therefore, when he had taken the sop, immediately went out. And it was night. 30

And when he was gone out Jesus said, Now is the Son of man glorified, and God is glorified ^d in Him : and if God be glorified ^d in Him, God will glorify Him in Himself, and will ^e soon glorify Him. Little children, I am *to be* with you *but* a little *while* longer. Ye will ^f wish for me, and as I said to the Jews, " Whither I go ye cannot come", ^g so I now tell you. A new commandment I give unto you, That ye love one another ; —as I have loved you, that ye also love one another : *for* by this shall all *men* know that ye are my disciples, if ye have *mutual* love to each other. Simon Peter saith unto Him, Lord, whither art thou going ? Jesus answered him, Whither I am going thou canst not follow me now, but thou shalt follow me hereafter. Peter saith unto Him, Lord, why cannot I follow thee now ? I will lay down my life for ^h thee. Jesus answered him, Wilt thou lay down thy life for ⁱ my sake ? Verily verily I tell thee, ^k The cock shall not crow till thou hast denied me thrice. 31 32 . 33 34 35 36 37 38

XIV.

Let not your heart be troubled : believe in God, believe also in me. In my Father's house there are many mansions ; ^{*} if not, I would have told you. I am going to prepare a place for you. And ^l as I go to prepare a place for you, I *will* come again, and receive you to myself, that where I am, ye may also be. And ye know where I am going, and ye know the way. Thomas saith unto Him, Lord, we know not whither thou art going, and how can we know the way ? Jesus saith unto him, I am the ^m way, and the truth, and the life : no *man* cometh unto the Father but by me. If ye had known me, ye would have known my Father also : and from henceforth ye do know Him, and *may be said to* have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, ⁿ Have I been so long [†] with you, and dost thou not 2 3 4 5 6 7 8 9

y Gr. Therefore. d Or, by Him. e Gr. directly.
f Gr. seek. See ch. viii. 21. g Gr. and, or also. h Or, thy
sake. i Gr. for me. k Or, it shall not be *the time of cock-*
crowing. * but. l Gr. if I go and, ll Or, the true
and living way. m Gr. am I. † time.

- know me? Philip, he that ⁿ hath seen me, ⁿ hath seen the Father: and how *then* dost thou say, Shew us the
- 10 Father? Dost thou not believe that I *am* in the Father, and the Father ^{*} in me? *as to* the words which I speak to you, I speak *them* not of my self; ^o and the Father
- 11 who abideth in me, [†] doth the works. Believe me *therefore* that I *am* in the Father, and the Father [‡] in
- 12 me: at least, believe me for the very works. Verily, verily I say unto you, he that believeth on me, the works that I perform he also shall perform, and greater than these shall he do: because I am going to ^{oo} the Father.
- 13 And whatsoever ye shall ask in my name, I will do it:
- 14 that the Father may be glorified in the Son. If ye ask any *thing* in my name, I will do it.
- 15 If ye love me, keep my commandments. And I will
- 16 ask the Father, and He will give you another comforter
- 17 to abide with you for ever: *even* the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, because
- 18 He abideth with you, and shall be in you. I will not
- 19 leave you orphans: I *will* come to you. Yet a little while, and the world ^p shall see me no more; but ye shall see me: *and* because I live, ye shall live also.
- 20 ^q Then ye shall know that I *am* in my Father, and you
- 21 in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love
- 22 him, and will manifest my self to him. Judas (not the Iscariot) saith unto Him, Lord, how is it that thou wilt
- 23 manifest thy self to us, and not to the world? Jesus answered and said unto him, If any *one* love me, he will observe my word: and my Father will love him, and we will come unto him, and will make our abode with
- 24 him. He that doth not love me, doth not observe my words: and *yet* the word that ye hear, is not mine, but the
- 25 Father's who hath sent me. These *things* have I spoken
- 26 unto you, while ^r I have been with you. But the comforter, *that is* the Holy Spirit, whom the Father will send in my name, ^{||} will teach you all *things*, and bring to
- 27 your remembrance all that I have said unto you. Peace

ⁿ *Al.* seeth. ^{*} *is.*
^{oo} *Al.* my Father.
^r *Gr.* being, or abiding.

^o *Or,* but.
^p *Gr.* seeth.
^{||} *He.*

[†] *He.* [‡] *is.*
^q *Gr.* In that day.

I leave * with you, my peace I give unto you ; not as
 the world giveth, do I give unto you. Let not your
 heart be troubled, neither let it be afraid. Ye have 28
 heard, how I said unto you, " I am going away, and I
shall come again to you." If ye loved me, ye would
 rejoyce that I said, I am going to the Father : for my
 Father is greater than I. And now I have told you be- 29
 fore it come to pass, that when it cometh to pass ye may
 believe. I shall not have much more conversation with 30
 you : for the prince of this world is coming ; † not that
 he hath any thing in me, but that the world may know 31
 that I love the Father, and *that* I do * as the Father
 hath commanded me. Arise, let us go hence.

XV.

I am the true vine, and my Father is the husband-
 man : every branch in me that beareth not fruit He 2
 taketh † away, and every *one* that beareth fruit, He
 purgeth ‡, that it may bear more fruit. Now ye ^a are 3
 clean through the word which I have spoken unto you.
 Abide *therefore* in me, and I *will abide* in you : for 4
 as the branch cannot bear fruit of it self, unless it abide
 in the vine ; so neither *can* ye, except ye abide in me.
 I am the vine, ye *are* the branches ; he that abideth in 5
 me, and I in him, § beareth much fruit : ^x but without
 me ye can do nothing. If any *one* abide not in me, he 6
 is cast out as a *useless* branch and ^y withereth : and they
 gather them *up*, and throw them into the fire, and they
 are burnt. If ye abide in me, and my words abide in 7
 you, || ask what ye will, and it shall be ^z granted you.
 Herein is my father glorified, that ye bear much fruit ; 8
 and *so* shall ye be my disciples, As the Father hath 9
 loved me, and I have loved you, continue in my love :
and if ye keep my commandments ye will continue in my 10
 love ; even as I have kept my Father's commandments,
 and continue in his love. These things have I spoken 11
 unto you, that my joy ^a in you may continue, and *that*
 your joy may be full.

This is my commandment, that ye love one another, 12
 as I have loved you. Greater love hath no one than 13
 this, that a man lay down his life for his friends : *and* 14

s Gr. to. t Gr. and he hath nothing. * even. † it. ‡ it.
 u See ch. xiii. 10. § he. x Gr. because separate from.
 y Or, is withered. || ye shall. z Gr. done for you.
 a Or, might be in you.

- 15 ye are my friends, if ye do what I command you. I no longer stile you servants; for the servant knoweth not what his lord doth: but I have called you friends; for whatsoever I have heard from my Father, I have made
 16 known to you. Ye did not *first* choose me, but I chose you, and have appointed you to go forth, and bear fruit, and *that* your fruit should ^b be lasting: that whatsoever ye ask the Father in my name, He may give it you ^c.
 17 These commands I give you, that ye should love one another.
 18 If the world hate you, ye know that it hated me
 19 ^d first. If ye were of the world, the world would love its own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember ^e what I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you: if they have ^f observed my word, they will also observe yours. But all these *things* will they do unto you, ^g on my account, because
 22 they know not Him that sent me. If I had not come and spoken unto them, they had not had sin: but now
 23 they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them
 24 *such* works as no other *ever* did, they had not *comparatively* had sin: but now they have both seen, and hated, both me and my Father. But *thus it is* that the word might be fulfilled, which is written in their law, ^{*} they
 26 hated me without a cause. But when the ^h comforter is come, whom I will send to you from the Father, (*even* the Spirit of truth, which proceedeth from the Father,)
 27 He shall testify of me. And ye also shall bear ^{hh} witness, because ye ⁱ have been with me from the beginning.

XVI

- These things have I spoken unto you, that ye may
 2 not be ^k offended: *for* they will excommunicate you: yea, the time is coming, that whosoever killeth you, will think that he offers *an acceptable* service to God.
 3 And these *things* will they do unto you; because they
 4 have not known the Father, nor me. But I have told

^b Gr. continue, or abide. ^c ver. 7. ^d Or, before you; or me your chief. ^e Gr. the word which. ^f Or, watched. ^g Gr. because of my name. ^{*} *that*. ^h Or, exhorter: Gr. paraclete. ^{hh} Acts i. 22. ⁱ Gr. are. ^k Or, discouraged.

you these *things*, that when the time cometh, ye may remember * that I told you of *them*. Though I did not tell you of ¹ them at the beginning, because I was with you. But now I am going away to Him that sent me, and yet none of you asketh me, Whither art thou going? but because I have said these *things* to you, sorrow hath filled your heart. Nevertheless I tell you the truth, it is expedient for you that I should go away; for if I go not away, the ^h comforter will not come unto you; but if I depart, I will send Him unto you. And when He comes, He will convince the world of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I am going to my Father and ye shall see me no more; and of judgement, because the prince of this world is ^m judged. I have yet many *things* to say to you, but ye cannot bear *them* now. But when [†] the Spirit of truth is come, He will guide you into all truth: for He will not speak of Himself; but whatsoever He shall hear, *that* will He speak, and will shew you things to come. He shall glorify me, for He shall take of mine and shew *it* unto you. All that the Father hath are mine: therefore I said, that He shall take of mine and shew *it* unto you.

A little while and ye shall not see me: and again a little while and ye shall see me, because I am going to the Father. Some of his disciples therefore said one to another, What is *the meaning of* this that He saith to us, A little while and ye shall not see me, and again a little while and ye shall see me, and—because I am going to the Father? they said therefore, What is this little while that He speaks of? we do not understand what He ⁿ means. Now Jesus knew that they wanted to ask Him, and *therefore* said unto them, Are ye enquiring among each other about this, ^o that I said, A little while and ye shall not see me, and again a little while and ye shall see me? Verily * I tell you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in labor, hath sorrow, because her ^p hour is come; but when she is delivered of the

* *them*.¹ *Gr. these things.*^h *Or, exhorter; Gr. paraclete.*^m *Or, condemned.*[†] *He.*ⁿ *Gr. speaks.*^o *Or, because.** *verily.*^p *Or, time.*

child, she ^a thinks no more of the anguish, for ^{*} joy,
 22 that a man is born into the world. And ye therefore
 now † have sorrow; but I will see you again, and your
 heart shall rejoice, and your joy *shall* no one take from
 23 you. And in that day ye shall ask me nothing: *but* I
^r assure you, that whatsoever ye shall ask of the Father
 24 in my name, He will give *it* you. Hitherto ye have
 asked for nothing in my name: ask and ye shall receive,
 that your joy may be full.

25 These *things* have I spoken to you in parables: but
 the time is coming when I shall no more speak to you
 in ^a parables, but tell you with plainness concerning
 26 the Father. In that day ye shall ask in my name; and
 I do not say † that I will ask the Father ^t on your behalf.
 27 For the Father himself loveth you; because ye have
 loved me, and have believed that I came § from God:
 28 *and I indeed* came || from the Father, and am come into
 the world: *but now* I am leaving the world again, and
 am going to the Father.

29 His disciples said unto Him, ^u Now indeed Thou
 30 speakest plainly, and usest no parable. Now we
^x are convinced that Thou knowest all things, and hast
 no need that any one should ask Thee: by this we
 31 believe that Thou camest forth from God. Jesus an-
 32 swered them, Do ye now believe? Behold, the time is
 coming, and is *even* now come, that ye shall be dispersed
 every one ¶ his own way, and shall leave me alone:
 33 ^y but I am not alone, for the Father is with me. These
things have I spoken unto you, that in me ye might
 have peace. In the world ye shall have trouble: but
 be of good courage, I have overcome the world.

XVII.

When Jesus had spoken these words, He lifted up
 his eyes to heaven and said,——“ Father, the hour is
 come; glorify thy Son, that thy Son also may glorify
 2 Thee: as Thou hast given Him power over all flesh,
 that *as to* all which Thou hast given Him, He might
 3 give them eternal life; and this is life eternal, to ^a know
 Thee the only true God, and Jesus Christ whom thou
 4 hast sent. I have glorified Thee on ^{*} earth, I have

q Gr. makes no mention. ^{*} the. r Gr. Verily, verily I tell you.
 † indeed. s Or, proverbs. ‡ unto you. t Gr. concerning you.
 § out. || out. u Gr. Lo now. x Gr. know. ¶ to.
 y Gr. and. z Or, that they may acknowledge. ^{*} the.

finished the work which thou gavest me to do : and now, 5
 O Father, glorify Thou me with thine own self, with
 the glory which I had with Thee before the world was 6
made. I have manifested thy name to the men, whom
 Thou gavest me out of the world : thine they were, and
 Thou gavest them to me, and they have kept thy word.
 They now know that all *things* whatsoever Thou hast given 7
 me, are *indeed* from Thee; for the ^b instructions, which 8
 Thou gavest me, I have given to them : and they have
 received *them*, and have known of a truth that I came *
 from Thee, and have believed that thou hast sent me.
 I pray for them : I pray not for the world, but for *those* 9
 whom Thou hast given me, for they are thine. And all 10
 my *concerns* are thine, and thine are mine : and I am
therefore glorified in them. And *as* I am *to be* no longer 11
 in the world, ^c but these are in the world, and I am
 coming to Thee, Holy Father, keep ^d by thy name *those*
 whom Thou hast given me, that they may be one, as 12
 we *are*. While I was with them in the world, I kept
 them ^e in thy name ; I have preserved *those* whom Thou
 gavest me, and none of them is lost ; except the son of
 perdition, that the ^f scripture might be fulfilled. But 13
 now I am coming to Thee, and I speak these things in
 the world, that they may have my joy fulfilled in them.
 I have given them thy word ; and the world hath hated 14
 them, because they are not of the world, even as I am
 not of the world. I do not pray that Thou wouldest 15
 take them out of the world, but that thou wouldest
 keep them from the evil. They are not of the world, 16
 even as I am not of the world. Sanctify them by thy 17
 truth : thy word is truth. As Thou hast sent me into 18
 the world, *so* have I also sent them into the world.
 And for their sakes I ^g sanctify myself, that they also 19
 may be sanctified ^{gg} through the truth. Nor do I pray 20
 for these only, but for them also that shall believe on
 me through their word. That they all may be one, 21
 as Thou, O Father, *art* in me, and I in Thee ; that
 they also may be one in us : that the world may believe
 that thou hast sent me. And the glory which thou 22
 gavest me, I have given them : that they may be one,
 even as we are one. I in them, and thou in me, that 23

b Gr. words.

* ont.

c Gr. and.

d Gr. in.

e Or, by thy power.

f Psalm lxx. 8. See Acts i. 20.

g Or, consecrate, or, devote.

gg Or, in truth,

they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me. Father, I desire that they also, whom thou hast given me, may be with me where I am; that they may behold my glory, which thou hast given me: for Thou lovedst me before the foundation of the world. O righteous Father, the world indeed hath not known Thee: but I have known Thee, and these have known that Thou hast sent me. And I have made known to them thy name, and will *farther* make it known; that the love wherewith Thou hast loved me, may be in them, and I *also* in them.

XVIII.

When Jesus had spoken these words, He went out with his disciples over the brook Kedron; where there was a garden, into which He entred, and his disciples. Now Judas * who was ¹ gone to betray Him, knew the place: for Jesus often met there together with his disciples: Judas therefore having got a band of soldiers, and officers from the chief priests and pharisees, cometh thither with candles, and lamps, and arms. ¹ Upon which Jesus, who knew all ^k that was coming upon Him, went forth and said unto them, Whom do ye seek? They answered Him, Jesus the Nazarene. Jesus saith unto them, I am *He*. And Judas † that betrayed Him, was standing with them. ¹ Now as soon as He said unto them, I am *He*, they went backwards and fell to the ground. ¹ Then He asked them again, Whom do ye seek? And they said, Jesus the Nazarene. Jesus answered, I have told you that I am *He*: if therefore ye seek me, let these go their way: That the word might be fulfilled which He had spoken, "Of those, whom Thou hast given me, I have lost none." ¹ Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. ¹ But Jesus said to Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it? ¹ So the band ¹ with the captain, and the officers of the Jews seized Jesus, and bound Him: and led Him away to Annas first: (for he was father-in-law to Caiaphas, who was high-priest ^m that year :) and Annas sent Him bound to Caiaphas the

* *also*.

h Chap. xiii. 30.

i Gr. Therefore.

k Gr. all things that were.

† *also*.

l Gr. and.

m Gr. at that time.

high-priest. Now Caiaphas was he who had ⁿ said in 14
council to the Jews, that it was expedient that one man
should die for the people.

And Simon Peter and another disciple followed Jesus. 15
And that *other* disciple being known to the high-priest
went in with Jesus into the high-priest's ^o hall. But 16
Peter stood at the door without: the other disciple
therefore, who was known to the high-priest, went out
and spake to her that kept the door, and brought Peter
in. ⁱ Then saith the maid, that kept the door, to Peter, 17
Art not thou also *one* of this man's disciples? *and* he
said, I am not. And the servants and officers stood *there*, 18
having made a fire of coals, for it was cold, and were
warming themselves: and Peter was standing with them
and warming himself.

The high-priest therefore asked Jesus concerning his 19
disciples, and ^{*} his doctrine. Jesus answered him, I 20
spake openly to the world, I always taught in the syna-
gogue and in the temple, whither the Jews are ^p con-
tinually resorting: and in secret have said nothing.
Why dost thou ask me? ask them that heard *me*, what 21
I have said unto them: ^q for they know what I have
said. And upon his saying these *things*, one of the offi- 22
cers that stood by ^r struck Jesus, saying, Dost thou an-
swer the high-priest thus? Jesus answered him, If I 23
have *ever* spoken evil, bear witness of the evil: but if
well, why dost thou ^s strike me? ^{ss}

And Simon Peter stood [†] warming himself: and they 25
said to him, Art not thou [†] *one* of his disciples? *and*
he denied *it*, and said, I am not. Then said one of the 26
servants of the high-priest, [§] kinsman *to him* whose ear
Peter cut off, Did not I see thee in the garden with
Him? Peter ⁱ then denied *it* again, and immediately the 27
cock crew.

Then they led Jesus from Caiaphas to the ^t pretorium: 28
(now it was morning) and they themselves went not
in to the ^u court, lest they should be defiled, ^u and *so*
might not eat of the passover. Therefore Pilate went 29
out to them, and said, What accusation do ye bring

ⁿ Gr. counselled, *or*, remarked. ^o Or, palace. ⁱ Gr. Therefore.
^{*} concerning. ^p Al. from all parts. ^q Gr. behold, they know.
^r Gr. gave a slap to. ^s Or, abuse. ^{ss} See ver. 24.
between ver. 13. and 14. [†] and. [†] also. [§] being.
^t i. e. the court, *or*, palace, of the Roman governor. ^u Gr. but
that they might eat.

30 against this man? They answered * him, If He were
 31 not a malefactor, we should not have delivered Him to
 thee. ¹ Then said Pilate to them, Take † Him, and
 judge Him according to your law. ¹ But the Jews said
 to him, ^{uu} It is not lawful for us to put any man to
 32 death: that ^x what Jesus had said might be fulfilled,
 33 signifying by what death He should die. Pilate there-
 fore went into the ^y palace again, and called Jesus and
 34 said to Him, Art thou the king of the Jews? Jesus
 answered him, Dost thou say this from thyself, or did
 35 others tell *it* thee of me? Pilate replied, Am I a Jew?
 thine own nation, and the chief priests, have delivered
 36 thee to me: what hast thou done? Jesus answered, My
 kingdom is not of this world: if my kingdom were of
 this world, my servants would have fought, that I might
 not have been delivered to the Jews: but ‡ my kingdom
 37 is not from hence. Pilate therefore said unto Him, Art
 thou then a king? Jesus answered, Thou sayest *right*, [§]
 I am a king. For this *end* was I born, and for this
 came I into the world, *even* that I might bear witness
 to the truth. Every one that is of the truth, heareth
 38 my voice. Pilate saith unto Him, What is truth? And
^z as soon as he had spoke ||, he went out again to
 39 the Jews, and saith unto them, I find no fault at all in
 Him. But ye have a custom, that I should release to
 you one at the passover; will ye therefore *that* I release
 40 to you the king of the Jews? ⁱ Then they all cried
 out again, saying, Not ^a Him, but Barabbas. ^b Now
 Barabbas was a robber.

XIX.

Then Pilate therefore took Jesus and scourged *Him*.
 2 And the soldiers platted a crown of thorns, and put *it*
 3 on his head, and threw a purple robe about Him, and
 said, "Hail king of the Jews," and ^c struck Him with
 4 their ^{cc} hands. Pilate therefore came out again, and saith
 unto them, Behold I bring Him out to you, that ye
 5 may know that I find no fault in Him. ^d So Jesus came
 out wearing the crown of thorns, and the purple robe.
 6 And Pilate saith unto them, "Behold the man." When
 the chief priests therefore and the officers saw Him, they

* and said unto. ⁱ Gr. Therefore. † ye. ^{uu} Or, We may not.
^x Gr. the word of Jesus, which He spake. ^y Gr. pretorium.
¹ now. [§] that. ^z Gr. having said this. || *this*.
^a Gr. this man. ^b Or, And. ^c Gr. gave
 Him blows, or, flaps. ^{cc} Or, wands. ^d Gr. Therefore.
 cried

cried out, saying, "Crucify *Him*, crucify *Him*." Pilate
 saith unto them, Take Him yourselves, and crucify
Him: for I find no fault in Him. The Jews answered
 him, We have a law, and by our law He ought to die,
 because He made himself the Son of God. ^d Now
 when Pilate heard this * he was the more afraid; and
 went into the ^y palace again, and saith to Jesus, From
 whence art thou? but Jesus gave him no answer. Pilate
 therefore saith unto Him, Dost thou not speak to me?
 knowest thou not that I have power to crucify thee, and
 have power to release thee? Jesus answered, Thou
 couldest have no power at all against me, except it were
 given thee from above; wherefore he, that delivered me
 up to thee, hath the greater sin. ^e Upon this Pilate
 sought to release Him; but the Jews cried out, saying,
 If thou release this *man*, thou art not Cesar's friend;
 for whosoever maketh himself a king, ^f opposeth Cesar.
 Therefore when Pilate heard this † he brought Jesus
 forth, and sat down on the tribunal, in a place called
 the Pavement, but in Hebrew, Gabbatha. (And it was
 the preparation of the passover, and about the ^g sixth
 hour.) And he saith to the Jews, Behold your king.
 But they cried out, Away with *Him*, away with *Him*,
 crucify Him. Pilate saith unto them, Shall I crucify
 your king? The chief priests answered, We have no
 king but Cesar. Then delivered he Him therefore unto
 them to be crucified.

And they took Jesus, and led Him away. And He
 went out, bearing his cross, into a place called *the place*
 of a scull, ‡ in Hebrew Golgotha: where they crucified
 Him, and with Him two others, *one* on each side, and
 Jesus in the middle. And Pilate wrote a title, and put
 it on the cross: and there was written, JESUS OF
 NAZARETH THE KING OF THE JEWS.
 Many of the Jews therefore read this ^h inscription; for
 the place where Jesus was crucified was near the city,
 and it was written in Hebrew, Greek, and Latin. ⁱ And
 the chief priests of the Jews said to Pilate, Write not
 "The king of the Jews," but that "He said, I am
 king of the Jews." Pilate answered, What I have

^d Gr. Therefore. * word. y Gr. pretorium.
^e Or, From this time. f Gr. speaks against.
[†] word. g Some copies read it, third hour; or else it must be at
 six in the morning, as with us; according to the Roman reckoning of
 their dies civilis. ‡ which is called. h Gr. title.

- 23 written, I have written. ^d And the soldiers, when they had crucified Jesus, took his garments, (and made four parts, to each ⁱ soldier a part,) and *his* ^k coat. Now the ^k coat had no seam *in it*, being woven from the top throughout: they said therefore to one another, Let us not cut it, but let us cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, "They parted my garments among them, and upon my vesture did they cast lots." These *things* therefore the soldiers did.
- 25 Now there stood near the cross of Jesus his mother, and his mother's sister, Mary *the wife* of Cleopas, and
- 26 Mary ^l * Magdalene. Jesus therefore seeing *his* mother, and the disciple whom He loved standing by, saith to
- 27 his mother, Woman, behold thy son: *and* then saith to the disciple, Behold thy mother. And from that hour
- 28 the *same* disciple took her to his own home. After this Jesus knowing that all *things* were now finished, that
- 29 the scripture might be fulfilled, saith, I thirst. Now there was set a vessel *there* full of vinegar: so they filled a sponge with *the* vinegar, and putting it upon hyssop,
- 30 held it up to his mouth. ^d And when Jesus had received the vinegar, He said, It is finished. And reclining his
- 31 head, He yielded up the ghost. The Jews therefore, that the bodies might not remain upon the cross on the sabbath-day, because it was *now* the preparation, (for that sabbath-day was an ^m high-day) desired Pilate that their legs might be broken, and *that* they might be taken
- 32 away. ^d So the soldiers came, and brake the legs of the first, and of the other that was crucified with Him.
- 33 But coming to Jesus, as they saw He was dead already,
- 34 they did not break his legs: but one of the soldiers pierced his side with a spear, and immediately there came out blood and water. And he that saw it ⁿ testi-
- 35 fieth *it*, and his testimony is true: and he knoweth that he saith true, that ye may believe. For these *things*
- 36 were done, that the scripture might be fulfilled, ^o Not a bone of ^p Him shall be broken. And again another scripture saith, ^q They shall look on Him whom they have pierced.

^d Or. Therefore. ⁱ i. e. of the file, or, quarternion. ^k Or, vest.
^l Or, of Magdala. *Matth.* xv. 39. * *the.* ^m Or. a great day.
ⁿ Or, hath testified. ^o Psalm xxxiv. 20. ^p Or, it. *Exod.* xii. 46.
^q Zech. xii. 10.

And after these *things* Joseph of Arimathea (who was a disciple of Jesus, but a concealed *one* for fear of the Jews) petitioned Pilate, that he might take away the body of Jesus; and Pilate gave *him* leave: he came therefore and took away the body of Jesus. And there came also Nicodemus (who ¹ at first came to Jesus by night) and brought a mixture of myrrh and aloes about an hundred pound *weight*. ² So they took the body of Jesus, ³ and wound it in linen ⁴ cloths, with the spices, as the custom of the Jews is to bury. Now there was a garden in the place where He was crucified; and in the garden a new sepulchre, in which none had ever yet been laid. There therefore they laid Jesus, because of the Jews preparation-day; for the sepulchre was near.

XX.

Now on the ¹ first day of the week Mary ² Magdalene cometh early in the morning, while it was yet dark, to the sepulchre, and seeth the stone taken away from the sepulchre. She therefore runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him. Peter therefore went out, and ³ that other disciple, and came to the sepulchre. So they both ran together, ⁴ but the other disciple out-ran Peter, and came first to the sepulchre: and stooping down to look in saw the linen cloths lying; but did not go in. ⁵ Then cometh Simon Peter, who followed him, and went into the sepulchre, and seeth the linen cloths lying *there*; and the napkin that was upon his head, not laid with the linen cloths, but folded up ⁶ † by itself. Then went in ⁷ ‡ also the other disciple; who came first to the sepulchre, and he saw and believed. For they did not ⁸ ⁹ before understand the scripture, that He must rise from the dead. So the *two* disciples went away again to their ¹⁰ own company.

But Mary stood without near the sepulchre weeping: and as she wept she stooped down to look *into* the sepulchre; and *there* seeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they ¹¹ said to her, Woman, why dost thou ¹² ¹³

¹ Or, before, or, formerly. ^d Gr. Therefore. ^e Or, rollers.
^f Gr. one day of the sabbaths, or, after the sabbath. *Matth.* xxviii. 1.
Mark xvi. 2. ^g the. ^h Gr. the. ⁱ Al. and.
^j Gr. Therefore. [†] in a place. [‡] therefore. ^k Gr. yet.
^l Gr. to themselves. ^m Gr. say.

- weep? She saith unto them, ^c Because they have taken away my Lord, and I know not where they have laid Him. And having said ^d this, she turned back, and saw Jesus standing, and knew not that it was Jesus.
- 14 ^e Then said Jesus to her, Woman, why dost thou weep? whom dost thou seek? She thinking that it was the gardener, saith to Him, Sir, if thou hast carried Him ^f hence, tell me where thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary: and she turned herself and said unto Him, Rabboni, that is to say, Master.
- 16 Jesus saith unto her, ^g Touch me not now; for I am not yet ascended to my Father; but go ^h directly to my brethren, and tell them, ⁱ "I ^{ff} am to ascend to my Father and your Father, and to my God and your God."
- 18 So Mary * Magdalene ^g came and told the disciples, that she had seen the Lord, and that He had said these things to her.
- 19 ^j Now the same day at evening, being the first ^h day of the week, and the doors where the disciples were [†] being shut, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace ^{be} to you.
- 20 And when He had said this, He shewed them his hands and his side. The disciples therefore rejoiced when they saw the Lord. ^j Then said Jesus unto them again, Peace ^{be} to you. As my Father sent me, even so send I you. And when He said this, He breathed upon ^{them}, and saith unto them, Receive ^{ye} the holy Spirit: and whose soever sins ye remit, they are remitted unto them; but whose soever sins ye retain, they are retained.
- 22 But Thomas called Didymus, one of the twelve, was not with them when Jesus came. The other disciples therefore told him, We have seen the Lord. But he said unto them, Except I see in his hands the mark of the nails, and put my finger into the [†] place of the nails, and [†] my hand into his side, I will not believe.
- 24 And after eight days his disciples were again within, and Thomas with them: and Jesus came (the doors being shut ^{as before}) and stood in the midst, and said,
- 26 Peace ^{be} to you. Then saith He to Thomas, Reach

^c Or, They have — leaving out That before They. ^d Gr. these things.

^e Gr. saith ^f Or, Thou needest not touch me: as in ver. 25, 27.

^{ff} Or, I shall soon ascend. Acts i. 9. ^g the. ^g Gr. cometh and telleth. ^j Gr. Therefore. ^h See ver. 1. [†] assembled.

[†] Al. print, or, mark.

[†] put.

hither thy finger, and behold my hands, and reach *hither*
thy hand, and put *it* into my side; and be not incre-
dulous, but believing. And Thomas answered, and
said, "My Lord and my God." Jesus saith unto
him, Thomas, because thou hast seen me, thou hast
believed: blessed *are* they that have not seen, and yet
have believed.

^y And indeed Jesus wrought many other ^k signs also
in the presence of his disciples, which are not written
in this book: but these *things* are written, that ye may
believe, that Jesus is the ^l Christ, the Son of God;
and that believing ye may have life ^m through his
name.

XXI.

After these *things* Jesus shewed Himself again to the
disciples near the sea of Tiberias; and He shewed
Himself thus. Simon Peter and Thomas called Didy-
mus, and Nathanael of Cana in Galilee, and the *sons*
of Zebedee, and two others of his disciples were
together: and Simon Peter saith unto them, I *will* go
a fishing, and they say to him, We *will* also go with
thee. So they went out, and forthwith entered into
a ship: and that night they caught nothing. But
when it was ⁿ morning, Jesus stood on the shore:
though the disciples knew not that it was Jesus.
^a Then Jesus saith unto them, ^o Young men, have ye
any thing to eat? They answered Him, No. And
He said unto them, Cast the net on the right side of
the ship, and ye will find *some*. ⁿ So they cast *it*, and
[†] they were not able to draw it *up* by reason of the
multitude of fishes. ⁿ Whereupon that disciple whom
Jesus loved, saith to Peter, "It is the Lord." ⁿ Then
Simon Peter ^p perceiving that it was the Lord, girded
on his coat, (for he was stript,) and threw himself
into the sea; and the other disciples came in the
boat dragging the net of fishes; for they were not
far from the land, but about two hundred cubits.
^a And as soon as they were come to land, they saw
a ^r fire laid, and fish [†] upon *it*, and bread. And Jesus

^y Gr. Therefore.

^k Or, miracles.

^l Or, Messiah.

^m Gr. in.

ⁿ now.

ⁿ Gr. Therefore.

^o Gr. Children.

[†] now.

^p Gr. hearing.

^q Or, Then: Gr. Therefore,

^r Gr. a heap of coals.

[†] put.

saith

- faith unto them, Bring *some* of the fish, which ye have
 11 now caught. Then Simon Peter went aboard, and
 drew the net to land, full of large fishes, an hundred
 12 fifty-three: and though there were so many, the
 net was not broken. Jesus saith unto them, Come,
 and dine. And none of the disciples ^s presumed to ask
 Him, Who art thou? ^{ss} knowing that it was the Lord.
 13 Jesus therefore cometh and taketh bread, and giveth it
 14 to them, and fish likewise. This was ^{*} the third time
 that Jesus shewed Himself to a number of his disciples,
 after He was risen from the dead.
 15 Now when they had dined, Jesus saith to Simon
 Peter, Simon *son* of Jonas, dost thou love me more
 than these? He saith unto Him, Yes, Lord, Thou
 knowest that I love Thee. He saith unto him, Feed
 16 my lambs. He saith to him again the second time,
 Simon *son* of Jonas, dost thou love me? He saith
 unto Him, Yes, Lord, Thou knowest that I love Thee.
 17 He saith unto him, Feed my sheep. He saith unto
 him the third time, Simon *son* of Jonas, dost thou
 love me? Peter was grieved, that He said to him the
 third time, Dost thou love me? And he said unto
 Him, Lord, Thou knowest all things, Thou knowest
 that I love Thee. Jesus saith unto him, Feed my
 18 sheep. Verily, verily I say unto thee, When thou
 wast younger, thou girdedst thyself, and walkedst about
 where thou wouldest: but when thou art old, thou
 shalt stretch out thine hands, and another shall gird
 19 thee, and carry thee where thou wouldest not. † This
 He said, signifying by what death he should glorify
 God. And when He had said this, He saith unto him,
 Follow me.
 20 And Peter turning about seeth the disciple whom
 Jesus loved, (and who ^t leaned on his breast at supper,
 and said, Lord, who is he that will betray Thee?)
 21 following them; and upon seeing him, Peter saith to
 22 Jesus, Lord, † what shall this man do? Jesus saith
 unto him, If I will that he stay till I come, what
 23 is it to thee? Follow thou me. This ^u rumor there-
 fore was ^x spread among the brethren, that that disciple

^s Or, dared.

^{ss} Or, for they knew.

^{*} Now.

† And.

^t i. e. was next to Him at table. ch. xiii. 23, 25.

‡ and.

^u Gr. word, or, report.

^x Gr. went out.

should not die: though Jesus did not say * that he should not die, but—if I will that he stay till I come, what is that to thee? This is the disciple that testifieth of these things, and that y writeth them: and we know that his testimony is true. † There are also many other things that Jesus did, which if they were to be described z particularly, I suppose that zz the whole world could not contain the books that would be written concerning them. Amen.

24

25

* to him.

y Or, wrote.

† And.

z Gr. one by one.
translation and note.

zz Gr. even the world itself. See Wynne's

THE

THE ACTS OF THE APOSTLES.

Ch. I.

THE former treatise, O Theophilus, I made concerning all that Jesus undertook both to do and to teach; till the day in which He was taken up, after He had by the holy Spirit given ^a instructions to the apostles whom He had chosen: to whom also He presented Himself alive, after He had suffered, by many certain proofs; being seen ^b among them for forty days, and speaking of the things relating to the kingdom of God. And ^c meeting *them* together He commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said He*, ye have heard from me; for John indeed baptized with water, but ye shall within ^d a few days be baptized with the holy Spirit.

Being therefore come together they asked Him, saying, Lord, wilt thou at this time restore the kingdom to Israel? And He said unto them, It is not for you to know the times or seasons, which the Father hath ^e reserved in his own power. But ye shall receive power *from* ^f the holy Spirit coming upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria, and to the uttermost *part* of the earth.

And having said these *things*, as they were looking upon Him, He was lifted up, and a cloud ^g received Him out of their sight. And while they were looking stedfastly toward heaven, as He went up, ^{*} behold two

^a Or, orders. ^b Or, by. ^c *Al.* meeting together with *them*: Or, calling *them* together.

^e *Gr.* put, or, placed.

^g *Gr.* took Him from their eyes.

^d *Gr.* these few.

^f Or, when the holy Spirit is come.

^{*} and,

men in white * stood by them; who † said; Ye men 11
of Galilee, why do ye stand gazing up to heaven? This
Jesus who is taken up from you into heaven, shall so
come in the manner ‡ ye have seen Him going into
heaven.

Then they returned to Jerusalem from the mountain 12
called Olivet, which is ^h from Jerusalem § a sabbath-
day's journey. And when they were come in *to the city*, 13
they went up into an upper room, where || Peter, and
James, and John, and Andrew, Philip and Thomas,
Bartholomew, and Matthew, James *the son* of Alpheus,
and Simon the zealot, and Jude ^k *the brother* of James,
usually abode. These all persevered with one accord in 14
prayer and supplication with the women, and Mary the
mother of Jesus, and ¶ his brethren.

And in these days Peter stood up in the midst of the 15
disciples, (^l now the number of the persons *that were*
together was about an hundred and twenty,) and said, 16
Men *and* brethren, it was necessary that this scripture
should be fulfilled, which the holy Ghost spake * by the
mouth of David, ⁿ concerning Judas, who was guide
to them that ^o apprehended Jesus: for he was numbered 17
with us, and had obtained a part of this ministry. (Now 18
this *man* ^p purchased a field with the reward of iniquity;
and falling down on his face, burst asunder in the mid-
dle, and all his bowels gushed out: (and it was known 19
to all the inhabitants of Jerusalem, so that ^q the field is
called in their own dialect, Aceldama, that is, the field
of blood :) for it is written in the book of Psalms, Let 20
his habitation be desolate, and let † none ‡ dwell in it;
and *again*, Let another take his ^s office.) Wherefore it 21
is necessary that one of these ^t men, who have been
conversant with us all the time ^u that the Lord Jesus
came in and § out among us, || from the ^v baptism of 22
John, till the day that He was taken up from us, should
be *joined* with us *as* a witness of his resurrection. And 23
they proposed two, Joseph called Barsabas, who was

* apparel.

† also.

‡ as.

^h Gr. near.

§ about. Gr. containing.

|| both.

^k Jude ver. 1.

¶ with.

^l Gr. and the multitude of names.

* before. Or, of old.

ⁿ Or, in Judas.

^o Or, seized.

^p i. e. was the occasion

of purchasing.

^q Gr. that field.

† there be.

‡ to.

^r Gr. dwelling.

^s Or, charge.

^{ss} John xv. 27,

^t Gr. in which.

§ went.

|| beginning.

^u Or, his

baptism by John.

surnamed

- 24 surnamed Justus, and Matthias. And they prayed and
 25 said, Thou, Lord, who knowest the hearts of all, shew us,
 which * of these two Thou hast chosen, to take part of
 this ministry and apostleship, from which Judas is * fallen
 by his transgression, that he might go to his own place.
 26 And they gave out their lots, and the lot fell upon
 Matthias, and he was numbered with the † apostles.

II.

- And when the day of Pentecost was fully come, they
 2 were all met together with one accord. And suddenly
 there was a sound from heaven as of a strong rushing
 wind, and it filled all the house where they were sitting.
 3 And there appeared unto them divided tongues, as it
 4 were of fire, and it sat upon each of them: and they
 were all filled with the holy Spirit, and began to speak
 in other languages, as the Spirit gave them utterance.
 5 Now there were ‡ at Jerusalem Jews, devout men, from
 6 every nation § under heaven. And when this * rumor
 was spread, the multitude came together and were
 b astonished; for every one heard them speaking in his
 7 own^c language. And they were all amazed and wondered,
 saying to one another, Behold, are not all these, that
 8 are speaking, Galileans? and how do we every one
 9 hear them in our own^d native tongue? Parthians and
 Medes and Elamites, and those that dwell in Mesopo-
 tamia, and Judea, and Capadocia, Pontus and Asia, ||
 10 Phrygia and Pamphylia, Ægypt and the parts of Libya
 about Cyrene, and strangers^e from Rome, ¶ Jews and
 11 profelytes, Cretans and Arabians, we hear them speak-
 ing in our own tongues the^f wonderful works of God.
 12 And they were all amazed and * in doubt, saying one
 13 to another, What can this mean †? but others scoffing
 said, ‡ they are full of sweet wine.
 14 But Peter standing up with the eleven, raised^h his
 voice and said unto them, Ye * men of Judea, and all
 ye that dwell at Jerusalem, be this known unto you,
 15 and listen to my words: for these men are not drunk,
 as ye suppose; for it is but the third hour of the day.
 16 But this is that which was spoken of by the prophet Joel,

* one.	x Gr. is departed.	† eleven.
‡ dwelling.	§ of men.	a Gr. voice was made.
b Gr. confounded.	c Gr. dialect.	d Gr. dialect, in which
we were born.	and.	e Gr. Roman.
f Gr. grand, or, magnificent.		* were,
‡ that,	g Gr. men, Jews.	† to be.

“ And

17 And it shall come to pass in the last days (saith God) *that* I will pour out of my Spirit upon all flesh, and
 your sons and your daughters shall prophesy; and your
 young men shall see visions, and your old men shall
 dream dreams: yea and on my servants and on my hand- 18
 maids, in those days, I will pour out of my Spirit, and
 they *also* shall prophesy. And I will give prodigies in 19
 the heaven *, and signs upon the earth †; blood, and
 fire, and ^h smoky vapour. The sun shall be turned into 20
 darkness, and the moon into blood, before ⁱ that great
 and illustrious day of the Lord come. And ‡ whosoever 21
 shall call on the name of the Lord, shall be saved." Ye 22
^k men of Israel, hear these words; Jesus ^l of Nazareth,
 a man ^m approved of God among you, by miracles, and
 prodigies, and signs, which God wrought by Him in the
 midst of you, (as *ye* yourselves also know,) Him being 23
 given up by the determinate counsel and fore-knowledge
 of God *ye* have taken, and by wicked hands have cru-
 cified and slain. Whom God hath raised up again, hav- 24
 ing loosed the ⁿ pains of death, because it was not possi-
 ble that He should be ^o held by it. For David saith 25
 concerning Him, "I set the Lord always before me,
 for He is at my right hand, that I should not be moved:
 therefore my heart rejoiced, and my tongue was glad; 26
 and my ^p flesh & shall rest in hope, ^q that Thou wilt not 27
 leave my soul in ^{qq} the invisible state, nor || ^r suffer thine
 holy one to see corruption. Thou hast made known to 28
 me the ways of life; and Thou wilt fill me with joy by
 the light of thy countenance." Men and brethren, allow 29
 me to speak with freedom to you concerning the pa-
 triarch David, ^s that he is ^t dead and buried, and his
 sepulchre is among us to this day. Therefore being a 30
 prophet; and knowing that God had sworn to him with
 an oath, that of the fruit of his loins, according to the
 flesh, he would raise up the ^u Messiah, to sit on his
 throne; foreseeing *this* he spake of the resurrection of * 31
 Christ, *when he said*, that his soul was not left in the
^{qq} invisible state, nor did his flesh see corruption. This 32

* above.

† beneath.

h Gr. vapor of smoke.

i Gr. the.

‡ it shall be, that,

k Gr. Men Israelites.

l Gr. the Nazarene.

m Or, pointed out to you by God.

n Or, bonds.

o Or, overpowered.

p Or, body.

& also.

q Or, because.

qq Gr. in Hades.

|| wilt Thou.

r Gr. give.

s Or, for.

t both.

t Gr. Christ.

* the.

u Or, Messiah.

Tef. 3

33 Jesus hath God raised up *from the dead*, of which we all
 are witnesses. Therefore being exalted ^z by the right
hand of God, and having received of the Father the
 34 promise of the holy Spirit, He hath poured forth this
gift, which ye now see and hear. For David is not
 ascended into the heavens: but *he* himself says, "The
 35 Lord said to my Lord, Sit *thou* at my right *hand*, till I
 36 make thine enemies thy footstool." Therefore let all
 the house of Israel know assuredly, that God hath made
 this very Jesus, whom ye crucified, *both* Lord and
 Christ.

37 Now when they heard *this*, they were pricked ^y to the
 heart, and said unto Peter, and *to* the rest of the apostles;
 38 * Brethren, what shall we do? And Peter said unto
 them, Repent and ^z be baptized every one of you
 in the name of Jesus Christ, for the remission of *your*
 39 sins, and ye shall receive the gift of the holy Spirit: for
 the promise is to you and to your children, *yea* and to all
 that are afar off, *even* as many as the Lord our God
 40 shall call. And with many other words did he ^a press
 and exhort *them*, saying, ^b Save yourselves from this
 perverse generation.

41 They therefore that received his word with readiness
 were baptized: and in that *same* day there were added
 42 unto *them* about three thousand souls. And they ^c con-
 tinued stedfast in the apostles doctrine, and fellowship,
 43 and *in* the breaking of bread, and *in* prayers. And fear
 came upon ^d all the people: and many miracles and
 44 signs were wrought by the apostles. And all that be-
 lieved were together, and had all things common.
 45 And they sold *their* possessions and goods, and distributed
 46 [†] to all, according as any one had need. And continu-
 ing daily with one accord in the temple, and breaking
 bread from house to house, they partook of their food
 47 with gladness and simplicity of heart, praising God, and
^e having favor with all the people. And the Lord added
 to the church daily ^f such as should be saved.

x Or, to. y Or, in. * Men and. z Gr. let every one
 of you be baptized. a Or, adjure: Gr. testify. b Gr. be
 ye saved, or, escape. c Or, closely attended upon the apostles
 teaching. d Gr. every soul. † them.
 e Or, bearing good will towards all people. f Gr. saved
 ones, ver. 40.

Now Peter and John were going up to the temple together at the hour of prayer, *which is the ninth hour.* And a certain man who had been lame from his birth was carried along; whom they laid every day at the gate of the temple, *which is called Beautiful*, to ask alms of those that were going into the temple: who seeing Peter and John about to go into the temple, asked alms of them. But Peter, and John, looking earnestly at him said, Look on us. And he fixed his eyes upon them, expecting to receive something from them. But Peter said, Silver and gold I have not; but what I have I give thee: In the name of Jesus Christ of Nazareth, rise up and walk. And taking him by the right hand, he raised him up: and immediately his feet and ancles were strengthened: and leaping up he stood firm, and walked; and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and knew that it was he who sat to ask for alms at the Beautiful gate of the temple: and they were filled with astonishment and extasy at what had befallen him. And as the same man that was healed had hold of Peter and John, all the people being astonished ran together to them to the porch called Solomon's porch.

And Peter seeing this said to the people, Men of Israel, why marvel ye at this, or why look ye so earnestly on us, as if by our own power or piety we had made this man able to walk? The God of Abraham and of Isaac and of Jacob, the God of our fathers hath glorified his son Jesus, whom ye delivered up, and denied before Pilate, when he determined to release Him. But ye refused the holy and righteous One, and desired a murderer to be granted unto you: and put to death the prince of life; whom God hath raised from the dead, of which we are witnesses. And through faith in his name, hath strengthened this man, whom ye see and know: his name, I say, and faith in Him, hath wrought this perfect cure before you all. And

g Or, about the same time.

* to receive.

Nazarene.

n Gr. answered.

q Gr. judged.

|| the.

him this perfect strength.

i Gr. with.

† him.

o Gr. child.

s a man.

|| which is.

* in him.

h Gr. mother's womb.

† this.

i Gr. this.

o Gr. child.

r Or, author.

t Gr. through.

* in him.

k Gr. the

m Or, porticos

p Or, renounced.

s Or, power.

u Gr. given

Q

now,

- now, brethren, I know that ye did it through ignorance,
 18 as *did* also your rulers : but thus hath God accomplished
 those things which He had foretold by the mouth of all
 his prophets, that * x Christ should suffer.
 19 Repent therefore and be y converted, that your sins
 may be blotted out : that seasons of refreshing may
 20 come upon you from the presence of the Lord ; and He
 may send Jesus Christ, who was before preached unto
 21 you : whom heaven must indeed z receive till the times
 of a settling all things, of which God hath spoken by
 the mouth of all his holy prophets from the beginning †.
 22 For Moses ‡ said unto the fathers, § the Lord your God
 will raise up a prophet unto you, of your brethren, like
 ¶ me, Him shall ye hear in all things whatever He shall
 23 say unto you ; and ¶ every soul, who will not b hearken
 to that prophet, shall be destroyed from among the peo-
 24 ple : yea and all the prophets from Samuel, and those
 that followed, as many as have c prophesied, have also
 25 foretold these days. Now ye are the d children of the
 prophets, and of the covenant, which God e made with
 our fathers, saying to Abraham, “ And in thy seed
 26 shall all the families of the earth be blessed : ” and to
 you first God having raised up his f son Jesus, sent Him
 to bless you ; g in your turning away every one of you
 from h your iniquities,

IV.

- And while they were speaking to the people, the
 2 priests, and the i captain of the temple, and the saddu-
 cees came upon them, being vexed that they taught the
 3 people, and preached k through Jesus the resurrection
 from the dead. And they laid hands on them, and put
 them into custody till the next day : for it was now
 4 evening. But many of them who heard the word, be-
 lieved : and the number of the men was about five
 5 thousand. And * on the morrow their rulers, and elders,
 6 and scribes were gathered together at Jerusalem : and
 with them Annas the high priest, and Caiaphas, and
 John, and Alexander, and as many as were of the kin-

* *the.* x Or, Messiah. y Gr. convert, or, turn.
 z Or, contain. a Or, restoring. † of the world.
 ‡ indeed. § that. ¶ as He raised. ¶ it shall be that.
 b Gr. hear. See Deut. xviii. 19. c Gr. spoken. d Gr. sons.
 e Gr. covenanted, or, constituted. f Or, child. g Or, if
 ye turn. h Or, his. i Or, an officer belonging to the temple.
 k Gr. in. * it came to pass that.

dred of the high priest. And when they had set them in the midst, they asked *them*, By what power, or ^l in what name have ye done this? 7

Then Peter filled with the holy Spirit said unto them, Ye rulers of the people, and elders of Israel, if we are this day examined about the benefit done to the impotent man, by what *means* he is cured, be it known to you all, and to all the people of Israel, that ^m by the name of Jesus Christ of Nazareth, whom ye crucified, *but* whom God hath raised from the dead, *even* ^m by Him doth this *man* stand *here* before you whole. This is the stone that was set at nought by you builders, which is ⁿ become the head of the corner. And there is salvation in no other; for there is no other name under heaven given among men, ^o by which we can be saved. 8 9 10 11 12

Now when they saw the boldness of Peter and John, and perceived that they were plain and illiterate men, they were amazed; and they knew them again that they had been with Jesus: but seeing the man that was cured standing with them, they had nothing to say against ^p it. ^q Therefore they ordered them to withdraw from the council, and conferred among themselves, saying, What shall we do ^r with these men? for that indeed an evident miracle hath been wrought by them is manifest to all the inhabitants of Jerusalem, and we cannot deny *it*. But that it may spread no farther among the people, let us severely ^s charge them to speak no more to any man in this name. ^t So they called them and commanded them not to speak at all, nor teach in the name of Jesus. But Peter and John answered them, and said, Whether it be ^u right in the sight of God to ^x obey you rather than God, judge *ye*: for we cannot but speak *the things* which we have seen and heard. ^y So they threatened them more *severely*, and let them go; not finding how to punish them, because of the people: for they all ^z glorified God for that which was done. For the man was above forty years old, on whom this ^z miraculous cure was wrought. 13 14 15 16 17 18 19 20 21 22

^l Or, by what authority.
the head.

^m Gr. in.

ⁿ Or, placed at

^o Gr. in which we must.

^p Or, them.

^q Gr. But.

^r Gr. to.

^s Gr. threaten them with

threatening.

^t Gr. And.

^u Gr. just, or, justifiable

before God.

^x Gr. hear, or, hearken to.

^y Or, praised.

^z Gr. miracle of a cure.

23 * Being dismissed they went to their own company,
 24 and reported all that the chief priests and elders had said
 to them. And when they heard it, they lifted up their
 voice to God with one accord, and said, Lord, Thou
 art † God, who hast made † heaven and § earth, and ||
 25 sea, and all things therein: who by the mouth of thy
 servant David hast said, Why did the heathen rage, and
 26 the people imagine vain things? The kings of the earth
 set themselves, and the rulers were gathered together
 27 against the Lord and against his anointed^a. For of a
 truth both Herod and Pontius Pilate, || the Gentiles and
 † the people of Israel, ^{were gathered together in this city} ~~combined~~ against thy holy child
 28 Jesus, (whom Thou hast anointed,) to do whatever thy
 hand and thy counsel had before determined to be done.
 29 And now, Lord, behold their threatenings; and give
 unto thy servants to speak thy word with all freedom,
 30 while Thou art stretching forth thy hand to heal, and
 while signs and wonders are done by the name of thy
 31 holy child Jesus. And when they had prayed, the place
 in which they were assembled was shaken; and they
 were all filled with the holy Spirit, and they spake the
 32 word of God with freedom. And the heart and soul of
 the multitude * that believed was one: † no one called
 any † of his possessions his own property, but they had
 33 all things common. And with great power did the
 apostles give § their testimony of the resurrection of the
 34 Lord Jesus: and great grace was upon them all. Neither
 was there any indigent person among them; for as many
 as were ^c proprietors of lands or houses, sold them and
 35 brought the prices of what were sold, and laid them at
 the apostles feet; and distribution was made to every one
 36 according^d to their necessity. ^e So Joses who was by
 the apostles surnamed Barnabas, which is || a son of
 37 consolation, a Levite, by birth a Cyprian, having an
 estate, sold it and brought the money, and laid it at the
 feet of the apostles.

V.

But a certain man ^f named Ananias, together with
 2 Sapphira his wife, sold a ^a possession, and secreted part of
 the price, his wife also being conscious to it; and

* And.	† the.	‡ the.	§ the.	the.
a Gr. Christ. Psalm ii. 2.	† with.	b Gr. were gathered	‡ thing.	§ forth.
together.	* of them.	† and.	c Gr. And, or, But.	
c Gr. possessors.	d Gr. as any had need.	e Gr. And, or, But.		
being interpreted.	f Gr. by name.	g Or, an estate.		

† ἐν τῇ πόλει ταύτῃ. In Alex. Camb. & several bringing
 other mss. as also in Vulg. Syr. Arab. & Ethiop. Vers. In Chrysost. Cyril,
 Calaritan, Iren. Ambros. Hilary. Doubtless this the original Reading.
 & has a remarkable emphasis, answering to what our Lord had said
 Luke, 13: 33—35. Matt. 23: 34 &c. B. Wells's Help to S. Script.

bringing some part, laid *it* at the feet of the apostles.
 But Peter said, Ananias, why hath Satan *so*^h filled thine
 heart, that thou shouldst lie to the holy Ghost, and keep
 back *part*ⁱ of the price of the land? While it remained,
 did it not remain *k*. thy own? and *when* sold, was it not
 in thy own power? what *is the meaning* that thou
 hast^l taken this *** into thine heart? Thou hast not lyed
 to men, but to God. And Ananias *at the* hearing of
 these words fell down and expired: and great fear^m came
 on all that heard these *things*. And *some of* theⁿ young
 men arose, and wrapped him up; and they carried *him*
 out, and buried *him*. And *†* about the space of three
 hours after, his wife also came in, not knowing what
 had happened. And Peter^o said to her, Tell me whe-
 ther ye sold the land for so much. And she said, Yes,
 for so much. Then Peter said unto her, Wherefore
 have ye agreed together to tempt the Spirit of the Lord?
 behold the feet of those, who have been burying thy
 husband, *now* at the door, and they shall carry thee out.
 And immediately she fell down at his feet and expired:
 and the young men coming in found her dead, and they
 carried her out and buried her by her husband. And
 great fear came upon^p the whole assembly, and upon all
 that heard these things.

And they all^q met with one accord in Solomon's
 portico: but *no*^{qq} other presumed to join himself to
 them; *†* however the people magnified them. And *true*
 believers were the more *willingly* added to the Lord, *even*
*** multitudes both of men and women. And by the hands
 of the apostles were many signs and wonders done among
 the people: insomuch that they brought the^r sick out into
 the streets, and laid them on beds and couches, that at
 least the shadow of Peter, as he came by, might^s pass over
 some of them. And a^x great number *out of* the cities
 round about also came together to Jerusalem, bringing
 those that were infirm and *that were* troubled with im-
 pure spirits; *y* and they were all cured.

h Or, inclined.
 to thee.

i Gr. from.
 l Gr. put.

k Gr. to thyself, or,
 m Gr. was.

n Gr. younger.

† it was.

o Gr. answered.

p Or, all the church. chap. xix. 32, 39.

q Gr. were.

qq Gr. none of the rest.

r Gr. but.

s Or, great numbers.

t Gr. infirm.

u Gr. overshadow.

x Gr. multitude.

y Gr. who.

- 17 Then the high priest rose up, and all *that were* with
 him, (being *of* the sect of the sadducees,) and were
 18 filled with ^z rage: and laid their hands on the apostles,
 19 and put them in the public prison. But an angel of the
 Lord opened the doors of the prison by night, and hav-
 20 ing brought them out said, "Go ^{*} stand and speak in
 the temple to the people all the words of this life."
 21 And hearing *this*, they went early in the morning into
 the temple and taught *the people*. But the high priest
 being come, and they that were with him, *to the council-*
chamber, they called together the ^a Sanhedrim, and all the
 senate of the children of Israel, and sent *orders* to the
 22 prison that they should be brought *before them*. But
 when the officers came they found them not in the pri-
 23 son: so they returned, and told *them*, saying, † the
 prison † we found shut with all safety, and the keepers
 standing without before the doors: but when we opened
them, we found no body within.
 24 Now when the *high* priest, and the ^b captain of the
 temple, and the chief priests heard these words, they
 were in doubt concerning them, what this would come
 25 to; ^{bb} when there came one and told them, saying, §
 behold, the men whom ye put in prison, are || in the
 26 temple ¶ teaching the people. Then the captain went
 with the officers and brought them, *but* not with vio-
 27 lence; for they were afraid of the people lest they
 should be stoned: and when they had brought them,
 they set them before the ^c council. And the high priest
 28 asked them, saying, Did not we strictly charge you not
 to teach in this name? and behold ye have filled Jerusa-
 lem with your doctrine, and would bring this man's
 29 blood upon us. But Peter, and the *other* apostles, an-
 swered, and said, *We* ought to obey God rather than
 30 men. The God of our fathers hath raised up Jesus
 31 whom ye slew and hanged on a tree. Him hath God
 exalted ^d *with* his right hand *as* a prince and saviour, to
 32 give repentance to Israel, and remission of sins: and we
 are his witnesses of ^e what we declare; and so *is* the
 holy Spirit, whom God hath given to them that obey
 Him.

z Gr. zeal.

† indeed.

§ that.

d Or, at.

^{*} and.

b See Chap. iv. 1.

|| standing.

e Gr. of these words, or, things.

a Or, council.

† that.

bb Gr. but, or, and.

c Or, sinhedrim.

And when they heard *this*, they were cut to the heart, 33
 and took counsel to put them to death. But a certain 34
 pharisee, named Gamaliel, a doctor of the law, held in
much esteem by all the people, stood up in the council,
 and ordered the apostles to be taken out a little while ;
 and *then* he said unto them, Men of Israel, take heed to 35
 yourselves, what ye are about to do, as to these men.
 For ^f some time ago one Theudas arose, pretending * 36
 to be some *extraordinary person*, to whom was joined a
 number of men, about four hundred : who was slain,
 and all that ^g followed him were dispersed and came to
 nothing. After him arose Judas the Galilean, ^h at the 37
 time of the ⁱ registering, and drew [†] much people after
 him : *but* he also perished, and all that followed him
 were dispersed. And *therefore* as to the present affair I 38
^k advise you to refrain from these men and let them
 alone : for if this counsel or this work be of men, it will
 come to nothing ; but if it be of God, ye cannot defeat 39
 it, least [†] ye be found fighting even against God. So 40
 they took ^l his advice, and having called for the apostles
 and scourged *them*, they charged them not to speak in
 the name of Jesus, and let them go. And they departed 41
 from the presence of the council rejoicing that they were
 counted worthy to suffer disgrace for his name. And 42
 every day in the temple and from house to house they
 ceased not *from* teaching and preaching *that* Jesus was
 the ^m Christ.

VI.

Now in those days, as the number of disciples increas-
 ed, there rose a murmuring of the Grecians against the
 Hebrews, because their widows were ⁿ neglected in the
 daily ^o distribution. So the twelve called the multitude 2
 of the disciples to *them* and said, It is not ^p seemly that
 we should leave the word of God and ^q attend at tables.
 Wherefore, brethren, look out from among you seven 3
 men of good character, full of the holy Spirit, and of
 wisdom, whom we may appoint over this matter : but 4
 we will constantly attend to prayer, and to the ministry
 of the word.

^f Gr. before these days.

* himself.

g Gr. were

persuaded by him.

h Gr. in the days.

i Enrolment, or,

taxing.

† away.

k Gr. say to you.

† perhaps.

l Gr. were persuaded by him, or, obeyed him.

m Or, Messiah.

n Gr. overlooked.

o Gr. ministrations.

p Or, sitting :

Gr. pleasing, agreeable,

q Gr. minister.

5 And the ^r advice pleased the whole multitude, and
 they chose Stephen, a man full of faith, and of the
 holy Spirit, and Philip, and Prochorus, and Nicanor,
 6 and Timon, and Parmenas, and Nicolaus a proselyte
 of Antioch. ^s These they set before the apostles; ^t who,
 when they had prayed, laid *their* hands upon them.
 7 And the word of God ^u increased; and the number of
 the disciples in Jerusalem was greatly multiplied; and
 a great ^z number of the priests became obedient to the
 faith.

8 Now Stephen *being* full of ^y grace and power, wrought
 9 miracles and great signs among the people. But there
 rose up some of the synagogue, which is called *that* of
 the libertines, and *some* of the Cyrenians, and of the
 Alexandrians, and of them of Cilicia, and Asia, ^z to
 10 dispute with Stephen; and they were not able to resist
 11 the wisdom and spirit by which he spake. Then they
 suborned men ^a to say, ^b we heard him ^b speak blasphemous
 12 words against Moses and *against* God. And they
 stirred up the people, and the elders, and the scribes;
 and they came upon *him*, and forced him along with
 13 *them*, and brought *him* to the council: and they set up
 false witnesses; ^a who said, This man ^c is continually
 speaking blasphemous words against this holy place, and
 14 the law. For we have heard him say, that this Jesus
 of Nazareth shall destroy this place, and change the
 15 rites which Moses delivered to us. (And all that were
 sitting in the council, looking stedfastly at him, saw his
 VII. face like the face of an angel.) Then said the high

2 priest, Are these things so? And he said, “^d Brethren
 and fathers, hearken,—The God of glory appeared
 3 to our father Abraham, when he was in Mesopotamia,
 before he dwelt in Charran, and said to him, Depart
 4 from thy *native* country and from thy kindred, and come
 into the country which I shall shew thee. Then he
 came out of the land of the Chaldeans, and dwelt in Char-
 ran: and from thence, after his father died, ^e He removed
 5 him into this land in which ye now dwell; ^f though
 He gave him no inheritance in it, no not the ^g breadth
 of a foot; but He promised to give it to him for a

^r Gr. word, or, speech. ^s Gr. Whom. ^t Gr. and they.
^u Or, spread. ^x Gr. multitude. ^y Al. faith.
^z Gr. disputing. ^a Gr. saying. ^b that. ^b Gr. speaking.
^c Gr. ceaseth not speaking. ^d Gr. Men, brethren, ^e i. e. God.
^f Gr. and. ^g Or, length. Gr. a foot-step.

possession, even to his seed after him; though he had
then no child. And God spake thus *unto him*, "that
 " his seed should sojourn in a strange country, and they
 " shall enslave and abuse them four hundred years:" and
 God said, "I will judge the nation, to which they
 " shall be in slavery; and afterwards they shall come
 " out, and shall worship me in this place." And He
 gave him the covenant of circumcision: and he begat
 Isaac, and circumcised him *on* the eighth day; and Isaac
 Jacob, and Jacob the twelve patriarchs. And the pa-
 triarchs, envying *him*, sold Joseph into Egypt: ^b but
 God was with him, and delivered him out of all his
 afflictions, and gave him favor and wisdom in the sight
 of Pharaoh king of Egypt, and he appointed him go-
 vernor over Egypt, and *over* all his ⁱ household. And
 there came a famine over all the land of Egypt and
 Canaan, and great affliction; and our fathers ^k could
 not find sustenance. But Jacob hearing that there was
 corn in Egypt, sent out our fathers first: and at the
 second *time* Joseph was made known to his brethren;
 and Joseph's kindred was made known to Pharaoh.
 Then Joseph sent ^l for his father Jacob, and all his
 kindred, even seventy-five souls. So Jacob went down
 into Egypt, and died *there*, he and our fathers: and
^m were carried to Sychem, and laid in the sepulchre
^{mm} which ⁿ he had bought for a sum of money of the sons
 of Emmor *the father* of Sychem. But as the time of
 the promise drew near, which God had sworn to Abra-
 ham, the people increased and multiplied in Egypt.
 Till another king arose, who knew not Joseph. This
 king formed crafty schemes against our nation, and ^o op-
 pressed our fathers, causing their children to be exposed,
 that their race might be extinguished. In which time
 Moses was born, who ^p was exceeding beautiful, and he
 was nourished up in his father's house three months:
 and when he was exposed, Pharaoh's daughter took him
 up and nourished him for her own son. And Moses
 was trained up in all the wisdom of the Egyptians: and
 he was mighty in words, and in deeds. And when he
 was full forty years old, it came into his heart to visit

^b Gr. and.
ⁱ Gr. sent and invited.
 Abraham bought.
 and Josh. xxiv. 32.

ⁱ Gr. house,
^m See Gen. l. 13.
ⁿ i. e. Jacob. See Gen. xxxiii. 19.
^o Gr. maltreated.

^k Gr. did not.
^{mm} Al. which
^p Gr. and he was

beautiful to God, who was nursed, or, nourished, &c.

- 24 his brethren the children of Israel. And seeing one of
 25 them injured he defended *him*, and smiting the Egyp-
 26 tian he avenged him that was wronged. ^a Now he
 supposed that his brethren would have understood that
 God would give them ^r deliverance by his hand: but
 26 they understood not. And the next day he ^s came to
 them, as they were *two of them* fighting, and *would*
 27 *have* persuaded them ^t to agree, saying, "Sirs, ye are bre-
 thren, why do ye injure one another? But he, that in-
 28 jured his neighbor, thrust him away, saying, Who
 made thee a ruler and a judge over us? Wilt thou kill
 29 me, as thou killedst the Egyptian yesterday? Upon this
 * Moses fled, and became a sojourner in the land of
 30 Midian, where he begat two sons. And when forty
 years were expired, there appeared to him in the wil-
 derness of mount Sina, an angel of the Lord in a flame
 31 of fire in a bush. Now Moses, when he saw it, was
 amazed at the sight; and as he came near to observe it,
 32 there was a voice of the Lord to him, *saying*, "I am
 " the God of thy fathers, the God of Abraham, and
 " the God of Isaac, and the God of Jacob;" but Moses
 33 trembling durst not look on. And the Lord said to
 him, "Take off thy shoes from thy feet: for the place
 34 on which thou standest is holy ground. [†] I have
 seen the ^u oppression of my people *that are* in Egypt,
 and I have heard their groaning, and am come down to
 deliver them. ^x Therefore come now, and I will send
 35 thee into Egypt." This Moses whom they refused,
 saying, Who made thee a ruler and a judge? [‡] did God
 send, by the hand of the angel that appeared to him in
 36 the bush, *to be their* ruler and deliverer. And he brought
 them out, performing wonders and signs in the land of
 Egypt, and in the red sea, and in the wilderness, forty years.
 37 — This is that Moses who said unto the children of
 Israel, "A prophet shall the Lord your God raise up unto
 you, of your brethren, like unto me; Him shall ye hear."
 38 This is he who was in the ^y assembly in the wilderness,
 with the angel that spake to him on mount Sinai, and
 with our fathers; and who received the ^z oracles of life

q Or, And.

r Gr. salvation.

s Gr. appeared.

t Gr. to peace.

tt Gr. Men.

* saying.

† Seeing.

u Gr. evil

treatment.

x Gr. And.

‡ him.

y See chap. xix. 41.

ἐκκλησία.

z Gr. living oracles.

to give unto us. To whom our fathers would not be 39
 subject, but ^a renounced *him*, and in their hearts turned
back into Egypt, saying to Aaron, Make us gods to go 40
 before us; for *as to* this Moses, who brought us out of
 the land of Egypt, we know not what is become of him.
 And they made a calf in those days, and offered sacrifice 41
 to the idol, and rejoiced in the works of their own
 hands. Then God turned *away*, and gave them up ~~to~~ 42
 worship the host of heaven, as it is written in the book
 of the prophets^b, "O house of Israel, did ye offer to me
 your victims and sacrifices, for *the space of* forty years in
 the wilderness? yea, ye took up the tabernacle of Mo- 43
 loch, and the star of your god Remphan, figures which
 ye made to worship them *by*: and I will carry you away
 beyond Babylon." The tabernacle of witness was 44
 among our fathers in the wilderness, as He, that spake
 unto Moses, ordered *him* to make it according to the
 model which he had seen in ^c *the mount*: and which our 45
 fathers receiving, *they* with Joshua, brought into the
^d territory of the nations, whom God drove out from
 before the face of our fathers, till the days of David,
 who found favor in the sight of God, and was desirous 46
 to ^e provide an habitation for the God of Jacob. But 47
 Solomon built Him an house. Though the most High 48
 dwelleth not in temples made with hands, as the prophet
 saith, "Heaven is my throne, and the earth is my 49
 footstool; what house will ye build for me, saith the
 "Lord, or what is the place of my rest? hath not my 50
 "hand made all these *things*?"——Ye stiff-necked, and 51
 uncircumcised in heart and ears, ye do always resist the
 holy Spirit: as your fathers *did*, so *do ye*. Which of the 52
 prophets did not your fathers persecute? and slew those
 who prophesied concerning the coming of that righte-
 ous *One*, of whom ye have been now the betrayers and
 murderers; who received the law by the ministration of 53
 angels, and *yet* have not kept it.

And when they heard these *things*, they were cut 54
^f to the heart and gnashed *their* teeth at him. But 55
 he being full of the holy Spirit looked up stedfastly into
 heaven, and saw the glory of God, and Jesus standing
 at the right *hand* of God: and he said, Behold, I see 56

^a Gr. thrust *him* away.

^b Amos v. 25, 26, 27.

^c Exod. xxv. 40.

^d Gr. possession.

^e Gr. find.

^f Gr. in their hearts,

the heavens opened, and the Son of man standing at
 57 the right *hand* of God. Then they cried out with a
 loud voice, and stopped their ears, and ran upon him
 58 with one accord, and cast *him* out of the city and stoned
him: and the witnesses laid down their clothes at the
 59 feet of a young man, whose name was Saul. And they
 stoned Stephen calling upon God, and saying, Lord
 60 Jesus, receive my spirit. And bending his knees, he
 cried with a loud voice, Lord, lay not this sin to their
 charge. And when he had said this he fell asleep.

VIII. And Saul ^g was well pleased with his execution.
^h For at that time there was a great persecution against
 the church ^{*} in Jerusalem, and they were all dispersed
 through the regions of Judea and Samaria, except the
 2 apostles. And *some* pious men carried Stephen to his
 3 burial, and made great lamentation for him. But Saul
 made havock of the church, entering into the houses,
 and dragging out men and women, committed *them* to
 prison.

4 Now they they that were dispersed went about
 5 preaching the word. And Philip coming † to the city
 6 of Samaria, preached Christ unto them. And the peo-
 ple unanimously attended to the things which were
 spoken by Philip, † hearing and seeing the miracles
 7 which he wrought: for impure spirits crying with a
 loud voice came out of many that ^h were possessed by
them; and many paralytic and lame persons were cured.
 8 And there was great joy in that city.

9 But there was before in the city ^g a man named Simon
 practising magic and ^h bewitching the people of Samaria,
 10 giving out that he was some great person. Whom they
 all greatly regarded, from the least to the greatest, saying,
 11 This man is *as* the great power of God. And they
 were attentive to him, because he had for a considerable
 12 time astonished them by *his* magic arts. But ^h as they
 believed Philip, preaching the things concerning the
 kingdom of God, and ^m the name of Jesus Christ, they
 13 were baptized, both men and women; and Simon
 himself also believed, and was baptized, and kept

^g Or, approved.

^h Gr. And on that day.

^{*} which was.

† down. † they themselves.

ⁱ Gr. had them.

[§] certain.

^k Gr. astonishing the nation,
 in the name.

^l Al. when,

^m Al. and

constantly

constantly with Philip: and beholding the signs and *
miracles *that were wrought*, he was amazed.

Now when the apostles at Jerusalem heard that Sa-
maria had received the word of God, they sent to them
Peter and John: who when they were come down
prayed for them that they might receive the holy Spirit:
(for He was not yet fallen upon any of them, † *only*
they were baptized into the name of the Lord Jesus:)
and then they laid *their* hands on them, and they received
the holy Spirit.

And when Simon saw that the holy Spirit was given
by the imposition of the hands of the apostles, he offered
them money, saying, Give me also this power, that on
whomsoever I lay hands, he may receive the holy Spirit.
But Peter said unto him, Let thy money perish with
thee, since thou thoughtest to purchase the gift of God
with money. Thou hast no part nor lot in this matter:
for thy heart is not right in the sight of God. Repent
therefore of this thy wickedness, and pray to God, if so
be the thought of thine heart may be forgiven thee:
for I perceive that thou art in the gall of bitterness and
bond of iniquity. And Simon answered, and said, Do
ye pray to the Lord for me, that none of *the things* which
ye have spoken may come upon me. And they having
testified and ⁿ declared the word of the Lord, returned
to Jerusalem, and preached the gospel in many villages
of the Samaritans.

And an angel of the Lord spake to Philip, saying,
Arise and go southward to the way that leads down
from Jerusalem to Gaza, which is desert. And he arose
and went; and behold a man of Ethiopia, an ^o eunuch
of great authority under Candace queen of the Ethio-
pians, ^p and her high-treasurer, who had come to Jeru-
salem to worship, was returning, and as he sat in his
chariot, was reading the prophet Esaias: and the Spirit
said to Philip, Go near and join thyself to this chariot.
And Philip running *up to him*, heard him reading the
prophet Esaias, and said, Dost thou understand what
thou readeest? And he said, How can I, unless some one
guide me? and he desired Philip to come up and sit
with him. And the portion of scripture, which he was
reading, was this, "He was led as a sheep to the slaughter,

* great.

† but.

n Gr. Spoken.

o Or, officer.

p Gr. who was over all her treasure.

- and as a lamb before it's shearer *is* dumb, so He opened
 33 not his mouth : in his humiliation his judgement was
 taken away, and who shall ^a declare his generation ?
 34 for his life is taken away from the earth." And the
 eunuch answered Philip, and said, I pray thee, of whom
 doth the prophet say this ? of himself, or of some other
 person ?
 35 Then Philip opened his mouth, and beginning ^c at
 36 this scripture, preached unto him Jesus. And as they
 went on *their* way, they came to a certain water : and
 the eunuch said, See *here is* water, what hindereth me
 37 from being baptized ? And Philip said, If thou believest
 with all thine heart, thou mayest. And he ^{*} said, I
 38 believe that Jesus Christ is the Son of God. And he
 ordered the chariot to stop : and they both went down
 to the water, † Philip and the eunuch ; and he baptized
 39 him. And when they were come up out of the water,
 the Spirit of the Lord caught away Philip, and the
 eunuch saw him no more : ^{*} but went on his way re-
 40 joicing. But Philip was found at Azotus ; and as he
 passed along, he preached the gospel in all the cities,
 till he came to Cefarea.

IX.

- But Saul still breathing *out* threatnings and slaughter
 against the disciples of the Lord, came to the high priest,
 2 and desired of him letters to the synagogues at Damas-
 cus, that if he should find any ^a of this persuasion, men
 or women, he might bring them bound to Jerusalem.
 3 And as he was on his journey, and came near to Da-
 mascus, suddenly there shone *round* about him a light
 4 from heaven ; and he fell to the ground, and heard a
 voice saying to him, Saul, Saul, why persecutest thou
 5 me ? And he said, Who art Thou, Lord ? And the Lord
 said, I am Jesus ^b the Nazarene whom thou art persecut-
 6 ing : *it is* hard for thee to kick against the goads. And
 he trembling and astonished said, Lord, what wilt
 Thou have me to do ? And the Lord said unto him,
 Arise and go into the city, and it shall be told thee,
 7 what thou must do. And the men that went along
 with him, stood astonished, hearing the ^c voice †, but

q Or, describe that generation of men?

* answering.

† both.

s Gr. for.

r Gr. from.

of the way, both men and women.

b Chap. xxii. 8.

a Gr. being

‡ indeed.

c Or, sound.

seeing no one. And Saul rose from the earth, but when he opened his eyes he ^d could not see : so they led him by the hand, and brought him to Damascus. And he was three days without sight, and did neither eat nor drink.

Now there was a certain disciple at Damascus, named Ananias, and the Lord said to him in a vision, Ananias, and he said, Behold, I am here, Lord. And the Lord said unto him, Arise and go into the street which is called Strait, and enquire in the house of Judas for ^{one} * Saul, of Tarsus : for behold he is praying, and hath seen in a vision a man named Ananias, coming in and putting *his* hand upon him, that he might recover his sight. And Ananias answered, Lord, I have heard from many of this man, how ^e much mischief he hath done to thy saints at Jerusalem : and here ^{too} he hath authority from the chief priests to ^f apprehend all that call upon thy name. But the Lord said unto him, Go thy way, for he is the ^g instrument I have chosen, to bear my name before the Gentiles, and kings, and the children of Israel : for I will shew him how great *sufferings* he must endure for my name. And Ananias went away and came into the house ; and putting his hands on him, said, " Brother Saul, the Lord, *even* Jesus, who appeared to thee on the way ^h as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the holy Spirit." And immediately there fell from his eyes as it were scales ; and he instantly recovered his sight, and arose and was baptized. And when he had taken *some* nourishment, he was strengthened.

Now Saul was with the disciples at Damascus for some ⁱ time. And he immediately preached Christ in the synagogues, that He is the Son of God. But all that heard him, were amazed, and said, Is not this he that ^k persecuted those in Jerusalem who called on this name, and came hither for this end, that he might carry them bound to the chief priests ? But Saul ^l prevailed more *and more*, and confounded the Jews that dwelt at

d Gr. saw no one : but they led him.

e Gr. many evils.

f Gr. bind.

g Gr. an instrument, or, vessel, of choice to me.

h Gr. which.

i Gr. days.

k Gr. laid waste.

l Gr. was strengthened.

* named.

Damascus,

8 Damascus, fully proving that this *same* Jesus is the
 m Christ. *both* : *†* *letting him down.* *‡* *certain.* *o* *Gr. plot.*
 23 And after ^a a considerable time, the Jews conspired
 24 to kill him : but Saul was apprised of their ^o design.
 And they watched the gates * day and night, to make
 25 away with him : but the disciples took him by night,
 26 and let him down by the wall, [†] in a basket. And
 when Saul was come to Jerusalem, he attempted to as-
 sociate with the disciples : and they were all afraid of
 27 him, not believing that he was a disciple. But Barnabas
 took and brought him to the apostles, and related to
 them, how he had seen the Lord in the way, and that
 He had spoken to him ; and how he had preached boldly
 28 at Damascus in the name of Jesus. And he was with
 them coming in and going out at Jerusalem, and preach-
 29 ing openly in the name of the Lord Jesus : and he
 talked and disputed with the Hellenists, who attempted
 30 to kill him : but when the brethren knew *it*, they
 brought him down to Cesarea, and sent him away to
 31 Tarsus. Then the churches throughout all Judea, and
 Galilee, and Samaria, had rest, being edified and
 walking in the fear of the Lord ; and through the con-
 solation of the holy Spirit were multiplied.

32 And it came to pass that as Peter was going through
 all *parts*, he came down also to the saints that dwelt at
 33 Lydda. And there he found a [†] man named Eneas,
 who had kept his bed eight years, ^p with the palsy.
 34 And Peter said unto him, Eneas, Jesus the ^q Messiah,
 healeth thee. Arise, and make thy bed. And he rose
 35 up immediately. And all that dwelt at Lydda and in
 Saron saw him, ^r and turned to the Lord.
 36 And there was at Joppa a certain female disciple
 named Tabitha, who by interpretation is called *in Greek*
^s Dorcas : and she was full of good works and alms-deeds *§*.
 37 And it happened, ^t about the same time, that she fell
 sick and died : and when they had washed her they laid
 38 her out in an upper chamber. And as Lydda was near
 to Joppa, the disciples hearing that Peter was there sent
 two men to him, intreating *him* that he would not ^u delay
 39 to come to them. Then Peter arose, and went with

m Or, Messiah. n Gr. several days were fulfilled. o Gr. plot.
 * both. † letting him down. ‡ certain. p Gr. who
 was paralytic. q Gr. the Christ. r Gr. whosoever, or, who.
 s i. e. a roe, or, doe. § which she did. t Gr. in those days.
 u Or, think much.

them: and when he was come, they brought him into the upper chamber. And all the widows stood ^x round him weeping, and shewing him the coats and garments which Dorcas made when she was with them. But Peter, putting them all out, kneeled down and prayed: and *then* turning to the body he said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up. And giving her *his* hand he raised her up, and calling the saints and widows he presented her alive. And it was *soon* known throughout all Joppa, and many believed on the Lord. And ^{*} he staid many days in Joppa with one Simon a tanner.

X.

Now there was a certain man at Cesarea named Cornelius, a centurion of the band called the Italian *band*: a pious man, and one that feared God, with all his house; giving also much alms to the people, and praying to God continually. He evidently saw in a vision, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius! and he looking earnestly at him, and being afraid, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up as a ^z memorial before God. And now send men to Joppa, and fetch hither *one* Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou must do. As soon as the angel, that spake to Cornelius, was departed, he called two of his domestic servants, and a [†] devout soldier, that constantly attended him. And when he had related all to them, he sent them to Joppa.

On the morrow, while they were on their journey, and drawing near to the city, Peter went up on the top of the house to pray, about the sixth hour. And he was very hungry, and desired *something* to eat: but while they were getting it ready, he fell into a trance; and saw heaven opened, and some ^b thing descending to him, like a great sheet tied at the four corners, and let down to the earth: in which were all kinds of four-footed creatures [†], and wild beasts, and creeping things, and fowls of the air. And there was a voice *which* said

^x *Al.* by, or, near.

acceptable sacrifice. See Lev. ii. 2.

^b *Gr.* vessel.

^{*} *it came to pass that.*

^a *Or,* pious.

[†] *of the earth.*

^z *i. e.* an

[†] *of them.*

- 14 to him, Rise, Peter, kill and eat. But Peter said, By
 15 no means, Lord; for I have never eaten any thing
 16 polluted or unclean. And the voice *said* to him again
 17 the second time, What God hath cleansed, do not thou
 18 account polluted. This was done thrice, and the
 19 ^c vessel was taken up again into heaven. Now while
 20 Peter was doubting in himself what might be *the meaning*
 21 of the vision which he had seen, ^e behold the men that
 22 were sent from Cornelius, having enquired for Simon's
 23 house, stood at the door; and called, and asked, if
 24 Simon surnamed Peter lodged there. And as Peter was
 25 pondering upon the vision, the Spirit said unto him,
 26 Behold there are three men enquiring for thee: arise
 27 therefore and go down, and go along with them,
 28 ^d doubting nothing; for I have sent them. Then Peter
 29 went down to the men that were sent to him from Cor-
 30 nelius, and said, Behold I am *the person* whom ye seek:
 what is the cause for which ye are come? And they said,
 Cornelius the centurion, a righteous man, and one that
 feareth God, and ^e of a good character among all the
 nation of the Jews, hath been warned from God by an
 holy angel, to send for thee to his house, and to hear
^f what thou shalt say. Then he invited them in, and
 entertained *them that night*. And on the morrow Peter
 set out with them; and some of the brethren from Joppa
 went with him.
- 24 And the next day they came into Cesarea; and Cor-
 25 nelius was waiting for them, having called together his
 26 relations and intimate friends. And as Peter came in,
 27 Cornelius met him, and falling down at his feet did *him*
 28 reverence. But Peter raised him up, saying, I myself
 29 also am a man. And *as he was* conversing with him,
 30 he went in, and found many assembled together. And
 he said unto them, Ye know ^g how unlawful it is for a
 man that is a Jew, to associate with or go to *the house of*
 one of another nation: ^h but God hath shewn me, that
 29 I should not call any man polluted or unclean. And
 therefore I came *to you*, when I was sent for, without
 demur. I ask therefore on what account ye sent for me.
- 30 And Cornelius said, Four days ago I was fasting till
 this hour, and at the ninth hour I was praying in my

c Or, sheet. ver. 11.

e Gr. borne with us to by all.

g Or, that it is unlawful.

* and.

h Gr. and.

d Or, scrupling.

f Gr. words from thee.

house

house, ^h when behold a man stood before me in bright raiment, and said, Cornelius, thy prayer is heard, and thine alms are remembered before God. Send therefore to Joppa, and call hither Simon, who is surnamed Peter, (he lodgeth in the house of *one* Simon a tanner, by the sea-side,) who when he cometh, will talk with thee. Immediately therefore I sent to thee, and thou hast done well that thou art come. ⁱ And now we are all here present before God, to hear all the things which God hath charged thee with *to us*.

Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and ^k worketh righteousness, is acceptable to Him. *According to the* ^l declaration which He made to the children of Israel, preaching peace by Jesus Christ, who is Lord of all. Ye know the report that was *spread* through all Judea, having begun from Galilee, after the baptism which John preached; *concerning* Jesus of Nazareth, how God anointed Him with the holy Spirit and with power: who went about doing good, and healing all that were oppressed by the devil: for God was with Him. And we are witnesses of all *things* that He did, both in the country of ^m Judea, and in *the city of* Jerusalem: whom *notwithstanding* they put to death, hanging Him on a tree. Him God raised up the third day, and gave Him ⁿ to be seen openly; not to all the people, but to witnesses before appointed by God, *even* to us, who did eat and drink with Him, after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He who is appointed by God *to be* judge of the living and of the dead. To Him do all the prophets bear witness, that whosoever believeth on Him shall receive the forgiveness of *their* sins through his name.

While Peter was yet speaking these words, the holy Spirit fell upon all them that heard the word. And those of the circumcision *that were* believers, who came with Peter, were astonished, that the gift of the holy Spirit was ^o conferred upon the Gentiles also: for they heard them speaking in *divers* languages, and glorifying God. Then ^p said Peter, Can any one forbid water, that these

^h Gr. and: ⁱ Gr. Therefore. ^k Or, doth righteously.
Micah vi. 8. ^l Gr. word which He sent. ^m Gr. the Jews:
ⁿ Gr. to become manifest. ^o Gr. poured out. ^p Gr. answered.

persons should not be baptized, who have received the
 48 holy Spirit, as well as we? And he ordered them to be
 baptized in the name of the Lord. And they desired
 him to stay *there* some days.

XI.

Now the apostles and brethren that were in Judea
 heard that the Gentiles also had received the word of
 2 ~~God~~. And when Peter was come up to Jerusalem,
 those *that were* of the circumcision contended with him,
 3 saying, Thou wentest in to men uncircumcised and didst
 4 eat with them. But Peter began and laid *the matter* in
 5 order before them, saying, I was praying in the city of
 Joppa; and in a trance I saw a vision, some^q thing like
 6 a large sheet descending from heaven, let down by the
 four corners; and it came close to me. And looking
 stedfastly upon it, I observed^{*} four-footed creatures[†]
 and wild beasts, and reptiles, and fowls of the air.
 7 And I heard a voice saying to me, Rise, Peter, kill and
 8 eat. But I said, By no means, Lord: for nothing
 polluted or unclean hath ever entered into my mouth.
 9 And the voice answered me a second time from heaven,
 What^{qq} God hath cleansed do not thou^r call polluted.
 10 And this was done thrice: and *then* they were all drawn
 11 up again to heaven. And behold at that very time
 there came three men to the house where I was, sent
 12 from Cesarea to me. And the Spirit ordered me to go
 with them,^d doubting nothing. And these six brethren
 also came with me, and we entred into the man's house;
 13 and he told us how he had seen an angel in his house,
 standing and saying to him, Send men to Joppa, and
 14 fetch hither Simon, whose surname is Peter, who will
 tell thee^s things, by which thou shalt be saved and all
 15 thy family. And when I began to speak, the holy Spi-
 rit fell on them, even as *it did* upon us at the beginning.
 16 Then I remembered the word of the Lord, how He
 said, John indeed baptized with water; but ye shall be
 17 baptized with the holy Spirit. As therefore God gave
 to them the like gift that *He did* to us, upon our be-
 lieving on the Lord Jesus Christ, who was I, *that I should*
 18 *be* able to withstand God? And when they heard these
 things they acquiesced, and glorified God, saying, Then

q Gr. vessel.

qq Gr. What things.

s Gr. words, or, instructions.

* and saw.

r Or, account.

† of the earth.

d Or, scrupling.

hath God given to the Gentiles also repentance unto life.

Now they that were dispersed by the trouble, which arose about Stephen, travelled as far as Phenicia, and Cyprus, and Antioch, preaching the word to none but the Jews only. But some of them were ^t Cyprians, and Cyrenians, who when they came to Antioch, discoursed with the Grecians *also*, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed, and turned unto the Lord.

And the report of these things ^u came to the ears of the church in Jerusalem; and they sent ^{*} Barnabas [†] to Antioch. Who, when he was come, and saw the grace of God, rejoiced, and exhorted them all with ^x steadiness of heart to adhere to the Lord. For he was a good man, and full of the holy Spirit, and of faith: and ^y many were added unto the Lord. Then Barnabas departed to Tarsus, to seek Saul: and when he found him, he brought him to Antioch. And [‡] they assembled in the church a whole year, and taught ^v much people: and the disciples were first called Christians at Antioch.

And in these days came down prophets from Jerusalem to Antioch. And one of them, named Agabus, stood up and signified by the Spirit, that there would be a great famine over all the ^z earth: which accordingly came to pass in the reign of Claudius Cesar. And each of the disciples, according ^{zz} to his ability, determined to send relief to the brethren who dwelt in Judea. Which they also did; sending *it* to the elders by the hand of Barnabas and Saul.

XII.

About that time Herod the king ^a exerted his power to distress some of the church. And he cut off James, the brother of John, with the sword. And seeing that it was pleasing to the Jews, he proceeded to apprehend Peter also, (in ^b the days of unleavened bread:) whom he seized and put into ^c prison, delivering him to four quaternions of soldiers to guard him; intending, after the passover, to bring him out to the people. Peter was therefore kept in custody: but ^d incessant prayer was

^t Gr. Cyprian men. ^u Gr. was heard. ^{*} *forth.*
[†] *to go.* ^x Gr. purpose. ^y Gr. a considerable multitude,
or, number. [‡] *it came to pass that.* ^z *Or, the land.*
^{zz} Gr. as any *one* could afford, *or* abounded. ^a Gr. laid on, *or,*
put forth, his hands. ^b Gr. now they were the days.
^c *Or, custody.* ^d *Or, earnest.*

- 6 made to God for him by the church. And when Herod was about to bring him forth, that *very* night Peter was sleeping between two soldiers, bound with two chains: and the guards at the door watched the prison. And behold an angel of the Lord stood by him, and a light shone in the room; and smiting Peter on the side, he waked him, and said, Rise up quickly. And his chains
- 8 ~~fell~~ off from *his* hands. And the angel said unto him, Gird thyself and tie on thy sandals: and he did so. And he saith unto him, Throw thy garment round thee, and follow me. So he went out and followed him; and he did not know, that what was done by the
- 10 angel was ^e real, but thought he saw a vision. And passing through the first and second guard, they came to the iron gate, that leadeth into the city, which of its own accord opened to them: and they went out and passed on through one street; and ^f then the angel departed from him.
- 11 And Peter being come to himself said, Now I know truly, that the Lord hath sent his angel and hath delivered me from the hand of Herod, and *from* all the expectation of the people of the Jews. And considering with *himself*, he came to the house of Mary the mother of John, *who was* surnamed Mark, where many were gathered together and praying. And when Peter knocked at the door of the porch, a servant named
- 14 Rhoda came to ask who was there. And knowing Peter's voice, through *excess* of joy she did not open the door, but ran in and told *them*, that Peter was standing at the door. And they said to her, Thou art mad: but she confidently affirmed that it was so. Then said
- 16 they, It is his angel. But Peter continued knocking; and when they opened *the door*, they saw him, and were astonished. But he made a sign to them with *his* hand to be silent, and related to them, how the Lord had brought him out of the prison. And he said, Go, tell these things to James and to the *other* brethren. And he de-
- 18 parted and went to another place. Now as soon as it was day, there was no small disturbance among the soldiers, what was become of Peter. And Herod searching for him, and not finding *him*, brought the keepers to a trial, and ordered them to be ^g executed. Then he went down from Judea to Cesarea, and abode *there*.

e Gr. true.

f Gr. straitway.

g Gr. led away.

And Herod was ^h going to make war upon the Tyrians and Sidonians: but they came to him with one consent, and making interest with Blastus the king's chamberlain, they sued for peace; because their territory was supplied with provision by the king's *country*. And upon a set day, Herod arrayed in *his* royal robes, and sitting upon his throne, made an oration to them. And the people gave a shout, *saying*, *It is the voice of a god, and not of a man*: but immediately an angel of the Lord smote him, because he gave not God the glory: and being devoured by ^{hh} worms he ^d died. But the word of God grew and was multiplied.

And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ^h charge, taking along with them John *who was* surnamed Mark. Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius the Cyrenean, and Manaen who had been educated with Herod the tetrarch, and Saul; and as they were ministering to the Lord, and fasting, the holy Spirit said, Separate me Barnabas and Saul, for the work to which I have called them. Then having fasted and prayed and laid their hands on them they sent *them* away.

These therefore being sent forth by the holy Spirit came down to Seleucia, and from thence they sailed away to Cyprus. And when they arrived at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John for *their* assistant. And going *quite* through the island even to Paphos, they found *there* a certain magician, a false prophet, a Jew, whose name was Barjesus. Who was with the proconsul Sergius Paulus, an understanding man: who calling for Barnabas and Saul, desired to hear the word of God. But Elymas the magician (for so his name ^k signifies) withstood them endeavouring to turn away the proconsul from the faith. Then Saul, who also is *called* Paul, being filled with the holy Spirit, and looking earnestly at him, said, O thou son of the devil, thou enemy of all righteousness, *who art* full of all deceit and [†] craft, wilt thou not cease to pervert the right

^h Gr. warring in his mind.
ⁱⁱ Gr. ministry. See chap. xi. 30.
^l Or, wickedness.

^{hh} Or, vermin.

ⁱ Gr. expired.

^k Gr. is interpreted. [†] all.

11 ways of the Lord? And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing even the sun for a time. And immediately there fell upon him a mist and darkness; and groping about he sought for somebody to lead him by the hand. Then the proconsul, seeing what was done, believed, being struck with admiration at the doctrine of the Lord.

13 Now Paul and those that were with him loosing from Paphos, came to Perga in Pamphylia: but John departed from them and returned to Jerusalem. And they passing on from Perga came to Antioch in Pisidia, and went into the synagogue on the sabbath-day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, * Brethren, if ^m ye have any word of exhortation to the people; ⁿ deliver it. Then Paul stood up, and made a sign with his hand, and said,

Men of Israel, and ye that fear God, give audience.
 17 —The God of this people Israel chose our fathers, and raised the people, while they sojourned in the land of Egypt, and with ^o mighty power brought them out of it. And about forty years † He bare ^p with their behaviour in the wilderness. And destroying seven nations in the land of Canaan, He gave them their country for an inheritance. And after these things, about the space of four hundred and fifty years, He gave them judges till Samuel the prophet. And then they desired a king: and God gave them Saul the Son of Kish, a man of the tribe of Benjamin, for the space of forty years. And having removed him, He raised up David for their king, to whom also He gave testimony and said, I have found David the son of Jesse, a man after my own heart, who will perform all my ^q will. Of this man's seed, according to the promise, hath God raised up to Israel Jesus the Saviour: John having ‡ preached before his coming the baptism of repentance to all the people of Israel. And as John was fulfilling his course, he said, Whom do ye take me to be? I am not He: but behold there cometh one after me, the shoes of whose feet I am not worthy

* Men and.
 o Gr. an high arm.
 educated, or, fed them.

m Gr. there be in you.

† time.

q Or, orders.

n Gr. speak,

p Al. ἡγοροῦμεν nursed,

‡ first.

to unloose. — Men *and* brethren, children of the race 26
of Abraham, and *all* those among you that fear God, to
you is the word of this salvation sent. For the inhabi- 27
tants of Jerusalem, and their rulers, not knowing Him,
have ^r indeed fulfilled the ^{rr} words of the prophets,
which are read every sabbath-day, *in* condemning Him.
And though they found *in Him* no capital ^s offence, yet 28
they desired *of* Pilate that He might be put to death.
And when they had finished all *things that were* written 29
concerning Him, they took Him down from the ^t cross
and laid Him in a tomb. But God raised Him from 30
the dead : and He was seen for many days by those that 31
came up with Him from Galilee to Jerusalem, who are
his witnesses to the people. And we bring you good 32
tidings, that the promise made unto the fathers God 33
hath fulfilled ^{*} unto us their children, having raised up
Jesus again : as it is also written in the second psalm,
“ Thou art my Son, this day have I begotten thee.”
And that He raised Him from the dead, no more to re- 34
turn to *the place of* corruption, He hath said thus, “ I
will give you the sure mercies of David.” Wherefore 35
he saith also in another *place*, Thou wilt not ^u suffer
thine holy *One* to see corruption. ^{*} Now David having 36
served his own generation according to the will of God,
fell asleep, and was laid with his fathers, and saw cor-
ruption : but He whom God raised, did not see corrup- 37
tion. Be it known therefore unto you, [†] brethren, that 38
through Him is preached unto you the remission of sins :
and by Him every one that believeth is justified from all 39
things, from which ye could not be justified by the law of
Moses. Beware therefore, least what is spoken in the 40
prophets come upon you, “ Behold, ye [†] despisers, and 41
wonder, and vanish ; for I do a work in your days,
which ye will not believe, though any *one* should declare
it unto you.”

As they went out of the synagogue of the Jews, the 42
Gentiles desired that these words might be spoken to
them on the following sabbath. And when the ^y syna- 43
gogue was ^{yy} broken up, many of the Jews and of the
devout proselytes followed Paul and Barnabas ; who

^r Gr. even, *or*, and.
of death.

^x Gr. For indeed.

^{yy} Or, dismissed.

^{rr} Gr. voices : *Al.* writings.

^t Gr. wood, *or*, tree.

[†] *men* and.

^{*} *it.*

^s Gr. cause

^u Gr. give.

^y Or, assembly.

addressing themselves to them, persuaded them to continue in the grace of God.

- 44 And on the next sabbath almost all the city came to-
 45 gether to hear the word of God. But when the Jews
 saw the multitudes, they were filled with ^z envy, and
 contradicted the things which were spoken by Paul, op-
 46 posing and reviling him. Then Paul and Barnabas
 boldly said, It was necessary that the word of God
 should be first ^{zz} spoken to you; but since ye ^a reject it,
 and judge not yourselves worthy of eternal life, lo, we
 47 turn to the Gentiles: for so the Lord hath commanded
 us, saying, "I have appointed thee for a light to the
 48 Gentiles, that thou shouldest be for salvation to the
 utmost *part* of the earth." And when the Gentiles
 heard *this*, they rejoiced and glorified the word of the
 Lord: and as many as were ^{aa} *determined* ^{into} for eternal
 49 life believed. And the word of the Lord was spread
 50 through the whole country: but the Jews stirred up
 devout and honorable women, and the heads of the city,
 and raised a persecution against Paul and Barnabas, and
 51 drove them out of their territories. But they shook
 off the dust of their feet against them, and came to
 52 Iconium. And the disciples were filled with joy, and
 with the holy Spirit.

XIV.

- And at Iconium † they went both together into the
 synagogue of the Jews, and so spake, that a great num-
 2 ber both of the Jews and of the Greeks believed. But
 the unbelieving Jews stirred up and ^b inflamed the minds
 3 of the Gentiles against the brethren. They therefore
 stayed a considerable time speaking freely of the Lord,
 who bare witness to the word of his grace, and gave
 4 signs and wonders to be done by their hands. But the
 multitude of the city was divided: and some were ^{bb} for
 5 the Jews, and some ^{bb} for the apostles: but when there
 was an ^c effort both of the Gentiles and of the Jews,
 together with their rulers, to offer violence to them, and
 6 to stone them; being apprised of it they fled to the cities
 of Lycaonia, Lystra and Derbe, and the adjacent coun-
 7 try: and there they preached the gospel.

^z Gr. zeal. ^{zz} Or, preached. ^a Gr. thrust it from you.
^{aa} Or, appointed unto. † it came to pass that. ^b Gr. evil
 affected. ^{bb} Gr. with. ^c Or, attempt.

And there was sitting at Lystra, a * man disabled 8
in his feet, who had never walked *at all*, being lame
from his ^d birth. This *man* heard Paul speaking; who 9
looking earnestly at him, and perceiving that he had
faith to be healed, said with a loud voice, Stand upright 10
on thy feet. And he leaped up, and walked.

And the people, seeing what Paul had done, lifted up 11
their voice, saying in the Lycaonian tongue, The gods
are come down to us in the likeness of men. And 12
they called Barnabas Jupiter, and Paul Mercury;
because he was the ^e chief speaker. And the priest of 13
Jupiter, whose *image* was before the city, brought oxen
and garlands to the gates, and with the people would
have offered sacrifices *to them*. But the apostles Barnabas 14
and Paul, when they heard *of it*, rent their clothes,
and ^f ran in among the people, crying out, and saying, 15
“Sirs, why do ye these *things*? we also are men subject
to the like infirmities with you, and we preach the
gospel unto you, that ye may turn from these vanities to
the living God, who made the heaven, and the earth,
and the sea, and all *things* therein; who in [†] generations 16
past suffered all the ^g nations to walk in their own ways:
though He left not Himself without witness; for He 17
did *us* good, in giving us rain from heaven, and fruitful
seasons, filling our hearts with food and gladness.” And 18
saying these *things*, they with difficulty restrained the
people from sacrificing to them.

But there came thither *some* Jews from Antioch and 19
Iconium, and persuading the multitude, [†] stoned Paul,
and dragged *him* out of the city, supposing him to be
dead. But when the disciples were gathered round 20
him, he rose up and came into the city: and the next
day he departed with Barnabas to Derbe. And when 21
they had preached the gospel to that city, and made
many disciples, they returned to Lystra, and Iconium,
and Antioch; confirming the souls of the disciples, ex- 22
horting *them* to continue in the faith, and *telling them*
that through many afflictions we must enter into the
kingdom of God. And when they had ^h appointed 23
them elders in every church, praying ⁱ and fasting, they
recommended them to the Lord, in whom they had

* *certain.* d Gr. his mother's womb. e Gr. leader of the discourse.
f Gr. leapt in. chap. xvi. 29. † *the.* g Or, the Gentiles.
† *and.* h Gr, chosen. i Gr. with fastings.

24 believed. And passing through Pisidia, they came to
 25 Pamphylia. And when they had ^k preached the word
 26 at Perga, they went down to Attalia. And from thence
 they sailed to Antioch, from whence they had been re-
 commended to the grace of God, for the work which they
 27 had *now* fulfilled. And when they were come, and
 had gathered the church together, they related what
 God had done ^l by them, and how he had opened the
 28 door of faith to the Gentiles. And they spent a con-
 siderable time there with the disciples.

XV.

Now some that came down from Judea, taught the
 brethren, *saying*, * Except ye be circumcised according
 2 to the ^m law of Moses, ye cannot be saved. A dissension
 therefore arising, and Paul and Barnabas having no
 small dispute with them, ⁿ it was resolved that Paul
 and Barnabas, and some others †, should go up to the
 apostles and elders at Jerusalem about this question.
 3 They therefore, being brought forward on their way by
 the church, passed through Phenicia and Samaria, re-
 lating the conversion of the Gentiles: and they gave
 4 great joy to all the brethren. And when they came to
 Jerusalem, they were received by the church, and by
 the apostles and elders, and they told them all that God
 5 had done ^l by them. But there rose up, *said they*, some
 of the sect of the pharisees that believed, saying, that
 it was necessary to circumcise them, and enjoin *them* to
 keep the law of Moses.

6 So the apostles and elders were assembled together to
 7 consider about this matter. And after † much debate,
 Peter rose up, and said unto them, § Brethren, ye
 know that a good while ago, God, *who was* ^o among us,
 chose that the Gentiles should hear by my mouth the
 8 word of the gospel, and believe. And God who knoweth
 the heart, bare witness to them, giving them the holy
 9 Spirit, as *He had done* also to us: and made no difference
 between us and them, having purified their hearts by
 10 faith. Now therefore why do ye tempt God, *in* im-
 posing a yoke on the neck of the disciples, which nei-
 11 ther our fathers nor we were able to bear? But we

^k Gr. spoken.
^m Gr. custom.
 † *there had been.*

^l Gr. with.
ⁿ Gr. they appointed.
 § *Men and.*

* *That.*
 † *of them.*
^o Gr. in us.

believe that we shall be saved through the grace of the Lord Jesus Christ, in like manner as they *.

And all the multitude kept silence, and gave attention to Barnabas and Paul, relating what signs and wonders God had wrought among the Gentiles by them.

And after they had done speaking, James ^p rose up and said, † Brethren, hearken unto me.—Simeon hath related, how God at first ^q condescended to take out of the Gentiles a people to his name. And to this agree the words of the prophets, as it is written, “After this will I return, and rebuild the tabernacle of David, which is fallen down; and I will repair its ruins, and set it up again. That the rest of ^r mankind may seek the Lord, even all the nations, upon whom my name is called †, saith the Lord who doth all these things.” Now all his works are known unto God from the beginning of the world: wherefore my ^s advice is, not to trouble those who from among the Gentiles ^t are converted to God; but to write to them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood. For Moses hath had from antient ^u times those that preach him in every city, ^x and is still read in the synagogues every sabbath-day.

Then it seemed good to the apostles, and elders, and the whole church, to send men chose from among themselves to Antioch along with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas; leading men among the brethren: and they wrote by their hand, ^y as follows,

The apostles and elders and brethren here to ^z the Gentile brethren which are in Antioch, and Syria, and Cilicia, send greeting. Forasmuch as we have heard, that some who went out from us, have troubled you by their discourses, unsettling your minds, saying, ye must be circumcised, and keep the law; to whom we gave no such commission; it seemed good to us, being assembled with one accord, to send chosen men unto you, with our beloved brethren Barnabas and Paul, § who have exposed their lives for the name of our Lord Jesus Christ. We have therefore sent with them Judas and Silas, to tell

* also.

p Gr. answered.

† Men and.

q Gr. looked down.

r Gr. men.

‡ on them.

s Gr. judgement, or, opinion.

t Gr. turn.

u Gr. generations.

x Gr. being read.

y Gr. these things.

z Gr. the brethren

of, or, from, the Gentiles.

§ men.

you.

- 28 you the same things also * by word of mouth. For it seemed good to the holy Spirit, and so to us, to lay no more burthen upon you than these necessary things.
- 29 That ye abstain from meats offered to idols, and from blood, and from what has been strangled, and from fornication: from which ye will do well to keep yourselves. Farewel.
- 30 Being thus dispatched they came to Antioch, and when they had assembled the ^a brethren, they delivered
- 31 the epistle. And when they had read it, they rejoiced
- 32 at the consolation it brought. And Judas and Silas being prophets also themselves, exhorted and established the
- 33 brethren by ^b many discourses. And ^c after some time, they were dismissed with peace from the brethren to the
- 34 apostles. But it seemed good to Silas to continue there:
- 35 Paul also and Barnabas stayed at Antioch, teaching and preaching, with many others likewise, the word of the Lord.
- 36 And after some days Paul said to Barnabas, Let us return † and visit our brethren in every city, where we have preached the word of the Lord, and see how they
- 37 are. And Barnabas proposed to take with them John,
- 38 who was surnamed Mark. But Paul did not think proper to take him with them, who left them ^d in Pamphylia, and went not with them to the work. And there
- 39 was a sharp dispute, so that they separated from each other; and Barnabas took Mark and sailed to Cyprus:
- 40 but Paul chose Silas and departed, being recommended
- 41 to the grace of God. And he went through Syria and Cilicia confirming the churches.

XVI.

- Then he came to Derbe and Lystra: and behold there was a certain disciple there, named Timothy, the son of † a believing Jewess, but of a Grecian father.
- 2 Who was ^e well spoken of by the brethren at Lystra
- 3 and Iconium: wherefore Paul was desirous that he should go forth with him, and took and circumcised him because of the Jews that were in those parts; for
- 4 they all knew that his father was a Greek. And as they passed through the cities, they ^f delivered to them §

* themselves.

a Gr. multitude. See ver. 23, 32, and 33.

b Gr. much discourse.

c Gr. having made, or, continued.

† now.

d Gr. from.

‡ a certain woman.

e Or, recommended. Gr. witnessed to.

f Or, recommended to

them, or, exhorted them to observe.

§ to keep.

the decrees that had been ^g made by the apostles and elders at Jerusalem. And so the churches were established in the faith, and ^h increased in number daily. And when they had passed through Phrygia and ^{*} Galatia, being forbidden by the holy Spirit to preach the word in Asia, they came to Mysia, and endeavoured to go to Bithynia: ⁱ but the Spirit suffered them not. So they passed by Mysia, and came down to Troas. And Paul saw a vision in the night, There stood a certain man of Macedonia, intreating him and saying, Come over into Macedonia and help us. And as soon as he had seen the vision, immediately we endeavoured to depart into Macedonia, concluding that the Lord called us to preach the gospel to them. Therefore we set sail from Troas, and came in a direct course to Samothracia, and the *day* following to Neapolis; and from thence to Philippi, which is the ^k chief city of *that* part of Macedonia, and a ^l Roman colony. And we staid some ^m time in this city.

And on the sabbath-day we went out of the city to a river-side, where there used to be ⁿ prayer: and we sat down and ^o preached to the women that resorted *thither*. And a certain woman named Lydia, a purple-seller of the city of Thyatira, who worshipped God, heard *us*: whose heart the Lord opened to attend to the things that were spoken by Paul. And when she was baptized and her family, she requested *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and ^p lodge *there*. And she constrained us.

Now [†] as we were going to ^q the place of prayer, there met us a [†] young woman that had a spirit of ^q divination, who brought her masters much gain by soothsaying. She following Paul and us, cried out, saying, These men are the servants of the most high God, who shew us the way of salvation. And this she did for many days. But Paul being ^r grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out that ^s instant. And when her masters saw, that the hope of their gain was gone, they seized on Paul and Silas, and dragged them into the court to the magistrates. And when they

^g Gr. judged, or, decreed.
region of.

^m Gr. days.

[†] it came to pass.

^r Or, tired out.

ⁱ Gr. and.

ⁿ Or, an oratory.

[†] certain.

^s Gr. hour.

^h Gr. abounded.

^k Or, first.

^o Gr. spake.

^{*} the

^l See ver. 21.

^p Gr. stay.

^q Gr. Python.

brought them to the governors, they said, These men
 21 cause great disturbance in our city, for they are Jews,
 22 and teach customs, which it is not lawful for us to
 receive, nor practise, who are Romans. And the po-
 pulace rose up together against them: and the officers
 23 stripped off their clothes, and ordered them to be
 scourged. And when they had ^u given them many
 stripes, they cast *them* into prison, charging the jailor to
 24 keep them safely. Who having received such a charge,
 thrust them into the inner prison and fastened their feet
 in the stocks.

25 Now in the middle of the night Paul and Silas were
 praying and singing praises to God, and the prisoners
 26 heard them. And on a sudden there was a great earth-
 quake, so that the foundations of the prison were
 shaken; and immediately all the doors were opened,
 27 and every one's bonds were loosed. * The jailor wak-
 ing, and seeing the prison-doors open, drew his sword
 and was going to kill himself, thinking that the prisoners
 28 were fled. But Paul cried with a loud voice, saying,
 29 Do thyself no harm: for we are all here. Then he
 called for lights, and sprang in, and being in a tremor
 30 fell down before Paul and Silas: and bringing them
 31 out, he said, Sirs, what must I do to be saved? And
 they said, Believe on the Lord Jesus Christ, and thou
 32 shalt be saved, and thine house. And they spake unto
 him the word of the Lord, and to all in his family.
 33 And he took them at that *very* time of the night, and
^x bathed their stripes: and was baptized, he and all his
 34 immediately *after*. And he brought them into his house,
 and spread a table *for them*, and rejoiced, believing in
 God with all his household.

35 And when it was day the governors sent the serjeants,
 36 saying, Let those men go. And the jailor told these
 words to Paul, *saying*, † the governors have sent *orders*,
 that you should be discharged; now therefore depart,
 37 and go in peace. But Paul said unto them, They have
 publicly beaten us, uncondemned, and ‡ Romans, and
 cast us into prison, and do they now turn us out pri-
 vately? No verily, § let them come themselves and
 38 fetch us out. And the serjeants reported these words
 to the governors: and they were afraid when they heard

† Gr. being.

u Gr. put upon.

* And.

x Or, fomented.

Gr. washed *them* from.

† that.

being.

§ but.

that they were Romans. And they came and intreated 39
 them, and when they had brought them out, they de-
 sired them to leave the city. And when they were come 40
 out of the prison, they went into *the house of* Lydia :
 and seeing the brethren, they comforted them, and
 departed.

XVII.

Now when they had passed through Amphipolis and
 Apollonia, they came to Thessalonica, where there 2
 was a synagogue of the Jews. And according to *his*
 custom Paul went in among them, and for three sab- 3
 bath-days discoursed to them from the scriptures ; open-
 ing *them* and shewing, that the ^a Messiah was to suffer
 and rise again from the dead : and that this is the ^b Christ
even Jesus, whom, ^{bb} *said he*, I preach unto you. And 4
 some of them believed and joined themselves to Paul
 and Silas, and a great number of the ^c devout Greeks,
 and of the women of ^d distinction not a few.

But the unbelieving Jews being filled with ^e envy, 5
 collected some loose profligate fellows, and making a
 tumult set *all* the city in an uproar : and assaulting
 Jason's house, they sought for them *in order* to bring 6
 them out to the populace. But not finding them, they
 dragged Jason and some *of the* brethren to the rulers of
 the city, crying out, * these *men* that have turned the
 world upside down, are come hither also, and Jason has 7
 privately received them. And they all act contrary to
 the decrees of Cesar, saying, there is another king, *one*
 Jesus. And they alarmed the people, and the rulers of 8
 the city *upon* hearing these *things* : ^f but they taking se- 9
 curity of Jason and the rest, let them go.

And the brethren immediately sent away Paul and 10
 Silas by night to Berea : who, when they were come
thither, went into the synagogue of the Jews. These 11
 were more ^g ingenuous than those at Thessalonica ; for
 they received the word with all readiness of mind,
 searching the scriptures daily, whether these *things* were
 so. And therefore many of them believed : and of the 12
 Grecian women of quality, and of men *likewise* not a
 few. But when the Jews of Thessalonica knew that 13
 the word of God was preached by Paul at Berea, they

^a Gr. Christ.^b Or, Messiah.^{bb} So Luke v. 14.^c Gr. worshipping.^d Or, principal women.^e Gr. zeal.* *that*.^f Gr. and^g Or, generous, or, candid.

- 14 came thither also, to stir up the people. * Then the
 brethren immediately sent away Paul † towards the
 15 sea : but Silas and Timothy remained there. And they
 that conducted Paul attended him to Athens : and re-
 ceiving an order to Silas and Timothy, to come to him
 as soon as possible, they departed.
- 16 Now while Paul was waiting for them at Athens,
 his Spirit was greatly moved ‡, when he saw the city
 17 wholly given up to idolatry. He therefore disputed in
 the synagogue with the Jews and *other* ^h devout persons
 18 *on the sabbath-day*, and with whomsoever he met in ⁱ pub-
 lic every day. But some of the Epicurean and Stoic
 philosophers encountered him ; and some said, What
 would this babler say ? and others, He seemeth to be a
 19 proclaimer of foreign deities : because he preached to
 them Jesus and the resurrection. And they took and
 brought him to the ^k Areopagus, and said, May we
 know what this new doctrine is, of which thou speakest ?
 20 For thou bringest § strange *things* to our ears ; we would
 21 therefore know what these *things* mean. (Now all the
 Athenians, and strangers sojourning *among them*, spent
 their time in nothing else, but to tell or to hear some-
 thing new.)
- 22 Then Paul stood up in the midst of the Areopagus
 and said, Ye men of Athens, I perceive that you are
 23 ^l indeed over-much religious : for as I was passing along,
 and looking at ^m what ye worshipped, I found an altar
 on which there was inscribed, “ To the unknown
 God.” Whom therefore ye worship ⁿ unknown, Him
 24 do I declare unto you. The God that made the world
 and all things therein, || being lord of heaven and
 25 earth dwelleth not in temples made with hands : nor is
 He served by the hands of men, *as* needing any *thing* :
 for He giveth to all life, and breath, and all things ;
 26 and hath made of one blood every nation of men to
 dwell upon all the face of the earth, having determined
 the seasons before-appointed *them*, and the bounds of
 27 their habitation ; that they might seek the Lord, if
 possibly they might trace Him, and find *Him* : though
 28 indeed He is not far from every one of us. For in Him

* *And.*† *to go as it were.*‡ *in him.*^h *Gr. the worshippers.*ⁱ *Gr. the court, or, market.*^k *Or, Mars's hill.*§ *some.*^l *Gr. in all things.*^m *Or, the objects of your worship.*ⁿ *Gr. not knowing him.*|| *He.*

we live and ^{are} ~~and~~ moved, and exist; as some also of your own poets have said, "For we * his offspring are." Being then the offspring of God, we ought not to imagine that the Deity is like to gold, or silver, or stone, ^o carved by the art and device of man. Wherefore though God overlooked the times of *this* ignorance, He now requireth all men every where to repent. Because He hath fixed a day, in which He will judge the world in righteousness, by *that* man whom He hath appointed *thereto*; having given ^p assurance of it to all men, by raising Him from the dead.

And when they heard of the resurrection of the dead, some laughed at ^q it: and others said, We will hear thee again concerning this *matter*. † So Paul went out of the ^r assembly. Some ‡ however adhered to him, and believed: among whom *was* § Dionysius the Areopagite, and a woman named Damaris, and others ^s with them.

XVIII.

After these things Paul departed from Athens and came to Corinth. And finding *there* a certain Jew, named Aquila, a native of Pontus, *who was* lately come from Italy, ^t with his wife Priscilla, (because Claudius *Cesar* had ordered all the Jews to depart from Rome,) he went to them; and as he was of the same trade, he staid and worked with them: for they were || tent-makers. And he discoursed in the synagogue every sabbath-day, and persuaded both Jews and Greeks. And when Silas and Timothy came down from Macedonia, Paul was *very* urgent in spirit, testifying to the Jews that Jesus *was* the ^u Messiah. But as they opposed and ^x blasphemed, he shook his garment, and said unto them, Your blood *be* upon your own heads; I am clear *of it*: from henceforth I will go to the Gentiles.

And departing thence, he went to the house of one named Justus, who worshipped God, whose house was contiguous to the synagogue. But Crispus the ruler of the synagogue believed on the Lord with all his house: and many of the Corinthians hearing *the word* believed,

* *also*.
q Or, *him*.
† *men*.
|| *by trade*.

o Gr. the carving of.
† *And*.
§ *also*.
u Gr. Christ.

p Gr. credit, proof.
r Gr. the midst of them.
s Or, besides.
t Gr. and.
x Or, reviled *him*.

- 9 and were baptized. And the Lord said to Paul by a
 vision in the night, "Fear not, but speak: and be not
 10 silent: for I am with thee, and no man shall lay *hands*
 on thee to hurt thee; for I have much people in this
 11 city." And he ^y staid a year and six months, teaching
 among them the word of God.
- 12 But when Gallio was proconsul of Achaia, the Jews
 with one accord rose against Paul, and brought him to
 13 the seat of justice, saying, * this *fellow* persuadeth men
 14 to worship God contrary to the law. And when Paul
 was going to ^z speak, Gallio said to the Jews, If it
 were indeed an act of injustice, or *some* wicked crime,
 it would be reasonable that I should bear with you.
- 15 But if it be a question about ^a words, and names, and
 your law, settle *it* yourselves; for I will be no judge of
 16 these *matters*. And he ^b ordered them away from the
 17 tribunal. Then all the Greeks took Sosthenes the
 ruler of the synagogue, and beat him *even* before the
 tribunal: ^t but Gallio did not concern himself ^c about
 the matter.
- 18 And after Paul had staid *there* yet a ^d considerable time,
 he took leave of the brethren, and sailed from thence
 to Syria, and with him Priscilla and Aquila, after he
 had shaved his head at Cenchrea; for he had a vow.
- 19 And he came to Ephesus, and left them there: but *be-*
fore his departure he himself went into the synagogue,
 20 and reasoned with the Jews. Though when they de-
 sired him to stay longer [†] with them, he did not consent:
 21 but took his leave of them, saying, I must by all means
 keep the approaching feast at Jerusalem; but I will re-
 turn to you again, God willing. So he sailed from
 22 Ephesus; and landing at Cesarea, went up *to Jerusalem*,
 and after he had saluted the church, he went down to
 23 Antioch. And when he had spent some time *there*, he
 departed, and went in order through the country of
 Galatia and Phrygia strengthening all the disciples.
- 24 Now there came to Ephesus a certain Jew named
 Apollos, an Alexandrian by birth, an eloquent man,
 25 *and* ^e mighty in the scriptures. ^f Who had been in-
 structed in the way of the Lord; and being fervent in

y Gr. sat down.

* *that*.

z Gr. open the mouth.

a Gr. a word.

b Gr. drave.

t Gr. and.

c Gr. with any of those *things*.

d Gr. many days.

† *time*.

e Gr. well versed.

f Gr. This man.

spirit, he spake and taught ^s clearly the things of the Lord, though he knew only the baptism of John. And 26
 as he ^h began to speak openly in the synagogue, Aquila and Priscilla heard him and took him ^l home, and expounded to him the way of God more ^s perfectly. And as he was ^k inclined to go into Achaia, the brethren ^l wrote to the disciples exhorting *them* to receive him: who when he arrived, was very helpful to those who had believed through grace. For he disputed ^m vehemently with the Jews in public, proving by the scriptures, that Jesus was the ⁿ Christ. 28

XIX.

Now it came to pass while Apollos was at Corinth, that Paul having passed through the upper parts of *Asia* came to Ephesus: and finding some disciples *there*, he 2
 said unto them, ^o Have ye received the holy Spirit since ye ^p embraced the faith? And they said unto him, Nay, we have not even heard whether the holy Spirit be ^q yet given. And he said unto them, Into what then 3
 were ye baptized? And they said, Into the baptism of John. Then said Paul, John indeed baptized with the 4
 baptism of repentance, telling the people, that they should believe in Him that was coming after him, that is, in Christ Jesus. And when they heard *this*, they 5
 were baptized in the name of the Lord Jesus. And as 6
 Paul laid *his* hands on them, the holy Spirit came upon them; and they spake with tongues, and prophesied. And the men were *in* all about twelve. And he went 7
 into the synagogue, and spake boldly, disputing *with* 8
them for the *space* of three months, and persuading *them* of the things concerning the kingdom of God. But as 9
 some were hardened and refractory, speaking evil of the way of *life* before the multitude, he departed from them, and took away the disciples *with him*, disputing daily in the school of one Tyrannus. And this ^r he did for two 10
 years; so that all the inhabitants of Asia, both Jews and Greeks, heard the word of the Lord Jesus. And 11
 God wrought ^s extraordinary miracles by the hands of Paul: so that even handkerchiefs or aprons were brought 12

g Gr. accurately, or, diligently.

i Gr. to *them*.

to it, wrote to the disciples to.

n Or, Messiah.

q John vii. 39.

common.

k Gr. willing.

o Or, Did ye—when.

r Gr. was done *by him*.

h Or, spake.

l Or, who exhorted *him*

m Or, strenuously.

p Gr. believed.

s Gr. not

from his body to the sick, and the diseases left them, and evil spirits went out of them.

- 13 Then some of the vagabond Jews, exorcists, took upon them to name the name of the Lord Jesus over those that had evil spirits, saying, "We adjure you by
14 Jesus, whom Paul preacheth." Now there were * seven sons of *one* Sceva a Jewish † priest, who did this.
15 But the evil spirit answered and said, Jesus I know, and
16 Paul I know, but who are ye? And the man in whom the evil spirit was, leapt upon them, and mastered them, and prevailed against them, so that they fled out of that
17 house naked and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus: and fear fell on them all, and the name of the Lord
18 Jesus was magnified. And many of them that believed came confessing and declaring their *former* practices.
19 And a great number of those that had used inquisitive arts, brought the books ‡, and burned *them* before *them* all: and they computed the price of them, and found
20 *it to be* † fifty thousand *pieces* of silver. So mightily did the word of the Lord increase and prevail.
21 After these things §, Paul purposed in spirit to pass through Macedonia and Achaia, and go to Jerusalem, saying, || After I have been there, I must also see Rome.
22 So he sent into Macedonia two of those that ministered to him, Timothy and Erastus, *but he* himself stayed
23 *some* time in Asia. Now there happened at that time no small disturbance about the way *which he taught*. For one
24 Demetrius ¶, a silver-smith, who made silver ^u models of Diana's temple, brought no small ^x gain to the artificers:
25 whom he got together, and *with them* the workmen *they employed* about such things, and said, ^y My friends, ye know that by this employment we ^z get our wealth.
26 And ye see and hear, that not only at Ephesus, but in almost all Asia, this Paul hath persuaded and perverted many people, saying, that they are no gods which are made by hands. So that we are not only in danger of this, that the business *we follow* will come ^a to nothing; but also that the temple of the great goddess Diana will be ^b despised; and her magnificence destroyed, whom

* *some*.
myriads of silver.

† *chief*.

‡ *together*.

§ *Gr. five*

|| *were accomplished*.

¶ *that*.

¶ *by name*.

^u *Or, medals: Gr. silver temples.*

^x *Gr, business,*

employ, work,
rejection,

^y *Gr. men.*

^z *Gr. have.*

^a *Gr. to*

^b *Gr. esteemed as, or for, nothing.*

all

all Asia and the *whole* world worshippeth. * Hearing 28
this and being filled with rage, they cried out, saying,
 Great is Diana of the Ephesians. And the whole city 29
 was filled with confusion: and they rushed with one
 accord into the theatre, dragging with *them* Gaius and
 Aristarchus *two* Macedonians, fellow-travellers ^c with
 Paul. And when Paul would have gone in unto the 30
 people, the disciples would not let him. And some also 31
 of the chief *men* of Asia, being his friends, sent to him
 and desired him not to venture himself into the theatre.
 Some therefore cried one thing, and some another; for 32
 the assembly was confused, and the greater part did
 not know for what they were come together. And 33
 they brought Alexander forward out of the multitude,
 the Jews urging him on. And Alexander beckoning
with the hand, would have made a defence to the people.
 But when they knew that he was a Jew, they all cried 34
 out with one voice, for ^d near two hours, Great is
 Diana of the Ephesians. And when the Secretary had 35
 appeased the multitude, he said, Ye men of Ephesus, [†]
 what man is there who doth not know that the city of
 the Ephesians is devoted to the ^e service of the great
 goddess Diana, and of the image which fell down from
 Jupiter? Since therefore these things are incontestible, 36
 ye ought to be quiet *and composed*, and to do nothing
 rashly. For ye have brought these men *hither*, who are 37
 neither robbers of temples, nor blasphemers of your
 goddesses. If Demetrius therefore, and the artificers that 38
 are with him, have a charge against any *one*, the law-
 courts are open, and there are *Roman* proconsuls *likewise*:
 let them ^f implead one another. But if ye are enquir- 39
 ing any thing about other matters, ^g let it be decided in
 a lawful assembly: for we are in danger of being charged 40
 with sedition for *what has happened* this day, there being
 no cause by which we can give a reason for this con-
 course. And when he had said these things, he dismissed 41
 the assembly.

XX.

And after the tumult was over, Paul sent for the dis-
 ciples to *him*, and having embraced them, departed to
 go into Macedonia. And having passed through those 2

* *And.* c *Gr.* of.
 e *Or,* worship: *Gr.* temple.
 shall be.

d *Gr.* about.
 f *Or,* join issue.

† *for.*
 g *Gr.* it

- parts, and given them much exhortation, he came into
 3 Greece. And when he had spent three months *there*,
 the Jews having laid wait for him as he was going to
 embark for Syria, ^h he determined to return by Mace-
 4 donia. And there accompanied him to Asia, Sopater
 the Berean, and of the Thessalonians Aristarchus and
 Secundus, and Gaius of Derbe, and Timothy: and the
 5 Asiatics, Tychicus and Trophimus, ⁱ who went before
 6 and stayed for us at Troas. And after the days of
 unleavened bread we sailed * from Philippi, and came
 to them at Troas in five days, where we spent seven
 7 days. And upon the first day of the week, when the
 disciples were assembled together to break bread, Paul
 being about to depart on the morrow, preached unto
 8 them, and continued his discourse till midnight. And
 there were many lamps in the upper room where they
 were assembled. And a † young man named Eutychus,
 9 who sat in a window, falling into a deep sleep, as Paul
 was discoursing for a long time, sunk down ‡ and fell
 10 § from the third story, and was taken up dead. And
 Paul went down and ^k leaned over him, and took him
 up and said, Be not disturbed; for his life is in him.
 11 Then he went up again, and having broken bread and
 eaten, and conversed *with them* a considerable time, *even*
 12 till break of day, || he departed. And they brought *in*
 the young man alive, ^l and were not a little comforted.
 13 But we went before to the ship, and sailed to Assos,
 being there to take in Paul: for so he had appointed,
 14 designing himself to go on foot. And as soon as he
 joined us at Assos, we took him in and came to Mity-
 15 lene. And sailing from thence we came the next *day*
 over against Chios; and the *day* following we arrived at
 Samos, and stopping at Trogyllium, we came the *day*
 16 after to Miletus. For Paul had determined to sail by
 Ephesus, that he might not spend time in Asia: for he
 endeavoured, if it were possible ¶, to be at Jerusalem *on*
 the day of Pentecost.
 17 But he sent from Miletus to Ephesus, and called the
 18 elders of the church. And when they were come to
 him, he said unto them, Ye know in what manner I

^h Gr. the determination was.
 † certain. ‡ *with the sleep.*
See John xiii. 25. || *so.*
 ¶ *for him.*

ⁱ Gr. these. * *out.*
 § down. ^k *introv.*
 ¶ Or, at which they

behaved among you all the time, from the first day that I came into Asia. Serving the Lord with all humility, 19
and many tears, and trials which befel me by the am-
bushes of the Jews. And how I with-held nothing 20
that was useful, ^m but have declared *it* to you, and have
taught you publicly and from house to house: testifying 21
both to the Jews and Greeks, repentance towards God,
and faith in our Lord Jesus Christ. And now, being 22
constrained by the spirit, behold I am going to Jerusa-
lem, not knowing what ^{mm} will befall me ⁿ there: save 23
that the holy Spirit testifieth in every city, † that bonds
and afflictions await me. But ^o none of these things 24
move me, nor do I account my life dear ‡, so that I
may finish my course with joy, and the ^p ministry which
I have received of the Lord Jesus, to testify the gospel
of the grace of God. And now behold I know that 25
ye ^q all, among whom I have gone preaching the king-
dom of God, shall see my face no more. Wherefore I 26
^r call you to witness this day, that I am clear from the
blood of all *men*. For I have not ^s failed to declare 27
unto you all the counsel of God. Take heed therefore 28
to yourselves, and to all the flock, in which the holy
Spirit hath appointed you bishops, to feed the church of
God, which He purchased with his own blood. For I 29
know this, that after my departure grievous wolves will
enter in among you, not sparing the flock. And from 30
among yourselves shall men arise, speaking perverse
things to draw away disciples after them. Watch there- 31
fore, remembering that for the space of three years I
ceased not *by* night and *by* day to warn every one with
tears. And now, *my* brethren, I recommend you to 32
God, and to the ^t word of his grace: who is able to
edify *you*, and to give you an inheritance among all that
are sanctified. I have coveted no one's silver, or gold, 33
or apparel: and ye yourselves know that these hands 34
have ministered to my necessities, and to those that were
with me. I have shewed you *in* all *things*, that *by* la- 35
bouring thus ye ought to support the infirm; and to
remember the words of the Lord Jesus, ^u who said, It
is more blessed to give than to receive.

^m Gr. by not declaring, &c. ^{mm} Gr. what *things*. ⁿ Gr. in it.
† *saying*. ^o Gr. I make account of, or, value nothing.
‡ *to myself*. ^p Or, charge, or, commission. ^q *i. e.* none
of you—any more. ^r testify, or, appeal, to you. ^s declined,
^{or}, forborne. ^t Or, his gracious word. ^u Gr. that Himself said.

- 36 And when he had said these *things*, he kneeled down,
 37 and prayed with them all. And * they were all much
 38 grieved, and fell on Paul's neck, and kissed him:
 sorrowing most of all at the word which he spake, that
 they should see his face no more. And they accompanied
 him to the ship.

XXI.

- Now * as soon as we had parted from them, and
 set sail, we came in a strait course to Coos, and the day
 2 following to Rhodes, and from thence to Patara. And
 finding a ship *there*, which was passing over to Phenicia,
 3 we went aboard it, and set sail. And coming in sight
 of Cyprus, we left it on the left hand, and sailed to
 Syria, and came down to Tyre: for there the ship was
 4 to unlade †. And we stayed there seven days; having
 * met with *some* disciples: who told Paul by the Spirit,
 5 not to go up to Jerusalem. But when ‡ we had com-
 pleted *these* days, we departed and went our way, all of
 them attending us with *their* wives and children, till we
 6 were out of the city: and we kneeled down on the shore
 and prayed. And having taken leave of each other, we
 7 went into the ship, and they returned home. And we
 finishing our voyage, came down from Tyre to Ptole-
 mais, and saluting the brethren stayed with them one
 day.

- 8 § On the morrow Paul and those that were with him
 departed from Ptolemais, and came to Cesarea; and en-
 tering into the house of Philip the evangelist, who was
 9 one of the seven ^b deacons, we stayed with him. And he
 10 had four daughters virgins, *that were* prophetesses. And
 as we abode *there* several days, there came down from
 11 Judea a certain prophet named Agabus: and he came
 to us, and taking up Paul's girdle, and binding his own
 hands and feet, he said, Thus saith the holy Spirit, So
 shall the Jews at Jerusalem bind the man whose girdle
 this is, and shall deliver him into the hands of the
 12 Gentiles. And when we heard these things, both we
 and those of the place intreated him not to go up to Je-
 13 rusalem. But Paul answered, What do ye *mean*, weep-
 ing and breaking my heart? for I am ready not only to
 be bound, but also to die at Jerusalem for the name of

* Gr. there was much lamentation of all.

pass that.

to pass that.

† it's burthen.

§ And.

a Gr. found.

b See chap. vi. 5.

* it came to

† it came

the Lord Jesus. And as he would not be persuaded, 14
 we ceased, saying, The will of the Lord be done. And 15
 after these ^c days *were expired*, we packed up our things,
 and went ^{*} to Jerusalem. And there went also with 16
 us from Cesarea *some* of the disciples, who brought us
 to one Mnason a Cyprian, an old disciple, with whom
 we were to lodge.

And when we were come to Jerusalem, the brethren 17
 received us with joy. And the next day Paul went in 18
 with us to James : and all the elders were present. And 19
 when he had saluted them, he gave a particular narrative
 of the things which God had done among the Gentiles
 by his ministry. And when they heard *it*, they glorified 20
 the Lord, and said to him, Thou seest, brother, how
 many myriads there are of the believing Jews, and they
 are all zealous for the law. And they have heard of 21
 thee, that thou teachest all the Jews, who are among
 the Gentiles, to forsake *the law of Moses*, telling them
 not to circumcise *their* children, nor to walk after *our*
 customs. What then is *to be done* ? The people must 22
^d necessarily meet together ; for they will hear that thou
 art come. Do this therefore, which we ^e advise thee. 23
Here are four men with us, that have a vow upon them :
 take these and be ^f purified with them, and join in their 24
 expences, that they may shave their head : and *that* all
 may know, that there is nothing in what they have heard
 of thee ; but thou thyself [†] walkest ^g according to the
 law. But as to the believing Gentiles, we have written 25
 and determined, that they *need* observe no such thing ;
 only to keep themselves from what is offered to idols,
 and from blood, and from *any thing* strangled, and from
 fornication. Then Paul took the men, and the next 26
 day being purified with them entered into the temple
 to signify the accomplishment of the days of purifica-
 tion till an offering should be offered for every one of
 them.

But when the seven days were ^h near ended, the Jews 27
that came from Asia seeing him in the temple, raised a
ⁱ tumult among [‡] the people, and laid hands on him,
 crying out, Men of Israel, help : this is the man that 28
 teaches all *men* every where against the people *of the*

^c ver. 10,

^f Or, consecrated,
to be,

^{*} up.

[†] also.
ⁱ Gr, confusion.

^d Gr. by all means.

^g Gr. keeping.

[‡] all.

^e Gr. say to.

^h Gr. about

Jews,

- Jews*, and the law, and this *sacred* place? and besides, hath brought Greeks too into the temple, and polluted this holy place. (For they had before seen Trophimus the Ephesian in the city with him, whom they thought * Paul had brought into the temple.) And the whole city was moved, and there was a concourse of the people: and they laid hold on Paul, and dragged him out of the temple; and immediately the gates were shut.
- 31 And as they were ^k going to kill him, a report came to the ^l tribune of the cohort, that all Jerusalem was in an uproar: who immediately took soldiers and centurions, and ran down to them. And when they saw the ^l chiliarch and the soldiers, they left off beating Paul.
- 33 Then the ^l commanding officer came near and took him, and ordered *him* to be bound with two chains; and inquired, who he was, and what he had done.
- 34 But some in the croud bawled out one thing and some another: and as he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he was upon the stairs, † he was *even* borne by the soldiers, because of the violence of the people. For the multitude ‡ followed crying out, Away with him. And as Paul was going to be led into the castle, he said to the ^l tribune, May I be allowed to speak *a word* to thee? And he said, Canst thou speak Greek? Art not thou that Egyptian, who before ^m this madest a sedition, and didst lead out into the wilderness four thousand murderers? But Paul said, I am indeed a Jew, a man of Tarsus in Cilicia, a citizen of no mean city: and I beg § thou wouldest
- 40 permit me to speak to the people. And when he gave him leave, Paul standing on the stairs made a sign with the hand to the people: and there being a great silence made, He spake to them in the Hebrew ⁿ tongue, saying,

XXII.

- ¶ Brethren, and Fathers, hear now my apology to you,—(and when they heard that he spake to them in the Hebrew dialect, they the more *readily* kept silence, and he said,)—I am indeed ¶ a Jew, born at Tarsus in

* *that.*
 † *who had the command of a thousand men.*

‡ *of the people.*
 n *Gr. dialect.*

k *Gr. seeking.*

m *Gr. these days.*
 ¶ *Men,*

l *Gr. chiliarch, an officer*
 † *it came to pass that.*
 § *of thee, that.*

¶ *a man.*

Cilicia,

Cilicia, but educated in this city at the feet of Gamaliel, accurately instructed in the law of our fathers, being zealous for God, as ye all are this day. And I persecuted *those of this* ^o persuasion even unto death, binding and delivering into prisons both men and women. As ^{*} the high priest is my witness, and all the [†] elders: from whom [‡] I received letters to *our* brethren, and went to Damascus to bring those also, that were there, bound to Jerusalem, to be punished. And it came to pass that as I was on my journey and drew nigh to Damascus, about mid-day, on a sudden a great light from heaven shone round about me: and I fell to the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art *thou*, Lord? And He said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw the light indeed, and were affrighted; but they did not hear the ^p voice of Him that spake to me. And I said, Lord, what shall I do? And the Lord said unto me, Arise, and go *on* to Damascus, and there it shall be told thee concerning all things which are appointed for thee to do. And as I could not see by reason of the glory of that light, being led by the hand by those that were with me, I came to Damascus. And one Ananias, a devout ^q observer of the law, who had a good character from all the Jews that dwelt *there*, came to me, and stood by *me*, and said ^{||}, Brother Saul, ^r look up: and I ^s immediately looked up upon him. And he said, The God of our Fathers hath before appointed thee to know his will, and to see the just *One*, and to hear a voice from his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard. And now why ^t shouldst thou delay? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord.

And [§] when I was returned to Jerusalem, and was praying in the temple, I was in a trance. And I saw Him saying unto me, Make haste and go quickly out of Jerusalem; for they will not receive thy testimony concerning me. And I said, Lord, they themselves know that I imprisoned and scourged in the synagogues them

^o Gr. way.
^p Or, distinct speech.

^r Or, receive thy sight.

^t Gr. dost.

^{*} both.

[†] court of the.

^q Gr. man according to.

^s Gr. at the very hour, or, instant.

[§] it came to pass that.

[‡] also.

^{||} to me.

20 that believed on Thee. And when the blood of thy martyr Stephen was shed, I also stood by and ^u consented to his death, and kept the clothes of them that
 21 slew him. * But he said unto me, Go away; for I will send thee far hence unto the Gentiles.—

22 And they heard him to this word, and *then* they exalted their voice, saying, Away with such a fellow from
 23 the earth; for it is not fit that he should live. And as they were bawling out, and throwing off their clothes,
 24 and casting up dust into the air, the ¹tribune commanded him to be brought into the castle, and ordered him to be put to the question by scourging; that he might know for what reason they so cried out against him.
 25 And as they were binding him with thongs, Paul said to the centurion that stood by, Is it lawful for you to scourge a man *who is* a Roman, * uncondemned?
 26 And the centurion hearing *this*, went and told the ¹tribune, saying, Consider what thou art about to do; for
 27 this man is a Roman. Then the ¹tribune came and said to him, Tell me, art thou a Roman? And he said,
 28 Yes. And the ¹tribune replied, I obtained this freedom with a large sum of money. And Paul said, But
 29 I was *free-born*. Immediately therefore those who were going to put him to the question quitted him: and the ¹tribune also was afraid, when he knew that he was a Roman, and because he had bound him.

30 And on the morrow, desiring to know ^y for certain what he was accused of by the Jews, he loosed him from his bonds, and ordered the chief priests and all their council to attend; and he brought down Paul, and
 XXIII set him before them: and Paul looking earnestly at the ^asanhedrim, said, “† Brethren, I have ^blived in all good
 2 conscience before God even to this day:” but the high priest Ananias ordered those that stood next him, to smite him on the mouth. Then said Paul to him, “God will smite thee, thou whited wall: § dost thou sit to judge me according to the law, and contrary to the law commandest me to be smitten?” But they that stood by said,
 4 Revilest thou God’s high-priest? And Paul said, I was
 5

^u Or, approved: Gr. was well pleased with: chap. viii. 1.
 * Gr. And. ¹ Gr. chiliarch. * and. ^y Gr. the
 certainty, or, certainly. a Or, council. † Men and
 b Or, behaved. § and.

not aware, brethren, that it was the high-priest: for it is written, Thou shalt not speak evil of the ruler of thy people.

But Paul, knowing that the one part were * sadducees, and the other † pharisees, cried out in the sanhedrim, “ ‡ Brethren, I am a pharisee, the son of a pharisee: for the hope^c of a resurrection of the dead I am now^d prosecuted.” § Upon his saying this, there rose a contention between the pharisees and the sadducees; and the^e people were divided. For the sadducees say that there is no resurrection, [nor angel] nor spirit; but the pharisees acknowledge both. ¶ So there was a great clamor: and the scribes *that were* of the party of the pharisees rose up and contended, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God. But as there arose much contention, the tribune fearing lest Paul should be torn in pieces by them, ordered a party of ||^g soldiers to go down, and take him by force out of the midst of them, and to bring him into the castle. And the following night, the Lord standing by him said, Paul, be of good courage; for as thou hast testified ¶ concerning me at Jerusalem, so must thou also bear testimony at Rome.

And when it was day, some of the Jews, having formed a conspiracy, bound themselves with a curse, saying, that they would neither eat nor drink till they had killed Paul. And they were more than forty that had made this^h oath: who came to the chief priests and the elders, and said, “ We haveⁱ bound ourselves by a curse to eat nothing till we have killed Paul. Now therefore do ye with *the rest* of the sanhedrim signify to the tribune, that he would bring him down to you to-morrow, as if you would examine more accurately some *things* concerning him: and we are ready to dispatch him before he come near you.”

But Paul's sister's son, hearing of the ambush, came and entered into the castle, and told Paul. Then Paul called one of the centurions to *him*, and said, Introduce this young man to the tribune; for he hath something

* of the.
d Gr. judged.

|| the.

h Or, conspiracy.

† of the.

§ And.

g Gr. army, or, soldiery.

i Gr. cursed.

‡ Men and.

e Gr. multitude.

c Gr. and.

f Or, And.

¶ the things.

- 18 to tell him. So he took him and brought him to the
tribune, and said, Paul the prisoner called me to *him*,
and desired me to introduce this young man unto thee,
19 *as* having something to say to thee. And the tribune took
him by the hand, and retiring into a private *apartment*
asked *him*, What is *it* which thou hast to tell me?
20 And he said, * The Jews have agreed to desire thee, that
thou wouldest bring down Paul to-morrow to the ^k coun-
cil, as if they would inquire something more strictly
21 concerning him. *But* do not thou † comply with them;
for there lie in wait for him more than forty men of
them, who have bound themselves with a curse neither
to eat nor drink till they have killed him: and they are
22 now ready, waiting for an order from thee. Then the
tribune dismissed the young man, charging *him*, ‡ Tell
no one that thou hast discovered these *things* to me.
23 And he called § two of the centurions to *him*, and
said, Get ready two hundred soldiers to go to Cefarea,
and seventy horsemen, and two hundred spearmen, by
24 the ^{||} third hour of the night. And provide beasts, that
they may set Paul on and bring *him* safe to Felix the
governor. And he wrote a letter to ^m this effect:
25 Claudius Lyfias to the most excellent governor Felix
26 *sendeth* greeting. This man being seized by the Jews,
and about to be killed by them, I came upon them with
27 *some* ⁿ soldiers and rescued him: for I understand that
28 he is a Roman. But desiring to know the cause for
which they accused him, I brought him down into their
29 ^k council: and I found he was accused about questions
of their law, but had no charge *against him* deserving
30 death or bonds. But an ambush, *which* was going to
be laid for the man by the Jews, being discovered to me,
immediately I sent *him* to thee, telling his accusers also
to say before thee what *they had* against him. Farewell.
31 The soldiers therefore, according to the orders given
them, took up Paul, and brought him by night to An-
tipatris. And the next day they returned to the castle,
32 leaving the horsemen to go with him; who, when they
33 came into Cefarea, and delivered the epistle to the go-
34 vernor, presented Paul also before him. And when the

* *that.*

k Or, sanhedrim.

† *therefore.*

l Gr. chiliarch.

‡ *to.*§ *some.*|| *i. e* nine o'clock.

m Or, of

which this is a copy: Gr. containing this copy.
army.

n Gr. an

governor

governor had read *the letter*, and asked of what province he was; * being informed that *he was* of Cilicia, he said, I will hear thee, when thine accusers are also come. 35 And he ordered him to be kept in Herod's ° palace. And after five days, the high-priest Ananias came down XXIV with the elders, and one Tertullus an orator, who appeared before the governor against Paul.

And when he was called, Tertullus began to accuse him, saying, 2

“As by thee we enjoy much peace, and ^p glorious things are done to this nation by thy ^q prudent administration, we acknowledge *it* upon all occasions and in all places, most ^r noble Felix, with all thankfulness. But that I may not trespass upon thee too far, I beg thou wouldst hear us a few words with thy *wonted* ^s goodness. For having found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ring-leader of the sect of the Nazarenes, and ^t attempting to profane the temple, we ^u apprehended him, and would have judged *him* according to our law. But Lyfias the ^x tribune came upon us, and with great violence took *him* away out of our hands, commanding his accusers to come unto thee: from whom thou mayst thyself *by* examining *him* come to the knowledge of all these *things* of which we accuse him.” And the Jews also assented, saying, that these *things* were so. 3

Then Paul, when the governor ^y permitted him to speak, answered *in this manner*, 10

“As I know that thou hast been many years a judge to this nation, I do the more chearfully answer for myself: because thou mayst know, that there are not more than twelve days † since I went up to worship at Jerusalem: and they neither found me disputing with any one in the temple, or making sedition among the people, neither in the synagogues, nor in the city: nor can they prove *the things* of which they now accuse me. But this I confess unto thee, that after the way, which they call heresy, so do I worship the God of my fathers, believing all things *which are* written in the law, and the prophets: having hope in God, (which 11 12 13 14 15

* *and.* o Or, court: Gr. pretorium. p Gr. right.
q Gr. providence. r Gr. excellent. s Or, Mildness, or,
gentleness. 2 Cor. x. 1. t Gr. who attempted. u Gr. and
whom we apprehended. x Gr. chiliarch. y Gr. nodded
to him. † *to me.*

- they themselves also expect) that there shall be a resurrection of the dead, both of the just and unjust. And ^{yy} on this account do I exercise myself, to have always a conscience void of offence *both* towards God and *towards* men. Now after several years I came to bring alms to my nation, and offerings. Upon which some Jews from Asia found me purified in the temple, neither with multitude nor with tumult : who ought to have been here before thee, and make ^z good their charge, if they had any thing against me. Or let these themselves say, if they found any crime in me, when I stood before the sanhedrim ; unless for this one expression, that I cried out when I stood among them, * For the resurrection of the dead I am called in question by you this day." And when Felix heard these *things* he put them off, (for he had been more particularly informed concerning this way of religion,) and said, When Lysias the tribune comes down, I will thoroughly examine your matters.
- 23 And he commanded the centurion to keep Paul *secure*, and to let him have *some* liberty, and to hinder none of his friends from assisting him or coming to him.
- 24 † Some days after Felix coming with his wife Drusilla, † a Jewess, sent for Paul, and heard him concerning
- 25 faith in Christ. And as he was reasoning of justice, § temperance, and a future judgement, Felix trembled, and ^{zz} said, Go thy way for this time, and I will take a proper opportunity to call for thee *again*. And hoping also that money would be given him by Paul, that he might discharge him ; || he sent for him the
- 26 more frequently, and conversed with him. But after two years ¶ Felix received a successor, Porcius Festus ; and * being willing to *gain favor* ^{ingratiate himself} with the Jews left Paul ⁿ confined.

XXV.

- Festus therefore, being come into the province, after
- 2 three days went up from Cesarea to Jerusalem. And the high-priest and principal *men* among the Jews, appeared before him against Paul, and made application
- 3 to him, begging the favor ^a of him, that he would send for him to Jerusalem ; *for they were* preparing an ambush

^{yy} Or, herein. ^z Gr. accuse me. * that. † And.
 † being. § and. ^{zz} Gr. answered. || and therefore.
 ¶ were accomplished. * Felix. ⁿ Gr. bound.
^a Al. against, or, concerning him, i. e. Paul.

to kill him by the way. But Festus answered, that Paul
 was in custody at Cesarea, and that *he* himself should go
thither soon. Therefore, said he, let those of you who
 are able, go down with *me*, and if there be any thing *bad*
 in this man, let them accuse *him*. And when he had
 staid among them ^{no} more ^{eight or} *b* than ten days, he went down [†]
 to Cesarea, and the next day sitting on the tribunal, he
 commanded Paul to be brought *before him*. And when
 he was come, the Jews that came down from Jerusalem,
 stood *round* about, bringing many * heavy charges
 against Paul, which they were not able to prove: he
 answering in his *own* defence, † Neither against the law
 of the Jews, nor against the temple, nor against Cesar
 have I committed any offence. But Festus, being ^c de-
 sirous to gain favor with the Jews, answered Paul and
 said, Art thou willing to go up to Jerusalem, and there
 to be tried concerning these things before me? Then
 said Paul, I stand at Cesar's tribunal, where I ought to
 be tried: I have done no wrong to the Jews, as thou †
 very well knowest. For if I am indeed doing *them*
 wrong, and have committed any thing worthy of death,
 I refuse not to die: but if there be nothing *in* what
 these *men* accuse me of, no one can give me up to them.
 I appeal to Cesar. Then Festus, conferring with *his*
 council, answered, Hast thou appealed to Cesar? to
 Cesar thou shalt go.

And some days ^d after king Agrippa and Bernice came
 § to Cesarea to ^e salute Festus. And as they spent se-
 veral days there, Festus related Paul's *case* to the king,
 saying, There is a || man left ^f in custody by Felix:
 concerning whom, when I was at Jerusalem, the chief
 priests and the elders of the Jews appeared *in court*, de-
 siring judgement against him. To whom I answered,
 ¶ it is not the custom of the Romans to give up any
 man to destruction, till he that is accused have the ac-
 cusers face to face, and have an opportunity of *making*
his defence concerning the accusation. Therefore when
 they were come hither, making no delay, I sat on the
 tribunal the next day, and ordered the man to be brought
before me. § Against whom, when the accusers stood
 up, they brought no charge of such things as I supposed

b Or, about. * and. † that. c Gr. willing.
 † also. d Gr. being past. § down. e Or, visit.
 || certain. f Gr. bound, or, a prisoner. ¶ that.
 § Gr. concerning. † So Alex. & other mss. with Poly. Sgo. Athias.
 T 2 they

19 *they would*: but had certain questions against him concerning their own ^h religion; and of one Jesus that was
 20 dead, whom Paul affirmed to be alive. But I being in doubt as to the dispute concerning ⁱ these *matters*, asked *him*, if he would go to Jerusalem, and there be tried
 21 concerning these *things*. But when Paul appealed, to be reserved to the hearing of *our* ^k sovereign, I ordered
 22 him to be kept till I could send him to Cesar. Then Agrippa said to Festus, I should * be willing to hear the man myself. And he said, thou shalt hear him to-morrow.

23 The next day therefore, Agrippa and Bernice coming with much pomp, and entering into the ^l court, together with the ^m chief officers, and men of *greatest* eminence in the city, at the command of Festus Paul
 24 was brought *in*. And Festus said, "King Agrippa and all † that are here present with us, ye see this *man*, concerning whom all ‡ the Jews have applied to me, both at Jerusalem and here, crying out, that he ought
 25 not to live §. But when I found that he had done nothing worthy of death, and as he himself has appealed to ⁿ the emperor, I have determined to send him.
 26 Concerning whom I have nothing certain to write to *our* ^o sovereign: wherefore I have brought him out before you, and especially before thee, O king Agrippa, that after examination *is* made I may have somewhat to write.
 27 For it seems to me absurd, to send a prisoner and not to signify the crimes *laid* against him."

XXVI. Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretching forth *his* hand,
 2 *thus* made his defence, "O king Agrippa, I think myself happy, that I am this day to make my defence before thee, concerning all *the things* which I am accused of by
 3 the Jews: especially as thou art acquainted with all the customs and questions *which are* among the Jews;
 4 wherefore I intreat thee to hear me patiently. My manner of life then from *my* youth, as it has been from the beginning among my own nation at Jerusalem, all the
 5 Jews are acquainted with, knowing me before ||, (if

^h Or, superstition.

ⁱ Al. this affair.

^k Or, the emperor.

Lat. Augustus. Gr. Σεβαστοῦ.

* also.

^l Gr. place of hearing.

^m Gr. chiliarchs.

† men.

‡ the multitude of.

§ any longer.

ⁿ Al. Cesar. viz. Nero. See ver. 21.

^o Gr. the

lord, or, his majesty.

|| from the very first.

they would testify it,) that according to the strictest sect
of our religion I lived a pharisee. And now I stand 6
arraigned for the hope of the promise *which was* made by
God to our fathers : to which *promise* our twelve tribes, 7
worshipping continually night and day, hope to attain :
concerning which hope, O king Agrippa, I am accused
by the Jews. What ! is it judged incredible by you, ^{oo} that 8
God ^p *should* raise the dead ? I indeed *once* thought with 9
myself, that I ought to do many *things* contrary to the
name of Jesus the Nazarene : which I also did in Je- 10
rusalem ; and I shut up many of the saints in prison,
having received authority *for it* from the chief priests ;
and when they were put to death I gave my voice
against *them*. And often punishing them in all the sy- 11
nagogues, I compelled *them* to blaspheme, and being
excessively enraged against them, I persecuted them
even to foreign cities. On which *accounts* as I was go- 12
ing to Damascus with authority and commission from
the chief priests——at mid-day, O king, *as I was* on the 13
way *thither* I saw a light from heaven exceeding the
splendor of the sun, shining *round* about me and those
that were going with me. And when we were all fallen 14
down to the earth, I heard a voice speaking to me, and
saying in the Hebrew tongue, Saul, Saul, why dost thou
persecute me ? *It is* hard for thee to kick against the
goads. And I said, Who art thou, Lord ? And He said, 15
I am Jesus, whom thou persecutest. But rise, and 16
stand on thy feet : for to this *end* have I appeared unto
thee, to appoint thee a minister and a witness both of
the things which thou hast seen, and *of those* for which
I *shall hereafter* appear unto thee : delivering thee from 17
the people and *from* the Gentiles, to whom I now send
thee, to open their eyes, and ^{pp} to turn *them* from dark- 18
ness to light, and *from* the power of satan unto God ;
that they may receive forgiveness of sins, and an inhe-
ritance among them that are sanctified by faith in me.
Wherefore, O king Agrippa, I was not disobedient to 19
the heavenly vision : but declared first to those in Da- 20
mascus and Jerusalem, and through all the country of
Judea, and *then* to the Gentiles, that they should repent,
and turn unto God, performing works ^a suitable to re-
pentance. For these *things* the Jews seized me in the 21

^{oo} Gr. if. p Or. can.

^a Gr. worthy of, *Matth. iii. 8.*

pp Or, that *they* may turn.

22 temple, and attempted to kill me. ^r But having obtained help of God, I continue until this day, testifying both to small and great, *and* saying nothing but what the prophets and Moses declared should come to pass;
 23 *even* that the ^s Messiah should suffer, *and* being the first of ^t the resurrection from the dead should ^u bring light to the people and to the Gentiles."

24 And as he was saying these things in his defence, Festus said with a loud voice, Paul, thou art beside thy-
 25 self: much learning turns ^x thy brain. But he ^y replied, I am not mad, most noble Festus; but I speak ^z the words of truth and ^z of a sound mind. For the king knoweth of these *things*, to whom also I speak with freedom; because I am persuaded that ^{zz} none of them are unknown to him; for this was not done in a
 27 corner. O king Agrippa, believest thou the prophets?
 28 I know that thou believest *them*. Then Agrippa said unto Paul, Thou almost persuadest me to be a Christian.
 29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I [†] am, except these bonds.

30 And when he had said ^a this, the king rose up, and the governor, and Bernice, and those that sat with them.
 31 And when they were retired, they spake to each other, saying, [†] this man hath done nothing worthy of death or of bonds. And Agrippa said to Festus, This man might have been set at liberty, if he had not appealed to Cesar.

XXVII.

Now as it was determined that we should sail to Italy, they delivered Paul and some other prisoners to a centurion ^{aa} named Julius, of the Augustan cohort. And going on board a ship of Adramyttium, we ^b went off, intending to sail by the coasts of Asia; Aristarchus a
 3 Macedonian of Thessalonica being with us. And the next *day* we touched at Sidon. And Julius treating Paul with ^c great humanity, permitted him to go to his
 4 friends to get *proper* ^d supplies. And when we ^e departed

^r Gr. Therefore.

^s Gr. Christ.

^t Or, of those that

should rise.

^u Gr. proclaim.

^x Gr. turns thee to

madness.

^y Gr. said.

^z Gr. soundness.

^{zz} Gr. nothing of these.

[†] also.

^a Gr. these things.

[†] that.

^{aa} Gr. by name.

^b Or, set sail.

^c Gr. humanely.

^d Gr. their care. Lat. viaticum.

^e Gr. sailed off.

from

from thence, we sailed under Cyprus, because the winds were contrary. And sailing through the sea of Cilicia and Pamphylia, we came to Myra *a city* of Lycia. And there the centurion finding a ship of Alexandria bound for Italy, he put us on board it. And as we sailed slowly for many days, and were hardly got on to Cnidus, the wind not permitting us, we sailed under Crete by Salmone. And passing it with difficulty, we came to a * place called the Fair-havens, near to which was the city of Lasea. And as much time was spent, and sailing was now dangerous, (for the ^f fast was now past,) Paul exhorted *them*, saying †, Sirs, I perceive that this voyage is like to be ^g prejudicial and *with* much damage, not only of the lading and of the ship, but also of our lives. But the centurion regarded the pilot and the master of the vessel, more than the *things* that were said by Paul. And the haven not being commodious to winter in, the greater part advised to sail from thence ‡, if they could possibly reach to Phenice to winter *at that* haven of Crete, which looks *both* to the south-west and north-west. And as the south wind blew gently, thinking they were secure of *their* purpose, they weighed anchor and sailed close by Crete. But not long after there arose against it a tempestuous wind called Euroclydon. And the ship being hurried on, and not able to face the wind, we gave it up and *so* were carried *along*. And running under a certain island called Clauda, we were hardly able to become masters of the boat. Which when they had hoisted up, they used helps, undergirding the ship; and fearing least they should fall into the quick-sands, they struck sail, and so were driven. And as we were exceedingly tossed by the storm, the next day they lightened the ship: and the third day we cast out with our own hands the tackling of the ship *too*. And as neither sun nor stars appeared for several days, and no small tempest lay on *us*, all hope of our being saved was ^h now taken away. But after long abstinence from food, § Paul stood *up* in the midst of them and said, Sirs, ye should have hearkened unto me, and not loosed from Crete, and so have ⁱ saved this damage and loss. ^k However, I now exhort you to be of good

* *certain.* f Lev. xvi. 29. † *unto them.*
g Gr. with injury, or, loss. ‡ *also.* h Gr. henceforward.
§ *then.* i Or, sustained: Gr. gained this injury. &c. k Gr. And.

23 courage: for there shall be no loss of *any* life among
 24 you, but only of the ship: for there stood by me this
 25 night an angel of God, whose I am, and whom I serve,
 26 saying, Fear not, Paul, thou must be brought before
 Cesar, and behold God hath given thee all *that are*
 sailing with thee. Wherefore, Sirs, be of good cou-
 rage; for I trust in God, that it shall be so, according
 as it was told me. But we must be cast upon some
 island.

27 And when the fourteenth night was come, as we
 were driven up and down in the Adriatic sea, about
 the middle of the night the mariners thought they drew
 28 near to some land: and sounding they found *it* twenty
 fathoms; and when they had gone a little farther, and
 29 sounded again, they found *it* fifteen fathoms. ^k Then
 fearing least they should fall upon *some* ^l rocky places,
 they cast four anchors out of the stern and wished for
 30 day ^{*}. But the mariners endeavouring to flee out of
 the ship, and having let down the boat into the sea,
 under pretence ^m that they were going to stretch out
 31 anchors from the ⁿ head of the ship, Paul said to the
 centurion, and to the soldiers, Unless these *men* stay in
 32 the ship ye cannot be saved. Then the soldiers cut
 33 off the ropes of the boat, and let it fall off. And
 while the day was coming on, Paul exhorted *them* all
 to take *some* food, saying, ^o Fourteen days this day ye
 continue waiting without *proper* food, having taken
 34 nothing: wherefore I exhort you to take *some* nourish-
 ment, for this is *necessary* for your safety: for there shall
 35 not a hair fall from the head of any of you. And hav-
 ing spoken thus, he took bread and gave thanks to
 God in presence of *them* all, and when he had broken
 36 *it* he began to eat. And being all encouraged they also
 37 took *some* food. And we were *in* all in the ship two
 38 hundred *and* seventy-six souls. And when they were sa-
 tisfied with food, they lightened the ship and cast out
 the corn into the sea.

39 And when it was day, they did not know the land
near them: but they perceived a certain ^p creek with a
 shore, into which they were desirous, if they could, to
 40 have thrust the ship. And when they had ^q taken up

^k Gr. And. ^l Gr. rough. ^{*} to come ^m Gr. as if.
ⁿ Gr. the prow, or, fore-deck. ^o Gr. the fourteenth day.
^p Gr. a bay having. ^q Or, cut off.

the anchors, they ^r trusted *the ship* to the sea, at the same time, loosing the rudder-bands; and hoisting up the main-sail to the wind, they made to the shore. But falling into a place where two seas met, they ran the ship a-ground; and the fore-part stuck fast, and remained immoveable, but the hinder part was dashed in pieces by the violence of the waves. And the counsel of the soldiers was to kill the prisoners, least any *of them* should swim out and escape. But the centurion, desirous to save Paul, hindered them from *their* purpose, and ordered those that could swim to throw *themselves* out first, and get off to land: and the rest, some on planks, and others on some *other things* out of the ship. And so it came to pass that *they* all got safe to land.

XXVIII.

And when they were safe *on shore*, ^{*} they understood, that the island was called Melita. And the barbarians shewed us uncommon humanity: for they kindled a fire and took us all in, because of the present rain, and [†] of the cold. And Paul having gathered together a bundle of sticks, and laid them on the fire, there came out a viper from the heat, and fastened on his hand. And when the barbarians saw the *venomous* creature hanging on his hand, they said to one another, This man is certainly a murderer, whom, though he hath been saved from the sea, yet justice suffereth not to live. But he shook off the creature into the fire, and suffered no hurt. They however were expecting that he would swell, or suddenly fall down dead: but when they had waited a good while, and saw no hurt come to him, they changed *their opinion* and said that he was a god.

Now in the parts adjacent to *this* place ^s was the seat of the chief *man* of the island, whose name was Publius, who took us into *his house*, and entertained us three days courteously. And it happened that the father of Publius lay sick of a fever and dysentery: to whom Paul went in, and prayed, and laid his hands on him, and healed him. Upon ^t this [‡], others also in the island, who had diseases came to *him* and were cured: who also honoured us with many honors, and furnished *us*, when we departed, with such things as were necessary. And after

^r Or, committed *themselves*.
^s Gr. were possessions, or, lands.
[‡] therefore.

^{*} then. [†] because.
^t Gr. This being done.

- three months we departed in a ship of Alexandria, that had wintered in the island, whose sign was Castor and Pollux.
- 12 And being arrived at Syracuse, we staid *there* three days.
- 13 From whence coasting round we came * to Rhegium, and after one day a south-wind rising, we came the second
- 14 day to Puteoli: where finding *some* brethren, we were desired to stay with them seven days: and so we went
- 15 on to Rome. And when the brethren heard of us, they came from thence to meet us, *some* as far as Appii-forum, and *others* to the Three-taverns: whom when Paul saw,
- 16 he thanked God and took courage. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was permitted to live by himself with the soldier that had him in custody.
- 17 And † after three days Paul called together ‡ the chief of the Jews. And when they were come together, he said unto them, § Brethren, though I have done nothing against the people *of the Jews*, or the customs of *our* fathers, yet was I delivered a prisoner from Jerusalem
- 18 into the hands of the Romans: who when they had examined me, would have set *me* at liberty, because
- 19 there was no crime *worthy* of death *found* in me: but the Jews opposing *it*, I was obliged to appeal to Cesar; *though* not as having any thing to accuse my nation of.
- 20 For this reason therefore I desired to see and to speak to you: because that for the hope of Israel I am bound with this chain. And they said to him, We have neither received letters concerning thee from Judea, nor has any of the brethren, that is come hither, related or spoken
- 22 any ill of thee. But we would willingly hear from thee what thou thinkest: for as to this sect, we know that it
- 23 is every where spoken against. And having appointed him a day, many came to him at his lodging; to whom he
- 24 ^u discoursed and testified the kingdom of God, persuading them of the things concerning Jesus, both from the law of Moses, and *from* the prophets, from morning till evening. And some regarded the things that were spoken,
- 25 but others did not believe. And *so* disagreeing one with another they separated, when Paul had said one word, *to wit*, that the holy Spirit spake rightly by Esaias the
- 26 prophet to our fathers, saying, Go to this people and say, Ye shall hear by *the* hearing of the ear, and not

* down.
§ Men and.

† it came to pass that.
^u Gr. expounded the scriptures.

‡ those that were.
understand;

understand; and *in* seeing ye shall see, and not perceive: for the heart of this people is stupified, and they hear heavily with *their* ears, and have closed their eyes; *least they should see at all with *their* eyes, and hear with *their* ears, and understand with *their* heart, and be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent to the Gentiles, and they will hear *it*. And when he had said these *things*, the Jews departed, having much debate among themselves. And Paul abode two whole years in his own hired house, and received all that came * to him: preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all freedom †, none forbidding him.

x Isaiah xlii. 20.

* *in.*† *of speech.*

THE
EPISTLE of PAUL the Apostle
TO THE
ROMANS.

Ch. I.

2 **P**AUL a servant of Jesus Christ, called *to be* an
apostle, separated unto the gospel of God, (which
3 He had promised before by his prophets in the
4 holy scriptures) concerning his Son, who was of the
seed of David according to the flesh, *but* ^a powerfully
declared *to be* the Son of God, according to the spirit
of holiness, by *his* resurrection from the dead, even Je-
5 sus Christ our Lord; by whom we have received ^b grace
and apostleship to *preach* the obedience of faith for his
6 name's sake, ^{bb} to all nations; among whom are ye
7 also the called of Jesus Christ; to all that are in Rome
beloved of God, called *and* holy: grace *be* to you,
and peace from God our Father, and *from* the Lord
Jesus Christ.

8 And first I thank my God through Jesus Christ for
you all, that your faith is celebrated through the whole
9 world: for God is my witness, whom I serve ^c with
my spirit in the gospel of his Son, how incessantly I
10 make mention of you always in my prayers, intreating
^d if ^{*} I may now at length have a prosperous journey
11 by the will of God, to come unto you. For I long to
see you, that I may impart to you some spiritual gift,
12 that you may be established: that is *to say*, that *being*
among you we may be comforted together by the faith
13 ^e of each, both yours and mine. And I would not
have you ignorant, brethren, that I often purposed to

^a Gr. with, or, by, power determined, or, demonstrated.
favor of apostleship.

^{bb} Gr. in, or, among.

^d Or, that.

^{*} *so be.*

^e Gr. in.

^b Or, the
^c Gr. in.

come

come unto you, (^{ee} but have been hindered hitherto) that I might have some fruit ^c among you also, even as ^e among the other Gentiles. For I am a debtor both 14
to Greeks and barbarians, both to *the* ^f learned and *the* unlearned: ^g therefore am I ready, as much as in me 15
lies, to preach the gospel to you also that are at Rome.

For I am not ashamed of the gospel of Christ; for 16
it is the power of God unto salvation to every one that believeth, both Jew ^{*} and Greek: for the righteousness 17
of God is therein revealed from faith to faith; as it is written, ^h "The just shall live by faith." For the 18
wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who ⁱ withhold the truth in unrighteousness; for what is to be known of 19
God is manifest among them, for God hath manifested it to them. *Inasmuch* ^k as from the *first* creation of the 20
world, the invisible things of Him, *even* his eternal power and Godhead, are, ^l if attended to, clearly seen 21
^m in *his* works: so that they are inexcusable; because having *thus* known God they glorified Him not as God, 22
neither were they thankful; but were infatuated ⁿ by their *own* reasonings, and their heart *being* void of understanding was darkened. Pretending to be wise they 23
became fools: and changed the glory of the incorruptible God ^o for an image like to corruptible man, and 24
|| birds, and [†] *beasts*, and reptiles. Wherefore God also gave them up to impurity, in the lusts of their own hearts, to dishonour their own bodies among themselves; who changed the ^p truth of God 25
into a lie, and worshipped and served the creature ^q instead of the Creator, who is blessed for ever. Amen. Therefore God gave them up to infamous passions; for 26
even their women changed the natural use into that which is ^r unnatural, and the men likewise, leaving the 27
natural use of the woman, burned in their lust to one another, men with men committing shame, and receiving in themselves the recompence of their error which they ^s deserved.

^{ee} Gr. and. ^c Gr. in. ^f Gr. wise and foolish. ^g Gr. thus.
^{*} *first*. ^h Hab. ii. 4. ⁱ Gr. hold in, confine, *or*, suppress.
^k Gr. For. ^l Gr. being considered. ^m *Or*, by.
ⁿ *Or*, in. ^o Gr. into the likeness of an image. ^{||} *of*.
[†] *fourfooted*. ^p *Or*, the true God for an idol. ^q *Or*, above.
^r Gr. against, *or*, beside nature. ^s Gr. ought.

28 And as they ^t were not careful to acknowledge God,
 God gave them up to an undiscerning mind to do things
 29 *that were not* ^u *fit to be done*: being filled with all injustice,
 lewdness, wickedness, ^{irreparable} ~~covetousness~~, malignity; full of
 envy, murder, strife, deceit, *and every* evil habit;
 30 whisperers, ^x slanderers, haters of God, injurious,
 haughty, proud, inventors of mischief, undutiful to pa-
 31 rents, void of understanding, covenant-breakers, without
 32 natural affection, implacable, *and* unmerciful: who
 though they knew the just judgement of God, (that
 they who commit such practises are worthy of death)
yet not only do these very things, but also countenance
and encourage others ^y in the practice of them.

II.

Therefore thou art inexcusable, O man, whoever thou
 art, that judgest: for wherein thou judgest another, thou
 condemnest thyself; for thou that judgest dost the same
 2 *things*. But we know that the judgement of God is ac-
 3 cording to truth against those that do such *things*. And
 thinkest thou ^{*}, O man, who judgest those that do such
things, and dost the same, that thou shalt escape the
 4 judgement of God? Or despisest thou the riches of his
 goodness, and forbearance, and long-suffering, not
 knowing that the goodness of God leadeth thee to
 5 repentance? But ^a by thy hardness and ^b impenitence of
 heart thou art treasuring up to thyself wrath ^c against
 the day of wrath and revelation of the just judgement
 6 of God, who will render to every *one* according to his
 7 works: to them, who ^d by perseverance in well-doing
 seek for glory, and honor, and immortality, eternal
 8 life: but to those who are ^e contentious, and obey not
 the truth, but obey unrighteousness, indignation and
 9 wrath. Tribulation and anguish *shall be* upon every
 soul of man that worketh evil, both of the Jew [†], and
 10 of the ^f Gentile: but glory, and honor, and peace to
 every *one* that worketh good, both to the Jew [†], and
 11 to the ^g Greek: for there is no respect of persons with
 12 God. For as many as have sinned without the law shall
 also perish without the law; and as many as have sinned

^t Gr. did not approve of retaining God in acknowledgement.
^u Or, abominable. *Meiosis*. ^x *Al.* gainlayers. ^y Gr. practising.
^{*} *this*. ^a Or, after, *or*, according to. ^b Gr. impenitent
heart. ^c Gr. in. ^d Gr. according to patience.
^e Gr. of contention. [†] *first*. ^f Gr. Greek. [†] *first*.
^g Or, Gentile.

under the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified: for when the Gentiles, who have not the law, do by nature *the*^h duties of the law, these though they have not the law, are a law to themselves,ⁱ and shew the *work*^k of the law written on their hearts, their conscience witnessing together with *it*, and their *own*^l thoughts^m either accusing, or ** excusing them*;) in the day when God will judge the secrets of men by Jesus Christ, according toⁿ my gospel.

Behold thou art called a Jew, and reatest on the law, and boastest in God, and knowest *his* will, and *o* approve things that are excellent, being instructed out of the law, and art persuaded that thou art a guide of the blind, a light to them that are in darkness, an instructor of the simple, a teacher of babes, having the *p* form of the knowledge and of the truth *which is* in the law. Thou then, who teachest another, teachest thou not thyself? *Thou*, that preachest *a man should* not steal, dost thou steal? *Thou*, that sayest *a man should* not commit adultery, dost thou commit adultery? *Thou*, that abhorrest idols, dost thou commit sacrilege? *Thou*, that boastest in the law, dost thou by transgression of the law dishonour God? for through you the name of God is blasphemed among the Gentiles, as it is *q* written. For circumcision indeed is profitable, if thou keep the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision. Therefore if the *r* uncircumcised keep the *s* righteous precepts of the law, shall not his uncircumcision be accounted to him for circumcision? and shall not the uncircumcision that is by nature, if it fulfil the law, *t* judge thee, who *u* by the letter and circumcision art a transgressor of the law? for he is not a Jew, who is *only* so in appearance; nor is *that* circumcision, which is *only* in appearance, in the flesh; but he *is* a Jew who is one inwardly, and circumcision *is that* of the heart in the spirit, not in the letter: whose praise is not from men, but from God.

h Or, precepts. i Gr. who. k Or, effect.
l Or, reasonings within themselves, or, with each other. m Or, alternately. * *also.* n *i. e.* the gospel which I preach.
o Or, discernest things that differ from it. p Or, system.
q 2 Sam. xii. 14. Ezek. xxxvi. 20, 21, 22, 23. r Gr. uncircumcision.
s Gr. righteousness. t Or, condemn. u Or, in.

2 What then *is* the advantage of the Jew, or what *is*
 the profit of circumcision? Much, every way: chiefly
 *, because they were intrusted with the oracles of God.
 3 For what if some did not believe? shall their incredulity
 4 make the faithfulness of God of no effect? God forbid:
 yea, let God be *acknowledged* true, * though every man
 be a ⁷ liar; as it is written, That thou mightest be justifi-
 fied in thy words, and mightest overcome, when thou
 5 ² judgest. "But if our unrighteousness confirm the
 righteousness of God, what shall we say? *Is* not God
 unrighteous, who inflicteth *his* wrath?" (I speak as a
 6 man) God forbid: for then how shall God judge the
 7 world? "a But, *say you*, if the truth of God hath
 abounded unto his glory through my falsehood, why yet
 8 am I also judged as a sinner? and *why* may we not do
 evil that good may come?"—as we are injuriously
 charged, and as some affirm that we say; whose con-
 9 demnation is just. "What then are we the better?"
 Not at all, *in point of justification*; for we have before
 proved that both Jews and Gentiles are all under sin:
 10 as it is written, "There is none righteous, no not
 11 one; there is none that understandeth; there is none
 12 that seeketh after God. They are all gone out of the
 way, they are † become unprofitable, there is none that
 13 practiseth goodness, ^b no not one. Their throat *is* an
 open sepulchre: with their tongues they have used de-
 14 ceit; the poison of asps is under their lips: whose
 15 mouth is full of cursing and bitterness: their feet *are*
 16 swift to shed blood: destruction and misery *are* in their
 17 ways: and the way of peace they have not known;
 18 and the fear of God is not before their eyes." Now
 19 we know that whatsoever the law saith, it saith to those
 under the law: that every mouth may be stopped, and
 all the world obnoxious to the justice of God.
 20 Wherefore by the works of the law no flesh shall be
 justified before Him: for by the law *is* the knowledge
 21 of sin. But now, without *the* law, righteousness before
 God is manifested, being attested by the law and the
 22 prophets; and *this* righteousness of ^c God *is* by faith in
 23 Jesus Christ unto all and upon all believers; for there

* *indeed.*

x Gr. but, or, and.

y Psalm lxii. 9. and

cxvi. 11.

z Or, art judged. See Psalm li. 4.

a Al. For.

† together.

b Gr. there is not even one.

c Or, before, or,

ἐναντίον, in the sight of God.

is no difference ; for all have sinned and come short of 23
the glory of God ; being justified freely by his grace, 24
because of the redemption *that is* in Christ Jesus : whom 25
God hath appointed *to be* a propitiation, through faith
in his blood, for a demonstration of his righteousness,
^d in the remission of past sins, according to the forbear- 26
ance of God ; for a demonstration, *I say*, of his righte-
ousness at this time : that He might be just, and the 27
justifier of him, that believeth in Jesus. Where then *is*
boasting ? it is excluded : by what law ? of works ? no :
but by the law of faith. Therefore we conclude, that 28
a man is justified by faith, without the works of the
law : or is He the God of the Jews only, and not also 29
of the Gentiles ? surely of the Gentiles also : seeing *it* 30
is one God who will justify the circumcision by faith,
and uncircumcision *also* through faith. Do we then 31
make the law of none effect through faith ? God forbid :
^e yea we establish the law.

IV.

What shall we say then that Abraham our father
^f obtained according to the flesh ? for if Abraham were 2
justified by works, he hath something to boast of ; but
this he hath not before God : for what faith the scripture ? 3
“ ^g * Abraham believed God, and it was counted to
him for righteousness.” Now to him that worketh the 4
reward is not reckoned as a favor, but as a debt : but 5
to him that worketh not, but believeth on Him who
justifieth the ungodly, his faith is accounted for righte- 6
ousness. As David also describeth the blessedness of
the man to whom God imputeth righteousness without
works, *saying*, “ Blessed *are* they whose iniquities are 7
forgiven, and whose sins are covered : blessed *is* the man 8
to whom the Lord imputeth not sin.” Now *is* this 9
blessedness upon the circumcised *only*, or upon the un-
circumcised *also* ? for we say that faith was accounted
to Abraham for righteousness. How then was it ac- 10
counted *to him* ? when he was in circumcision, or in
uncircumcision ? Not in circumcision, but in uncircum-
cision. And he received the sign of circumcision *as a* 11
seal of the righteousness of the faith *which he had* in un-
circumcision : that he might be the father of all that

^d Or, by passing over. Gr. by.
^f Gr. found, g Gen. xv. 6.

* And. e Gr. but,
believe

- believe ^h though not circumcised, that righteousness
 12 may be imputed to them also: and the father of cir-
 cumcision to those, who not only are of the circumci-
 sion, but also walk in the steps of that faith of our father
 Abraham, which he had in uncircumcision.
- 13 For the promise *made* to Abraham, or to his seed,
 that he should be heir of the world, *was* not by the law,
 14 but by the righteousness of faith: for if they *only* that
 are of the law be heirs, faith is made useles, and the
 15 promise is become of no effect. ⁱ Now the law worketh
 wrath; for where there is no law, *there is* no transgres-
 16 sion. *And* therefore it is of faith, that it *might be* by
 grace, that *so* the promise might be sure to all the seed;
 not to that only *which is* of the law, but also to that
 17 *which is* of the faith of Abraham, who is the father of
 us all, (as it is written, “ I have made thee a father of
 many nations,”) ^k in the sight of *Him* whom he believed,
 18 *even* God, who giveth life to the dead, and calleth the
 things that are not as if they were: who against hope
 believed, with hope, that he should be the father of
 many nations, according to that which was said ^l *unto*
 19 *him*, “ So shall thy seed be.” And not being weak in
 faith, he considered not his own body ^m now dead, be-
 ing about an hundred years old; ⁿ nor the deadness of
 20 Sarah’s womb. He ^o hesitated not at the promise of
 God through unbelief: but was strong in faith, giving
 21 glory to God, and being fully persuaded, that what was
 22 promised He ^p was able ^{*} to perform: and therefore it
 23 was imputed to him for righteousness. Now it was
 not written on his account only, that it was imputed
 24 to him: but for our sakes also, to him it will be im-
 puted, ^{pp} as we believe on Him that raised up Jesus our
 25 Lord from the dead: who was delivered for our offences,
 and was raised again for our justification.

V.

- Therefore being justified by faith, we have peace
 2 with God through our Lord Jesus Christ: through
 whom also we have ^q admission by faith into this grace
 in which we stand, and boast in hope of the glory of
 3 God. And not only *so*, but we also glory in tribulations,

^h Gr. during, or in, uncircumcision.

or, And.

^k Or, like Him.ⁱ Gr. For, or, But,^l Gen. xv. 5.^m Or, almost.ⁿ Gr. and.^o Or, disputed, or, distrusted.^p Gr. is.^{*} also.^{pp} Gr. believing.^q Or, introduction.

knowing

knowing that ^r tribulation worketh patience, and patience experience, and experience hope, and *this* hope maketh *us* not ashamed; because the love of God is diffused in our hearts by the holy Spirit that is given to us. For when we were ^s yet without strength, Christ died in *due* season for the ungodly. ^t Whereas one would hardly die for a just *man*, ^u though perhaps for a good *man* one might dare even to die. But God recommendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from wrath through Him. For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled shall we be saved by his life. And not only *so*, but we also boast in God through our Lord Jesus Christ, by whom we have now received reconciliation.

Wherefore as by one man sin entered into the world, and death by sin, ^{*} so death passed upon all men, for to that all have sinned: for sin was in the world ^u before the law. Now sin is not imputed where there is no law; *and* yet death reigned from Adam to Moses, even over those who had not sinned after the likeness of Adam's transgression, who is the type of Him that was to come. But not as the offence, so also *is* the free gift: for if through the offence of one many died, much more hath the grace of God, and the gift *bestowed* by the grace of one man, Jesus Christ, abounded to many. For the gift is not as *the sentence was* by one that sinned; for the sentence *is passed* from one *offence* to condemnation, but the free gift *is* of many offences to justification. For if, by the offence of one, death reigned through one, much more they who receive the abundance of grace and of the gift of righteousness, shall reign in life through one, *even* Jesus Christ.

Therefore as by ^{uu} the offence of one *the effect of it was* upon all men to condemnation: so also by the righteousness of one, *the effect was* upon all men to justification of life. For as by the disobedience of one man many were made sinners; so [†] by the obedience of One

^r Or, affliction.
^{*} and.
[†] also.

^s Or, altogether.
^u Gr. unti.

^t Gr. For.
^{uu} Or, one offence.

- 20 shall many be made righteous. Now the law made
some entrance, that the offence might *appear to* abound;
but where sin abounded, grace hath superabounded;
21 that as sin had reigned in death, so * grace might reign
through righteousness, unto eternal life, by Jesus Christ
our Lord.

VI.

- What shall we say then? Shall we continue in sin,
2 that grace may abound? God forbid! how shall we,
3 who are dead to sin, live any longer therein? † Know
ye not, that as many of us as were baptized into Jesus
4 Christ, were baptized into his death? Therefore we
are buried with Him by x baptism into death: that as
Christ was raised from the dead by the glory of the
5 Father, so we also should walk in newness of life: for
if we have been planted together in the resemblance of
his death, so shall we be also of *his* resurrection.
6 Knowing this, that our old man is crucified with
Him, that the body of sin might be destroyed, that we
7 might no longer be enslaved to sin: for he that is *thus*
8 dead *with Christ*, is xx delivered from sin. Now if we be
dead with Christ, we believe that we shall also live with
9 Him: knowing that Christ being raised from the dead
dieth no more; death hath no more power over Him:
10 for as He died, He died once for all on account of sin;
11 but as He liveth, He liveth unto God. So also do ye
reckon yourselves to be dead indeed unto sin, but alive
12 unto God in Christ Jesus our Lord. Let not sin there-
fore reign in your mortal body, to obey it in the y lusts
13 thereof. Neither yield your z bodies as instruments of
unrighteousness unto sin: but a present yourselves to
God as alive from the dead, and your z bodies as instru-
14 ments of righteousness to God. For sin shall have no
power over you, inasmuch as ye are not under the law,
but under grace.

- 15 What then? shall we sin, because we are not under
16 the law, but under grace? God forbid! Know ye not,
that to whom ye a present yourselves servants to obe-
dience, *his* servants ye are whom ye obey? either of sin
17 unto death, or of obedience unto b righteousness? But
thanks be to God, that ye *who* were servants of sin,

* *also.*† *Or.*x *Or,* by being baptized into *his* death,xx *Gr.* justified.y *Or,* desires, carnal appetites.z *Gr.* members, *or,* parts of the body.a *Or,* yield, *or,* give up.b *Or,* justification.

have obeyed from the heart *that* form of doctrine ^c which
 was delivered to you: and being set free from sin, ye 18
 are become the servants of righteousness. I speak after 19
 the manner of men, because of the infirmity of your
 flesh: * as ye have yielded your ^d bodies servants to im-
 purity and iniquity to *work* iniquity; so now present
 your ^d bodies servants to righteousness, unto holiness.
 For when ye were servants of sin, ye ^e were free from 20
 righteousness. What fruit therefore had ye then *in the* 21
things, which ye are now ashamed of? for the end of
 those things *is* death. But now being set free from sin, 22
 and become servants to God, ye have your fruit unto
 holiness, and the end everlasting life. For the wages of 23
 sin *is* death: but the gift of God *is* eternal life ^f through
 Jesus Christ our Lord.

VII.

Are ye ignorant, brethren, (for I speak to them that
 know the law) that the law hath power over a man,
 only so long as it ^g liveth? For a married woman is 2
 bound by the law to *her* husband *while he is* living; but
 if *her* husband die, she is discharged from the law of
her husband. Therefore while *her* husband is living, 3
 she shall be called an adulteress if she become another
 man's: but if *her* husband be dead, she is free from the
 law; so that she is not an adulteress, though she become 4
 another man's. And thus, my brethren, ^h ye also are
 dead to the law by the body of Christ; that ye might
 become another's, *even his* who is raised from the dead,
 that we might bring forth fruit unto God. For when 5
 we were in the flesh, the ⁱ sinful passions *while we were*
 under the law operated in our ^d bodies *so* as to bring
 forth fruit unto death. But now we are delivered from 6
 the law, *that* ⁱⁱ being dead by which we were bound,
 that we might serve God in newness of spirit, and not *in*
the oldness of *the* letter.

What shall we say then? *is* the law sin? God forbid! 7
 Nay, I had not known sin, but by the law: for I had
 not known ^k lust *to be* sinful, if the law had not said,
 "Thou shalt not covet." But sin taking occasion by 8

^c Gr. into which ye were delivered.

* *for.*

^d Gr. members, or, parts of the body.

^e Or, paid no regard to.

^f Gr. in.

^g Or, is in force: or, so long as *he* liveth;

Hypallage, as in ver. 4. See also ver. 6.

^h Or, the law is dead to you.

Hypallage. See ver. 6.

ⁱ Or, motions to sins.

ⁱⁱ *i. e.* that law.

^k Or, concupiscence.

the commandment wrought in me all manner of ¹ concupiscence : for without the law sin *was* dead. And I
 9 was heretofore alive without the law : but when the
 10 commandment came, sin revived, and I died : and the
 commandment *which was intended* to life, I found *to be*
 11 unto death. For sin taking occasion by the command-
 12 ment deceived me, and by it slew me. So that the law
 is holy ; and the commandment holy, and just, and
 13 good. Was then that which is good made death unto
 me ? God forbid ! But sin, that it might appear sin,
 working death in me by that which is good : that sin
 might ^m be *shewn* by the commandment *to be* exceeding
 14 sinful. For we know that the law is spiritual : but I
 15 am carnal, sold under sin. For that which I do, I al-
 low not : for I do not that which I would ; but what
 16 I hate, this I do. And if I do that which I would
 17 not, I consent to the law that it is good : but now I am
 no more the doer of it, but sin that dwelleth in me.
 18 For I know that in me (that is in my flesh) dwelleth no
 good : for to will is present with me, but *how* to perform
 19 *that which is* good, I ⁿ find not. For I do not the good
 that I would ; but the evil which I would not, this I
 20 do. Now if I do that which I would not, I am no
 21 more the doer of it, but sin that dwelleth in me. I find
 then a *kind of* law, that when I would do good, evil
 22 besets me. For I delight in the law of God, as to the
 23 ^o inward man : but I perceive another law in my ^d body
 warring against the law of my mind, and captivating
 24 me to the law of sin, which is in my ^d body. Wretched
 man *that I am !* who shall deliver me from this body of
 25 death ? ^p The grace of God through Jesus Christ our
 Lord. So then with my mind I ^{*} serve the law of God,
 VIII. but with the ^q flesh the law of sin. *There is* therefore
 now no condemnation to them that are in Christ Jesus,
 2 who walk not after the flesh but after the spirit. For
 the law of the Spirit of life in Christ Jesus hath set me
 3 free from the law of sin and death. For ^r that which
 was impossible for the law *to do*, and in which it was
 weak through *the corruption of* the flesh, God *by* sending
 his own Son in the likeness of sinful flesh [†] *to be a*

¹ *i. e.* unlawful desire, or, vehement appetite or passion. ^m *Gr.* become.

ⁿ *Or,* know.

^o *i. e.* my mind.

^d *Gr.* members, or, parts of the body.

^p *Al.* I thank God.

^{*} *myself.*

^q *Or,* body.

^r *Gr.* the impossibility of the law.

[†] *and.*

sacrifice for sin, hath *done*; *that is*, hath condemned sin in the flesh: that the righteousness of the law may be fulfilled in us, who walk not after the flesh but after the spirit. 4

For they who are ^s after the flesh, mind the things of the flesh; but they who are ^t led by the Spirit, *do mind* ^u spiritual things. Now to be carnally minded *is* death; but to be spiritually minded *is* life and peace: because the carnal mind is ^x an enemy to God; for it ^{xx} is not subject to the law of God, nor indeed can be: and they who are ^y carnal, cannot please God. But ye are not ^z in the flesh, but in the spirit, if ^{*} the Spirit of God dwelleth in you: but if any *one* hath not the Spirit of Christ, *he is none of his*. And if Christ *be* in you, the body ~~is subject to mortality~~ *is* ~~indeed~~ *is* ^a alive because of righteousness. And if the Spirit of Him that raised up Jesus from the dead, dwelleth in you, He that raised up Christ from the dead, will also restore your mortal bodies to life, by his Spirit that *now* dwelleth in you. 5 6 7 8 9 10 11

Therefore, brethren, we are debtors not to the flesh, to live after the flesh: for if ye live after the flesh, ye shall die; but if by the Spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. *So that* the Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and co-heirs with Christ: if so be we suffer with *Him*, that we may be also glorified with *Him*. 12 13 14 15 16 17

And I account ^{aa} the sufferings of this present time not worthy *to be set* against the glory that shall be revealed to us. For the earnest expectation of the ^b world is waiting for the revelation of the sons of God: (for the ^b world was subjected to vanity, not willingly, but through him who made it subject :) in hope that ^c they also shall be delivered from the bondage of corruption into the ^d glorious liberty of the children of God. For 18 19 20 21 22

^s Or, led by.
^{things} of the Spirit.

^t Gr. after, or, according to.
^x Gr. enmity.

^u Gr. the
^{xx} Or, doth not submit.

^y Gr. in the flesh.

^z Or, carnal, but spiritual.

^{*} *so be.*

^a Gr. life.

^{aa} Gr. that the sufferings—*are not.*

^b Gr. creation.

^c Gr. the creation itself.

^d Gr. the liberty of the glory.

- we know that the whole ^b world groaneth *, and doth
as it were travail in pain together ^c even to this day.
- 23 And not only *others*, but those also who have the first-
 fruits of the Spirit, even we ourselves groan within our-
 selves, waiting for the adoption, *to wit* the redemption
- 24 of our body. For we are saved by hope: but hope that
 is seen, is not hope; for what any *one* sees, how doth
- 25 he ~~yet~~ hope for? but if we hope for what we see not,
 then we wait for it with patience.
- 26 And the Spirit likewise helpeth our infirmities: for
 we know not what we should pray for, as we ought;
 but the Spirit itself intercedes for us with unutterable
- 27 groans. And He that searcheth the hearts, knoweth
 what is the mind of the Spirit; for he intercedeth for
 the saints according to *the will of* God.
- 28 And we know that all *things* co-operate for good to
 them that love God, to them that are called according
- 29 to his purpose; for those whom he foreknew, He also
 predetermined *to be* conformed to the image of his Son,
 that He might be *as* the first-born among many brethren:
- 30 and whom He before ^{ee} ordained, these He also called;
 and whom He called, these he also justified; and whom
- 31 He justified, these He also glorified. What shall we
 say then to these *things*? if God *be* for us, who *can be*
- 32 against us? He that spared not his own Son, but deli-
 vered Him up for us all, how shall He not with Him
- 33 freely give us all *things*? Who shall lay *any* accusation
 against the elect of God? *will* God, who justifieth *us*?
- 34 Who *is* he that condemneth? *Is it* Christ, that died
 for *us*? yea rather, that is risen again, who is also at
 the right *hand* of God, and who maketh intercession
- 35 for us? Who shall separate us from the love of Christ?
shall affliction, or distress, or persecution, or famine, or
- 36 nakedness, or peril, or sword? (as it is ^f written, “† for
 thy sake we are killed all the day long, we are accounted
- 37 as sheep for the slaughter:;) but in all these *things* we
 are more than conquerors through Him that loved us;
- 38 For I am persuaded that neither death, nor life, nor
 angels, nor principalities, nor powers, nor *things* present,
- 39 nor *things* future, nor height, nor depth, nor any other
 creature shall be able to separate us from the love of
 God which *is* in Christ Jesus our Lord.

^b Gr. creation.

* together.

^c Gr. till now,^{ee} determined, or, appointed.^f Psalm xliv. 22.

† that.

I say the truth in Christ, I lye not, (my conscience bearing ² me witness in the holy Ghost,) that I have great grief and continual sorrow in my heart: for I ³ could wish that I myself were made a curse^h after the manner of Christ, for my brethren, my kindred according to the flesh; who are Israelites, whose *is* the adoption, and the glory, and the covenants, and the giving of the law, and the *form of* divine worship, and the promises: whose *are* the fathers, and of whom, as to the flesh, Christ *came*, who is over all God blessed for ever. Amen. ⁴
⁵

Not that the word of God hath failed. For they *are* ⁶ not all ⁷ *1* Israel, who are *descended* from Israel. Nor because they are the seed of Abraham, *are they* all children of *promise*: but “in Isaac shall thy seed be called.” That is, not the children of the flesh *are* ⁸ * the children of God, but the children of the promise are accounted for the seed. For this *is* the word of *the* promise ⁹ *k*, “According to this time will I come, and Sarah shall have a son:” and not *to her* only; but Rebecca also ¹⁰ being with child by ¹¹ † our father Isaac, (when *the children* were not yet born, nor had done either good or evil, that the purpose of God according to *his* choice might abide, not *on account* of works, but of Him that calleth,) it was said to her, † the elder shall serve the younger: ¹² as it is written ¹³ *1*, “I loved Jacob and I hated Esau.”

What shall we say then? *Is there* injustice in God? ¹⁴ God forbid! ¹⁵ *11* For He saith to Moses, ¹⁶ *m* I will have mercy on whom I *will* have mercy, and I will have compassion on whom I *will* have compassion.” So then *it is* ¹⁷ not of him that willeth, nor of him that runneth, but of God that sheweth mercy. ¹⁸ *n* And the scripture saith unto Pharaoh, § for this very purpose have I raised thee up, that I may shew forth my power in thee, and that my name may be declared through all the earth. So ¹⁹ then He hath mercy on whom He ²⁰ *o* pleaseth, and whom He will, He hardeneth.

Thou wilt say then ||, Why doth he yet blame *us*? ¹⁹ who ²⁰ *p* hath resisted his will? Nay but, O man, who

g Gr. with me.
i Al. true Israelites.

† one, even. † that.
good reason, justly, or, of right.

n Gr. For. § that.

p Or, can resist.

h Gr. from—so *ἀπό* is used 2 Tim. i. 3.

* these.

l Mal. i. 2, 3.

k Gen. xviii. 10, 14.

ll Or, with

m Exod. xxxiii. 19.

o Gr. willeth.

|| to me.

- art thou, that disputest against God? Shall the thing formed say to him that formed *it*, Why didst thou
 21 make me thus? Hath not the potter power over the
 22 clay, out of the same mass to make one vessel to honor
 and another to dishonor? And *what* if God, *though*
 23 ^a resolved to shew his ^r displeasure at last, and to make
 known his power, yet bore with much long-suffering
 the vessels of wrath fitted to destruction? and that He
 might make known the riches of his glory in the vessels
 24 of mercy, which He hath prepared for glory? whom He
 hath also called, *even* us, not only of the Jews, but
 25 also of the Gentiles. As He saith also in Hosea, ^s I
 will call *them* my people, who were not my people, and
 26 *her* beloved, who was not beloved. And ^{*} in the place
 where it was said to them, Ye are not my people, there
 shall they be called the ^t children of the living God.
 27 And Esaias ^u crieth out concerning Israel, Though the
 number of the ^t children of Israel be as the sand of the
 28 sea, *only* a remnant shall be saved. For *in* finishing the
 account and cutting *it* short in righteousness, [†] the Lord
 29 will make a short ^x work upon the earth. And as Esaias
 said before ^y, “Except the Lord of hosts had left us a
 seed, we had been as Sodom, and we had been made
 like unto Gomorrah.”
 30 What shall we say then? that the Gentiles, who
 sought not after righteousness, have attained to righte-
 31 ousness, even the righteousness which is by faith; but
 Israel, who followed after the law of righteousness,
 32 hath not attained to the law of righteousness: why?
 because *they sought it not by faith*, but [†] by the works of
 33 the law, for they stumbled at that stumbling-stone; as
 it is written ^z, “Behold I lay in Sion a stone of stum-
 bling and a rock of offence:” and *again*, “Whosoever
 believeth on Him shall not be ashamed.”

X.

- Brethren, my heart's desire and prayer to God for
 2 Israel is ^a that they may be saved. For I bear them
 witness that they have a zeal for God, but not accord-
 3 ing to knowledge. For being ignorant of the righteous-
 nels of God, and seeking to establish their own

^a Gr. willing.^r Gr. wrath.^s Hosea i. 10. and ii. 23.^{*} *it shall be that.*^t Gr. sons.^u Isaiah x. 22.[†] *it shall be that.*^x Gr. word, or, account.^y Isaiah i. 9.[†] *as.*^z Isaiah viii. 14. and xxviii. 16.^a Gr. for

their salvation.

righteousness,

righteousness, they have not submitted themselves
to the righteousness *which is of God.* For Christ 4
is the end of the law, for ^b righteousness to every
believer. For Moses describeth the righteousness 5
which is of the law, "That the man who doth those
things shall live by them." But the righteousness *which* 6
~~is of faith~~ speaketh thus, "Say not in thine heart,
^c Who shall ascend into heaven, (that is, to bring Christ
down) or, who shall descend into the deep, (that is, to 7
bring up Christ from the dead) but what saith *it?* 8
"The ^e word is nigh thee, in thy mouth and in thy
heart." This is the word of faith which we preach:
that if thou confests with thy mouth the Lord Jesus, and 9
believe in thine heart, that God hath raised Him from
the dead, thou shalt be saved. For with the heart *man* 10
believeth unto righteousness, and with the mouth con-
fession is made unto salvation. For the scripture saith, 11
"Whosoever believeth on Him, shall not be ashamed."
For there is no difference of Jew and Greek: for He 12
being Lord of all is ^d bountiful to all that call upon
Him. For whosoever shall call upon the name of the 13
Lord shall be saved.

^e But how shall they call upon *him* in whom they 14
have not believed? and how shall they believe *on him*
of whom they have not heard? and how shall they hear
without a preacher? and how shall they preach unless 15
they be sent? as it is written, How beautiful are the feet
of those who bring the good tidings of peace, who bring
the good tidings of good *things?* But all have not 16
obeyed the gospel: for Esaias saith, "Lord, who hath
believed our report?" So that faith *cometh* by hearing, 17
and hearing by the word of God. But I say, Have they 18
not heard? Verily their sound is gone out into all the
earth, and their words to the ends of the world. But 19
I say *again*, Did not Israel know *this?* *when* first Moses
^f saith, "I will move you to jealousy by *those who are*
not a people, I will provoke you to anger by a foolish
nation:" and Esaias ^g positively affirms, "I was found 20
of them that sought me not, I was made manifest to
them that asked not after me:" and saith to Israel, 21

^b Or, justification.

^c Deut. xxx. 12, 14.

^d Gr. rich.

^e Gr. Therefore.

^f Deut. xxxii. 21.

^g Or, boldly

declares. Gr. is bold and says, or, is bold to say.

"All

"All the day long have I stretched out my hands to a disobedient and gainsaying people."

XI.

I say then, Hath God cast off his people? God forbid! for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast off his people, whom ^{heretofore acknowledged} He foreknew. Do ye not know what the scripture saith of Elias? how he complains to God against Israel, saying, "Lord, they have slain thy prophets, and digged down thine altars; and I am left alone, and they seek my life." But what saith the oracle of God to him? "I have reserved to myself seven thousand men, who have not bowed the knee to Baal." And so in the present time also there is a remnant according to the election of grace. And if by grace, *it is* no more of works: for *then* grace is no longer grace. But if of works, it is no more ^{eg} grace: for *then* work is no longer work.

What then? Israel hath not obtained that which he sought: but the ^h elect have obtained *it*, and the rest were blinded, (according as it is written, God hath given them a spirit of slumber, that their eyes could not see and their ears could not hear,) *even* unto this day. And David saith, Let their table become a snare, and a trap, and a stumbling-block, and a recompence unto them. Let their eyes be darkened that they may not see, and always bow down their back.

Say I then, Have they stumbled, that they should fall *irrecoverably*? God forbid! but *this I say, that* by their fall salvation *is come* to the Gentiles to excite them to emulation. Now if their fall *be* the riches of the world, and their diminution *be* the riches of the Gentiles, how much more *will* their fulness *be*? For I speak to you Gentiles: inasmuch indeed as I am the apostle of the Gentiles, I extol my office, ^{hh} that if possible I may excite to emulation my brethren according to the flesh, and may save some of them: for if the rejecting of them *be* the reconciling of the world, what *will* the receiving *them again be* but life from the dead?

Now if the first-fruits *be* holy, so *is* the whole ⁱ heap: and if the root *be* holy, so *are* the branches. But if some of the branches were broken off, and thou * a

gg Or, a favor.

h Gr. election.

hh Gr. if any way.

i Gr. mais.

* being.

† See Dr. Campbell's *Helim. Disert.* p. 123-125. wild-

wild-olive wert grafted in among them, and art made
a partaker together *with them* of the root and fatness
of the olive; boast not against the branches: and if 18
thou boastest, *remember* thou bearest not the root,
but the root thee. Wilt thou say then, The branches 19
were broken off, that I might be grafted in? Well; 20
they were broken off for *their* infidelity, and thou
standest by faith: *therefore* be not high-minded but fear.
For if God spared not the natural branches, neither 21
would He spare thee. Behold therefore the goodness 22
and severity of God: towards them that fell, severity;
but towards thee, goodness; if thou continue in *his*
goodness: for *else* thou also shalt be cut off. And they, 23
if they do not continue in unbelief, shall be grafted in:
for God is able again to graft them in. For if thou 24
wert cut out of the wild olive, which was natural *to thee*,
and contrary to nature were grafted into a good olive;
how much more shall these *who are* the natural branches,
be grafted into their own olive-tree?

For I would not have you, brethren, to be ignorant 25
of this mystery, (least ye should be wise in your own
eyes) that blindness in part is befallen Israel, till the
fulness of the Gentiles be come in. And so all Israel 26
shall be saved, as it is written, "The deliverer shall
come out of Sion, and shall turn away impiety from
Jacob: and this *is* my covenant with them, when I 27
take away their sins." As to the gospel indeed they are 28
enemies on your account, but as to the election they are
beloved on account of the fathers. For the gifts and 29
calling of God *are* without repentance. For as ye were 30
heretofore disobedient to God, but have now obtained
mercy ^k in their disobedience: so these also ^k in your 31
mercy have now been disobedient, that they themselves
might be the objects of mercy. For God hath included 32
them all in *the charge of* disobedience, that He might
have mercy upon all.

O the depth of the riches both of the wisdom and 33
knowledge of God! how unsearchable *are* his judge-
ments, and his ways not to be traced out! For who 34
hath known the mind of the Lord, or who hath been
his counsellor? Or who hath first given to Him? and 35
it shall be returned *. For of Him, and through 36
Him, and for Him, *are all things*. To Him be glory
for ever. Amen.

^k Or, during.

* to him.

- I beseech you therefore, brethren, by the mercies of God, that ye present your ^l bodies a living sacrifice, holy, and well-pleasing to God, as your rational ^{ll} service.
- 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may experience what is the good, and acceptable, and perfect
- 3 will of God. For by the grace conferred on me I ^m charge every one ^{*} among you, not to think of himself above what he ought to think: but to think ⁿ with sobriety, according as God hath divided to every man the measure of faith. For as in one body we have
- 4 many members, and all the members have not the same office: so we *who are* many, are one body in Christ, and
- 5 every one members of each other. But having different gifts, according to the grace conferred upon us, whether prophecy, *let us prophesy* according to the ^o proportion
- 7 of our faith: or ministry, *let us attend* to the ministry: or he that teacheth, on teaching: or he that exhorteth, on exhortation: he that distributeth, let him do it with
- 8 ^p integrity: he that presideth, with ^q diligence: he that sheweth mercy, with chearfulness.
- 9 *Let love be* ^r unfeigned. Abhor *that which is evil*,
- 10 cleave to that which is good; *be* tenderly affected with brotherly love to each other, in honor preferring one
- 11 another: not slothful in business: fervent in spirit: serving the Lord. Rejoicing in hope, patient under affliction, persevering in prayer, communicating to the
- 12 necessities of the saints, ^s given to hospitality. Bless them that persecute you: bless *them*, *I say*, and do not
- 13 curse *them*. Rejoice with those that rejoice, and weep
- 14 with those that weep. *Be* alike affected to each other: not aiming at high things, but accommodating *yourselves* to persons of low rank. Be not wise in your own conceit.
- 17 Render to no one evil for evil: ^t behaving honorably
- 18 in the sight of all men. If *it be* possible, as much as ye
- 19 can, live peaceably with all men. Avenge not yourselves, *my beloved*; but *rather* give place to the wrath of others: for it is written, "Vengeance *belongeth* to me, I will
- 20 recompence, saith the Lord." Therefore if thine enemy

^l Or, yourselves, by a Synecdoche. ^{ll} Or, worship. ^m Gr. say to.
^{*} that is. ⁿ Gr. unto. ^o Gr. analogy. ^p Gr. simplicity.
^q Or, care. ^r 2 Cor. vi. 6. ^s Gr. pursuing.
^t Gr. providing well, or, consulting well.

hunger, feed him; if he thirst, give him drink: for ^uin
so doing, thou shalt heap coals of fire on his head. Be 21
not overcome by evil, but overcome evil with good.

XIII.

Let every soul be subject to the powers *that are* ^zover
them: for there is no *such* power but from God: * the
powers that are *over men*, are ^yappointed by God. So 2
that he who resisteth the power, resisteth the ordinance
of God: and they that resist shall receive [†] ^zcondemn-
ation. For rulers are not a terror to good works, but 3
to the evil. Wouldest thou then not be afraid of the
civil power? do *what is* good, and thou shalt have praise
from ^{zz}it: for he is the minister of God to thee for 4
good. But if thou dost evil, be afraid; for he beareth
not the sword in vain: for he is *also* the minister of
God, *as* an avenger to *execute his* ^awrath upon the ma-
lfactor. Wherefore it is necessary to submit, not only 5
on account of ^bpunishment, but also [†]of conscience.
For you pay *them* tribute also for this *reason*; because 6
they are God's ministers, continually attending hereunto.
Render therefore to all *what is* their ^cdue: tribute to 7
whom tribute *is due*, custom to whom custom, reverence
to whom reverence, honor to whom honor.

Owe no one any thing, but to love one another; 8
for he that loveth ^dothers hath fulfilled the law: for 9
this *command*, Thou shalt not commit adultery, Thou
shalt not kill, Thou shalt not steal, Thou shalt not bear
false witness, Thou shalt not covet, and every ^eother
social precept, is summed up in this *§*, namely, "Thou
shalt love thy neighbour as thyself." Love worketh no 10
evil to *our* neighbour: therefore love *is* the fulfilling of
the law.

And this *let us observe*, knowing the time, that now 11
it is high time *||* to awake out of sleep; for now is our
salvation nearer than when we *first* believed. The night 12
is far spent, the day is at hand: let us therefore cast off
the works of darkness, and let us put on the armour of
light. Let us ^fbehave decently as *being* in the day; not 13
in rioting and drunkenness, not in lewdness and lasci-

u Gr. doing this. x Or, above. * and.
y Or, ordered. † to themselves. z Or, judgement. 1 Cor.
xi. 29. zz i. e. from the civil power. a Or, punishment.
b Gr. wrath. ‡ on account. c Gr. dues.
d Gr. the other. e Gr. if any. § word. || for us.
f Gr. walk.

viouſness,

14 viouſneſs, not in ſtrife and envying. But ^e put on the Lord Jeſus, and make not provision for the fleſh to gratify its irregular deſires.

XIV.

Receive him that is weak in the faith, but not to diſputes about doubtful matters: for one believeth that he may eat ^h any food; another, who is weak, liveth upon herbs. Let not him, that eateth, deſpiſe him that eateth not; and let not him, that eateth not, cenſure him that eateth: for God hath received him. Who art thou that judgeſt the ſervant of another? To his own maſter he ſtandeth or falleth: yea, he ſhall be eſta- bliſhed; for God is able to eſta bliſh him. One pre- ferreth ſome days to others; another eſteemeth every day alike. Let every one be fully ſatiſfied in his own mind. He that regardeth a day regardeth it to the Lord; and he that regardeth not the day, in deference to the Lord he doth not regard it. So he, that eateth all ſorts of food, eateth to the Lord; for he giveth God thanks for it; and he that eateth not of ſome kinds of food, in deference to the Lord he eateth not, and giveth God thanks for the reſt. For none of us liveth to himſelf, and no one dieth to himſelf: ⁱ but if we live, we live to the Lord; and if we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Chriſt both died, and roſe, and lives again, that He might be Lord both of the dead and of the living. But why doſt thou cenſure thy brother? or why doſt thou ſet at nought thy brother? ^k ſince we ſhall all ſtand before the tribunal of Chriſt; for it is written, As I live, ſaith the Lord, ^{*} every knee ſhall bow to me, and every tongue ſhall confeſs to God. So that every one of us ſhall give an account of himſelf to God. Let us not therefore ^l judge one another any more: but ^m judge this rather, not to lay a ſtumbling- block or ſcandal before a brother. I know and have been ⁿ taught by the Lord Jeſus, that nothing is un- clean of itſelf: only to him that thinketh any thing [†] unclean, to him it is unclean. But if thy brother be ^o grieved by thy food, thou doſt ^p not herein walk in love. Do not by thy food deſtroy him, for whom Chriſt died.

^g Or, imitate.

^h Gr. all things:

ⁱ Gr. For and if.

^k Gr. for.

^{*} that.

^l Or, cenſure.

^m Or, determine.

ⁿ Gr. perſuaded. Matth. xv. 11.

[†] to be.

^o Or, endangered.

^p Gr. no longer.

Let

Let not your ^q liberty then be evil-spoken of: for the kingdom of God ^r consists not in meat and drink; but in righteousness and peace, and joy in the holy Ghost: for he, that in these serveth Christ, is acceptable to God, and approved by men. Let us then pursue ^{*} peace, and mutual edification. Do not for the sake of meat ^{*} destroy thy brother who is the work of God: all things indeed are pure; but to the man that ^t eateth with offence it is evil. It is good not to eat flesh, nor to drink wine, nor to do any thing at which thy brother stumbleth, or is offended, or weakened. Thou who hast faith, have it to thyself before God: and happy is he that condemneth not himself in what he alloweth himself to do. But he that hath any scruple, is condemned if he eat; because he doth it not with ^u faith: and whatsoever is not of ^u faith, is sin.

XV.

Now we that are strong, ought to bear the infirmities of the weak, and not to ^x please ourselves: but let every one of us please our neighbor for his good, to his edification. For Christ also pleased not himself; but as it is written ^y, "The reproaches of them that reproached thee, fell upon me." For whatever things were written heretofore, were ^z written for our instruction; that we through patience and the consolation of the scriptures might have hope. And may the God of patience and consolation grant you the like mutual affection to each other, according to the example of Christ Jesus: that with one mind and one mouth ye may glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ ^z hath received us, to the glory of God. Now ^z Jesus Christ was a minister of the circumcision for the manifestation of the truth of God, to confirm the promises made to the fathers: and that the Gentiles might glorify God for his mercy, as it is written, "For this cause will I celebrate Thee among the Gentiles, and sing praises unto thy name." And again he saith, "Rejoice, ye Gentiles, with his people." And ^z again, "Praise the Lord, all ye nations, || praise Him, all ye people." And again Esaias saith, "There

^q advantage, or, privilege: Gr. good.

^{*} the things of.

^s Ver. 15.

^t Or, giveth offence by eating.

^u Or, a full persuasion of its lawfulness.

^x Or, indulge.

^y Psalm lxix. 9.

^z then.

^z also.

^z I say that.

^z Psalm cxvii. 1.

|| and.

shall be a root of Jesse, and one that shall rise to rule over the Gentiles: in Him shall the Gentiles trust."

13 Now the God of hope fill you with all joy and peace
in believing, that ye may abound in hope through the
14 power of the holy Spirit. And I myself am indeed
persuaded concerning you, my brethren, that ye ^a are
full of ^a goodness, being filled with all knowledge, and
15 able to admonish one another. However, I have writ-
ten to you, brethren, somewhat the more freely, ^b in
reminding you of *your duty*; because of the favor be-
16 flowed upon me by God, that I should be the minister
of Jesus Christ to the Gentiles, administering the gos-
pel of God, that the offering of the Gentiles might be
acceptable, being sanctified by the holy Spirit.

17 I have therefore *matter of* glorying in Christ Jesus,
18 as to the *things* of God. For I shall not ^c go about to
speak of any *thing*, but what Christ hath wrought by
me, (to *gain* the ^d obedience of the Gentiles,) *both* in
19 word and deed: through the ^e efficacy of signs and
wonders, by the power of the Spirit of God; so that
from Jerusalem, and round as far as to Illyricum, I
20 have fully declared the gospel of Christ: being studious
however so to preach the gospel, not where Christ
had been named, lest I should build upon another
21 *man's* foundation; but as it is written, They, to whom
nothing was said concerning Him, shall see, and they
22 who have not heard, shall understand. And thus I have
23 been ^f much hindered from coming to you: but now
having no more ^g to detain me in these parts, and hav-
ing *had* a great desire for many years to come to you,
24 when I take my journey into Spain, I will come to you:
for I hope to see you as I pass by, and to be brought
forward by you *on my way* thither, ^h after I have first
had some enjoyment of you.

25 But now I am going to Jerusalem to ⁱ minister unto
26 the saints. For the ^k Macedonians and Achaians have
been pleased to make a [†] contribution for the poor [†]
27 saints at Jerusalem. § It pleased them, *I say*, and they
are *indeed* their debtors; for if the Gentiles have partook
of their spiritual *things*, they ought also to ^l be helpful

* *yourselfes also.*

a Or, benignity.

b Gr. as.

c Gr. dare.

d Or, submission.

e Gr. power.

f Al. often.

g Gr. no more place, affair, or, work to do.

h Gr. if.

i Or, relieve.

k Gr. Macedonia and Achaia.

† certain.

† of the.

§ For.

l Or, minister.

to them in carnal *ones*. Therefore when I have dispatched this, and sealed this fruit of *love* to them, I will come by you into Spain. And I know that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye earnestly strive together with me in prayers to God for me; that I may be delivered from the unbelievers in Judea; and that this my service^m at Jerusalem may be acceptable to the saints: that I may come to you with joy, by the will of God, and may be refreshed with you. Now the God of peace be with you all. Amen.

XVI.

* I recommend to you Phebe, our sister, who is aⁿ servant of the church in Cenchrea: that ye receive her in the Lord as becometh saints, and assist her in whatever affair she may have need of you; for *she* † also hath been a helper of many *others*,^o as well as of myself.

Salute Priscilla and Aquila my fellow-laborers in Christ Jesus: (who for my life^p exposed their own †; to whom not I only give thanks, but also all the churches of the Gentiles:) and the church in their house.

Salute my beloved Epenetus, who is the first-fruits of Achaia unto Christ. Salute Mary, who took much pains on our account. Salute Andronicus and Junias my kinsmen, and my fellow-prisoners, who are *men* of note among the apostles, and who were in Christ before me. Salute Amplias my beloved in the Lord. Salute Urbanus, our fellow-laborer in Christ, and my beloved Stachys. Salute Apelles, a *man* approved in Christ. Salute those of the family of Aristobulus. Salute Herodion my kinsman. Salute those of the family of Narcissus, who are in the Lord. Salute Tryphena and Tryphosa, who are labouring in the Lord. Salute the beloved Persis, who hath laboured much in the Lord. Salute Rufus chosen in the Lord, and his mother and even mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren *that are* with them. Salute Philologus and Julia, Nereus and his sister, and

^m Or, for,
^o Gr. and,

* *Now.*
^p Gr. substituted.

ⁿ Or, deaconess.
[†] neck,

† herself.

16 Olympas, and all the saints *that are* with them. Salute one another with an holy kifs. The churches of Christ salute you.

17 Now I exhort you, brethren, to mark those who
18 cause divisions and offences, contrary to the doctrine
19 which ye have learned : and avoid them ; for such *people*
20 serve not our Lord Jesus Christ, but their own belly ;
and by ^a a soothing address and good words deceive the
19 hearts of the innocent. For your obedience is come to
the knowledge of all : and therefore I rejoyce on your
account ; but yet I would have you wise to that which
20 is good, and ^r simple as to that which is evil. And the
God of peace will soon bruise Satan under your feet.
The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timothy my fellow-laborer, and Lucius, and Jason,
and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the
Lord.

23 Gaius my host, and *that* of the whole church saluteth
you. Erastus, the chamberlain of the city, and *our*
24 brother Quartus saluteth you. The grace of our Lord
Jesus Christ *be* with you all. Amen.

25 Now to Him that is able to establish you according to
my gospel, and the preaching of Jesus Christ, (con-
formable to the revelation of the mystery, which was
26 kept secret in ^s former times, but is now manifested, and
made known to all nations by the writings of the pro-
phets, according to the appointment of the eternal God,
27 for the obedience of faith) to the only wise God *be*
glory through Jesus Christ for ever. Amen.

11 ^q Or, soft speech. ^r Or, harmless. ^s Or, ancient : " Gr. eternal.

31 *Written to the Romans from Corinth, and sent by Phebe,
servant or deaconess of the church in Cenchrea.*

THE
First EPISTLE of PAUL the Apostle
TO THE
CORINTHIANS.

Ch. I.

PAUL, called *to be* an apostle of Jesus Christ through the will of God, and Sothenes *our* brother, to the church of God which is in Corinth, 2
even to them that are sanctified in Christ Jesus, and called *to be* saints, with all that in every place call upon the name of our Lord Jesus Christ, *who is* both their Lord and ours; grace and peace *be* to you from God 3
our Father, and *from our* Lord Jesus Christ.

I always give thanks unto my God, on your account, 4
for the grace of God bestowed on you in Christ Jesus; that ye are enriched by Him with every *gift*, in all ^a utterance and * knowledge; (even as the testimony ^b of 5
Christ was confirmed among you;) so that ye are deficient in no gift, expecting the revelation of our Lord 6
Jesus Christ: who will also confirm you unto the end, 7
that ye may be blameless in the day of our Lord Jesus Christ; for God is faithful by whom ye were called 8
into the communion of his son Jesus Christ our Lord. 9

Now I ^c beseech you, brethren, by the name of our 10
Lord Jesus Christ, that ye would all say ^d alike, and *that* there may be no schisms among you, but *that* ye be perfectly united in the same mind and in the same judgement. For I have been informed concerning you, my brethren, 11
by some of Chloe's *family*, that there are contentions among you. I mean [†], that each of you saith, *as if of* 12
different parties, I am of Paul, and I of Apollos, I of Cephas, and I of Christ. Is Christ divided? was Paul 13

^a Or, reason.
^c Or, exhort.

* all.
^d Gr. the same.

^b Or, concerning.
[†] this.

- crucified for you? or were ye baptized into the name of
 14 Paul? I thank God that I baptized none of you, except
 15 Crispus and Gaius: *so* that no one can say * I baptized
 16 in my own name. I also baptized indeed the family of
 Stephanas: *but* † I know not whether I baptized any
 17 other. For Christ sent me not to baptize, but to preach
 the gospel: not in ^e fine speech, lest the cross of Christ
 should be made of no effect.
 18 For the ^f doctrine of the cross is to them, that perish,
 foolishness: but to us, who are saved, it is the power of
 19 God. For it is ^g written, “I will destroy the wisdom
 of the wise, and will bring to nothing the understanding
 20 of the ^h prudent.” Where *is* the wise? where *is* the
 scribe? where is the disputant of ⁱ the age? hath not
 21 God ^k made foolish the wisdom of this world? For,
 since in the wisdom of God the world by *it's* wisdom
 knew not God, it pleased God by *what they called* the
 22 folly of preaching to save those that believe. And
 whereas the Jews require a sign, and the Greeks look
 23 for wisdom, ‡ we preach Christ crucified; to the Jews
 indeed a stumbling-block, and to the Greeks foolishness;
 24 but to them that are called, both Jews and Greeks,
 Christ the power of God and the wisdom of God.
 25 Because the foolishness of God, *as they call it*, is wiser
 than men; and the weakness of God is stronger than
 26 men. For ye see *by* your calling, brethren, that not
 many wise *men* according to the flesh, not many mighty,
 27 not many noble *are called*: but God hath chosen *things*
that are foolish in the eye of the world to put *it's* wise
 men to confusion; and God hath chosen the weak *things*
 28 of the world to confound the mighty; and *things in the*
opinion of the world ignoble, and despicable, and ac-
counted as nothing, hath God chosen, to abolish *things*
 29 that are *in esteem among men*; that no flesh may glory in
 30 his presence. But ye are of Him in Christ Jesus, who
 from God is made unto us wisdom, and righteousness,
 31 and sanctification, and redemption: that, as it is writ-
 ten, He that glorieth may glory in the Lord.

* *that.* † *as to the rest.* ^e *Gr. wisdom of word, or,*
 speech: *i. e.* florid language. ^f *Gr. the word.*
^g *Itaiah xxix. 14.* ^h *Gr. the knowing, or, understanding.*
ⁱ *Gr. this.* ^k *Or, shewn to be.* ‡ *yet.*

I. CORINTHIANS.

Ch. II.

And I, when I came among you, brethren, came
 not with excellency of language, or of *human* wisdom,
 declaring unto you the ¹ testimony of God: for I did 2
 not ^m think *it meet* to know any thing among you, but
 Jesus Christ, and Him crucified. And I was with you 3
 in weakness, and in fear, and in much trembling.
 And my discourse, and my preaching *was* not with the 4
 persuasive words of human wisdom, but in the demon-
 stration of the Spirit and of power; that your faith 5
 might not be in the wisdom of men, but in the power
 of God. Yet we speak *true* wisdom among the perfect: 6
 though not the wisdom of this world, nor of the rulers
 of this world, who come to nought. But we speak the 7
 wisdom of God in a mystery, *that hidden wisdom* which
 God ordained ⁿ before the worlds for our glory: which 8
 none of the rulers of this age knew; for if they had known
it, they would not have crucified the Lord of glory. But 9
 as it is written ^o, "Eye hath not seen, and ear hath not
 heard, nor have entered into the heart of man, what
things God hath prepared for those that love Him."
 But God hath revealed *them* to us by his Spirit: for the 10
 Spirit searcheth all *things*, even the deep *things* of God.
 For who ^{oo} among men knoweth the *things* of a man, 11
 but the spirit of a man which *is* in him? so also the
 things of God no one knoweth, but the Spirit of God.
 Now we have received, not the spirit of the world, but 12
 the Spirit ^{*} of God; that we might know the things
 that are graciously bestowed upon us by God: which 13
 we also speak *of*, not in words dictated by human wis-
 dom, but in those *which* are dictated by the holy Spirit;
 explaining spiritual *things* ^p by spiritual *words*. But the 14
^{pp} natural man receiveth not the things of the Spirit of
 God: for they are foolishness to him; and he cannot
 understand them, because they are spiritually discerned.
 Whereas the spiritual *man* discerneth all *things*, yet is 15
 himself discerned by no one. For who hath known the 16
 mind of the Lord, to instruct him? But we have the
 mind of Christ.

¹ *Al.* mystery of Christ. ^m *Or*, judge it necessary. ⁿ *Or*, before
 all ages. ^o *Isaiah* lxiv. 4. ^{oo} *Gr.* of men.
^{*} *which is.* ^p *Al.* spiritually. ^{pp} *Or*, sensual.

And I, *my* brethren, could not speak to you, as to spiritual *persons*, but as to carnal *ones*, even as to babes in Christ. I have fed you with milk, and not with meat; for ye were not hitherto able *to bear it*, nor ^q yet are ye even now able. Because ye are still carnal: for while there is among you envy and strife and divisions, are ye not carnal, and do ye *not* walk as men? For when one saith, I am of Paul; and another, I *am* of Apollos, are ye not carnal? Who then is Paul, and who *is* Apollos, but ministers ^r by whose means ye embraced the faith, even as the Lord gave *success* to each of *them*? I have planted, Apollos watered: but God gave the increase. So that neither he that planteth is any thing, nor he that watereth, but God that giveth the increase. And he that planteth, and he that watereth, are *as* one; but each shall receive his own reward according to his own labor. For we are fellow-laborers, *the servants* of God: and ye are the husbandry of God, *ye are* the building of God.

According to the grace of God given to me, as a wise architect I have laid the foundation, and another buildeth thereon: but let every one see *to it* how he buildeth thereon. For no one can lay *any* other foundation, ~~than~~ ^s that *which* is laid, which is Jesus Christ: and if any build upon this foundation gold, silver, precious stones, *or* wood, hay, stubble; every man's work shall be made manifest. For the *great* day will shew *it*; because it will be discovered by fire, and the fire will prove every man's work of what sort it is. If any man's work abide, which he hath built upon *it*, he shall receive a reward: *but* if any man's work ^{*} be burnt, he will be damaged; though he himself shall be saved, but [†], as *it were* ^s out of fire.

Do ye not know that ye are the temple of God, and the Spirit of God dwelleth in you? If any one [†] destroy the temple of God, him will God destroy: for the temple of God is holy, and this temple are ye. Let no one deceive himself: if any among you seem to be wise in this world, let him become a fool, that he may be *truly* wise. For the wisdom of this world is foolishness with God; for it is written ^u, "He taketh the wise in

^q Gr. but.
[†] *so*.
^u Job v. 13.

^r Gr. by whom ye believed.
^s Gr. through.

^{*} *shall*.
[†] Or, defile.

I. CORINTHIANS.

Ch. III.

their own craftiness:" and again ^x, "The Lord knoweth the thoughts of the wise, that they are vain." Therefore let no one glory in men: for all *things* are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or *things* present, or future, all are yours; and ye *are* Christ's; and Christ *is* God's.

Let a man so account of us, as *the* ministers of Christ, and stewards of the mysteries of God. ^y Now it is required in stewards, that ^z a man be found faithful. But to me it is of very small *moment* to be judged by you, or by *any* man's judgement; ^a nor indeed do I judge myself: (for I am conscious to myself of nothing; ^b though I am not hereby justified;) but He that judgeth me is the Lord. Wherefore judge nothing before the time; *even* until the Lord come, who will ^{*} bring to light the hidden *things* of darkness, and manifest the counsels of the hearts: and then shall every one have praise from God. † These things, my brethren, I have by a figure ^c transferred to myself, and Apollos, for your sakes, that ye may learn in us not to be wise above what is written, that ye may not be puffed up † for one against another. For who maketh thee to differ? and what hast thou, which thou didst not receive? And if thou didst receive *it*, why dost thou glory as if thou hadst not received *it*?

Ye are now full, ye are now rich, ye have reigned as kings without us: and I wish ye did reign, that we also might reign with you. For it seems to me that God hath *as it were* exhibited us the apostles last *upon the stage* as appointed to death; for we are made a spectacle to the world, and to angels and to men. We *are* fools for Christ's sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honoured, but we *are* despised. Even to this present time we suffer both hunger, and thirst, and nakedness, and are buffeted, and have no certain dwelling: and we labour working with our own hands. When *we are* reviled, we bless: when persecuted, we bear *it*: when defamed, we intreat. We are made as the filth of the world, *and* the refuse of all *things* to this day.

^x Psalm xciv. 11. ^y Gr. And as to the rest, *or*, moreover.
^z Gr. any one. ^a Gr. but neither. ^b Gr. but. ^{*} both.
[†] But. ^c Or, applied. † one.

14 I do not write these *things* to shame you, but as my
 15 beloved children I admonish *you*: for if ye have ten
 thousand instructors in Christ, yet *ye have* not many fa-
 16 thers: for in Christ Jesus I have begotten you by the
 gospel. I beseech you therefore, be ye imitators of me.
 17 For this *end* have I sent unto you Timothy, who is my
 beloved son and faithful in the Lord, who will bring to
 your remembrance my ways in Christ, how I teach
 every where in every church.

18 Now some are puffed up, as if I would not come to
 19 you. But I will come to you soon, if the Lord ^{cc} please,
 and will know, not the speech of them that are puffed
 20 up, but the power: for the kingdom of God *consisteth*
 21 not in speech, but in power. What do ye chuse? that
 I should come to you with a rod? or in love, and *in* the
 spirit of meekness?

V.

It is commonly reported *that there is* lewdness among
 you, and such lewdness as is not named even amongst
 the heathens, that one should have his father's wife.
 2 And are ye puffed up, and have not rather grieved?
 that he who hath committed this fact might be ex-
 3 pelled from among you? For I indeed, * absent in
 body, but present in spirit, have already, as if I were
 present, judged him who hath † wrought this *wicked-*
 4 *ness*: in the name of our Lord Jesus Christ, when ye
 are assembled together ^d with my spirit, ^e by the power,
 5 *I say*, of our Lord Jesus Christ, to deliver such a one
 unto Satan for the destruction of the flesh, that the
 spirit may be saved in the day of the Lord Jesus.
 6 Your boasting is not good. Do ye not know that a
 7 little leaven leaveneth the whole mass? Purge out
 therefore the old leaven, that ye may be a new mass, ‡
 without leaven. For our paschal lamb, even Christ,
 8 was ^f slain for us. Wherefore let us keep the feast, not
 with *the* old leaven, nor with the leaven of malice and
 wickedness, but with the unleavening of sincerity and
 truth.

9 I wrote to you in an epistle, not to associate with
 10 whoremongers: but *I did not mean* not at all with the
 whoremongers of this world, or the covetous, or

cc Gr. be willing.

d Gr. and.

f Or, sacrificed.

* though.

e Gr. with.

† thus.

‡ as ye are.

rapacious,

I. CORINTHIANS.

Ch. V.

rapacious, or idolaters: since ye must then go out of the world. But now I have written to you, not to associate with *him*, if any *one*, that is called a brother, be a whoremonger, or covetous, or an idolater, or a railer, or a drunkard, or rapacious; with such a one no not to eat. For what have I to do to judge those *that are* without? and do not ye judge those *that are* within? But those *who are* without, God judgeth: and therefore put away the wicked *one* from *among* you.

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VI.

Dare any of you, having a matter of complaint against another, try *it* before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy of judging the smallest controversies? Know ye not that we shall judge angels? what! and not worthy of judging the affairs of *this* life? Therefore if ye have controversies about the things of *this* life, do ye let them to judge, who are ^h despised by the church? I speak *it* to your shame. What! is there not *one* wise man among you, that ⁱ is able to judge between his ^k brethren? But *one* brother goeth to law with *another* [†], and this before infidels. Now [‡] there is ^l certainly a fault among you, that ye have law-suits with one another: why do ye not rather endure wrong? why do ye not rather suffer yourselves to be defrauded? But ye do wrong and defraud, and that *even* your brethren. What! know ye not that the unjust shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor *the* effeminate, nor sodomites, nor thieves, nor *the* covetous, nor drunkards, nor revilers, nor rapacious *persons*, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the spirit of our God.

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All *things* are lawful for me, but all *things* are not expedient: all *things* are lawful for me, but I will not be under the power of any: meats *are* for the belly, and the belly for meats, but God will destroy both it and them. But the body *is* not for fornication, but for the

g Gr. from yourselves.

h Gr. esteemed as nothing.

* even.

i Gr. shall be.

k Gr. brother.

† brother.

‡ then.

l Gr. wholly.

Lord,

- 14 Lord, and the Lord for the body. And as God hath raised up the Lord, so will He raise up us by his power.
- 15 Know ye not that your bodies are members of Christ? shall I then take the members of Christ, and
- 16 make *them* members of an harlot? God forbid! What! know ye not that he who is joined to an harlot is one body *with her*? for these two, saith he, shall be one flesh. ^m And he that is joined to the Lord is one spirit.
- 17 Flee from whoredom. Every *other* sin, that a man committeth, is without the body; but he, that committeth
- 18 whoredom, sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost, *which is* in you, which ye have from God? and ye are
- 20 not your own, for ye are bought with a price. Glorify God ⁿ therefore in your body, and in your spirit, which are God's.

VII.

- Now *as to the things* concerning which ye wrote to me: *it were* good for a man not to touch a woman.
- 2 Nevertheless *to prevent* whoredoms, let every *one* have his own wife, and let every *woman* have her own husband. Let the husband render to the wife due benevolence; and in like manner also the wife to the husband.
- 3 The wife hath not power of her own body, but the husband; and in like manner also the husband hath not
- 4 power of his own body, but the wife. Do not withdraw from one another, unless by consent for a season, that ye may ^o attend to fasting and prayer: and come together again, lest Satan tempt you through your incontinency. But I say this by way of permission, not of
- 6 command: for I could wish that all men were as I myself ^{*} *am*; but every *man* hath his proper gift from God, one of one kind and another of another?
- 7
- 8 Now to the unmarried and widows I say, it is good for them to continue *so*, as I *do*. But if they ^p have not the gift of continence, let them marry; for it is better to marry than to burn *with lust*. But those that are married, not I command, but the Lord, that the wife be not separated from *her* husband; (but [†] if she separate, let her re-
- 9
- 10
- 11

^m Or, But.
or leisure.
[†] and.

ⁿ Or, indeed.
^{*} *also*.

^o Gr. be free, at liberty,
^p Gr. are not continent. See v. 7.

main unmarried, or be reconciled to *her* husband;) and that the husband ^q put not away his wife.

But to the rest say I, not the Lord, If any brother has an unbelieving wife, and she like to dwell with him, let him not put her away. And ^r if any wife hath an unbelieving husband, and he like to dwell with her, let her not ^s leave him. For the unbelieving husband is ^t sanctified in the wife, and the unbelieving wife is ^u sanctified in the husband: else were your children unclean; but ^v they are holy. But if the unbeliever depart, let them depart; a brother or a sister is not ^w bound in such cases. But God hath called us to peace; for how knowest thou, O wife, ^x but thou shalt save *thy* husband; or how knowest thou, O husband, ^y but thou shalt save *thy* wife?

However, as God hath distributed to every *man*, and as the Lord hath called every one, so let him walk: and thus I order in all the churches. Is any *one* called *that is* circumcised? let him not become uncircumcised: is any *one* called in uncircumcision? let him not be circumcised: *for* circumcision is nothing, and uncircumcision is nothing, but keeping [†] the commandments of God. In the calling in which every *one* was called, [‡] let him continue. Wast thou called *being* a slave, be not anxious about it; but if thou canst be *made* free, prefer it. For he that is called in the Lord *being* a slave, is the Lord's freed-man: and he likewise that is called *being* free is the servant of Christ. Ye are bought with a price, do not become the slaves of men. Brethren, in *whatever condition* every one was *when* called, let him abide therein with God.

But concerning ^⁴ single persons I have no commandment of the Lord: yet I give my judgement as one that hath obtained mercy of the Lord to be faithful. I think then, that ^⁵ it is — better on account of the present distress,—that it is ^⁶ better, *I say*, for a *single* man to be so. Art thou bound to a wife *indeed*? seek not to be loosed: *but* art thou loosed from a wife? seek not a wife. Though, if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: such however

^q Gr. dismiss, or divorce.

^r Gr. whatever woman.

^t Or, accounted holy.

^u now, or indeed.

^v Or, under

bondage.

^x Gr. if.

[†] of.

[‡] in this.

^y Gr. vir-

gine, Rev. 14. 4.

^z Gr. this is good.

will *probably* have *more* trouble in ^alife: but I spare you.

- 29 But this I say, brethren, that the time is short: it remains therefore, that even those, who have wives, be as
 30 though they had none; and they, that weep, as if they wept not; and they, that rejoice, as if they rejoiced not;
 31 and they, that buy, as if they possessed not; and they, that use this world, as not abusing it: for the fashion of this world passeth away. And I would have you without anxiety. Now he, that is unmarried, careth for the things of the Lord, how he may please the Lord;
 32 but he, that is married, is in care about the things of the world, *and* how he may please *his* wife. There is a difference also between a wife and a virgin: she, that is unmarried, careth for the things of the Lord, that she may be holy both in body and spirit; but she, that is married, is in care about the things of the world, *and*
 33 how she may please *her* husband. And this I say for your own benefit, not that I may cast a snare upon you, but in order to *recommend* that which is fit and ^{aa} becoming before the Lord without ^b distraction.

- 36 But if any *one* think that he acts unbecomingly ^{bb} towards his virgin, if she pass the flower of *her* age, and *that* it ought to be so, let him do what he will; he doth not sin: let them marry. But he, that is stedfast in his heart, having no necessity, but hath power over his own will, and hath determined * in his heart that he will keep his ^c virgin, doth well. So that he †, who ^{cc} giveth *her* in marriage, doth well; but he, that ^{cc} giveth *her* not in marriage, doth better.

- 39 The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord: but she is happier, in my opinion, if she continue as she is: and I think I have the Spirit of God.

VIII.

- Now as to things offered to idols, we know that we all have knowledge *about them*. Knowledge *however*
 2 puffeth up, but ^d charity edifieth. And if any *one* be ^{dd} conceited of his knowledge, he knoweth nothing yet
 3 as he ought to know. But if any *man* love God, he is

^a Gr. the flesh. ^{aa} Al. acceptable. ^b Or, compulsion.
^{bb} Or, as to his virginity, if he pass &c. * *this*. ^c Or, virginity.
† *also*. ^{cc} Or, marieth. v. Locke in loc. ^d Or, love.
^{dd} Gr. seem, or, would appear, to know something.

I. CORINTHIANS. Ch. VIII.

owned by Him. As to the eating therefore of things sacrificed to idols, we know that an idol is nothing in the world, and that *there is* no other God but one. For though there be *some* that are called Gods, whether in heaven or on earth, (as there are *among the heathen* gods many, and lords many,) yet to us *there is but one* God the Father, from whom *are* all things, and we *are* in Him; and one Lord Jesus Christ, by whom *are* all things, and we by Him. But *there is* not in all *men* this knowledge: and some with a consciousness of the idol unto this day, eat *it* as a thing sacrificed to an idol, and *so* their conscience being weak is defiled. But meat does not recommend us to God; for neither, if we eat, are we the better; nor * the worse, if we eat not.

But see that this liberty of yours be not by any means a stumbling-block to the weak. For if any one see thee, who hast knowledge, † at table in an idol's temple, will not the conscience of him that is weak be encouraged to eat of the things sacrificed to idols? and *so* the weak brother, for whom Christ died, shall perish by thy knowledge? But *in* thus sinning against *your* brethren, and wounding their weak conscience, ye sin against Christ: wherefore if meat make my brother to offend, I will never eat flesh *while I breathe*, least I make my brother to offend.

IX.

Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? *and* are not ye my work in the Lord? If I am not an apostle to others, yet doubtless I am to you: for ye are in the Lord the seal of my apostleship. *And* this is my answer to them that call me to account: have we not power to eat and to drink? have we not power to lead about *with us* a sister a wife as well as other apostles, and the brethren of the Lord, and Cephas? Or *is it* I only and Barnabas, † that have not power to forbear working? Who ever goes a warfare at his own charges? who planteth a vineyard, and doth not eat of the fruit of it? or who feedeth a flock, and doth not eat of the milk of the flock? Do I speak these things as a man *only*? or saith not the law the same also? for it is written in the law of Moses, "Thou shalt not muzzle the ox that treadeth out the corn." *Now* doth

e Or, for. * are we. † sitting f Gr. have not we power not to work?

God

- 10 God take care for oxen, or doth He say *this* ^g indeed for our sakes? For it is *certainly* written for our sakes, that he, who ploweth, might plow in hope; and that he, who thresheth in hope, should partake of his
- 11 hope. If we *then* have sown unto you spiritual *things*, is
- 12 it a great *matter* if we reap your carnal *things*? If others partake of *this* power over you, *may* not we rather? though we have not used this power; but we bear all *things*, lest we should ^h cause any hindrance to the
- 13 gospel of Christ. Do ye not know, that they who are employed about the sacrifices have their food from the temple? *and* they, who attend at the altar, are partakers with the altar? So also the Lord hath ordained, that those who preach the Gospel should live of the Gospel.
- 14
- 15 But I have availed myself of none of these *things*. Nor have I written these *things*, that it might be so done as to me: for *it were* better for me to die, than that any
- 16 one should make *this* my glorying void. For if I preach the gospel, yet I have no *ground* for boasting; because ⁱ I am under necessity *to do it*: and wo is me if I do not
- 17 preach the Gospel. Now if I do this willingly, I have a reward; and if unwillingly, yet I am intrusted with
- 18 the ^k commission, *and I must execute it*. What is my reward then *but this*? that when I preach ^{*} I may make the gospel of Christ not expensive, that *so* I may not
- 19 abuse my power in the gospel. For though I am free from all, yet I have made myself a servant to all, that I
- 20 might gain the more. And to the Jews I became as a Jew, that I might gain the Jews; *that is*, to those, who are under the law, as under the law, that I might gain
- 21 those *who are* under the law: *and* to those without the law as without the law, (not being without law to God, but under the law to Christ) that I might gain
- 22 those *who are* without the law. To the weak I became as the weak, that I might gain the weak: I became all things to all men, that I might by every means save
- 23 some. And this I do for the sake of the gospel, that I may be a fellow partaker of it.
- 24 Know ye not, that those, who run in ^l a race, do all indeed run, but one *only* receiveth the prize? So run

^g Gr. wholly, or upon the whole. ^h Gr. give.
ⁱ Gr. the stadium. ^k Or, dispensation.

ⁱ Gr. necessity
^{*} the gospels

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that ye may obtain. And every one that ^m enters the lists is temperate in all things : they indeed *do it* that they may receive a corruptible crown, but we an incorruptible *one*. I therefore so run, not as ⁿ unobserved : I so fight, not as one that beateth the air : but I ⁿⁿ mortify my body and bring it into subjection, least ^{*} after having ^o preached to others, I myself should be ^p rejected.

X,

Now I would not have you ignorant, brethren, that all our fathers were under the cloud, and all passed through the sea; and were all baptized into Moses by the cloud and by the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink: for they drank of the spiritual rock that followed them: and that rock was *an emblem of Christ*. But with the greater part of them God was ^q displeased: for they were destroyed in the wilderness.

Now these *things* were examples for us, that we might not lust after evil *things*, as they also lusted. And be ye not idolaters, as some of them *were*; as it is written, "The people sat down to eat and to drink, and rose up to play." Neither let us commit whoredom, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted *Him*, and were destroyed by serpents; nor murmur [†], as some of them also murmured, and were destroyed by the destroyer.

Now all these *things* happened to them as examples: and are written for our admonition, on whom the ^r last ages are come. Wherefore let him, that thinks he standeth, take heed lest he fall. No temptation has *yet* taken you but *what is* common to man: and God is faithful, who will not suffer you to be tempted above what ye are able *to sustain*; but will with the temptation also make a way of escape, that ye may be able to bear *it*.

Wherefore, my beloved *brethren*, flee from idolatry. I speak *to you* as to *men* of understanding: and judge ye what I say,—The cup of blessing which we bless, is it not the communion of the blood of Christ? the

^m Gr. strives in the [Isthmian] games.

ⁿ Gr. unobservedly,

or, uncertainly.

ⁿⁿ Gr. brow-beat. or, buffet

^{*} by any means.

^o Gr. been a herald.

^p Or, disapproved.

^q Gr. not

well-pleased.

[†] ye.

^r Gr. ends of the ages.

Y

bread

- bread which we break, is it not the communion of the
 17 body of Christ? For the bread *is* one, *and* we *though*
 18 many are one body; for we all partake of *that* one
 bread. Consider Israel according to the flesh, Are not
 19 they, that eat of the sacrifices, partakers of the altar?
 What say I then? that the idol is any thing, or that
 20 what is sacrificed to an idol is *in itself* any thing to *stum-*
ble at? *No*: but *this I say*, that what the Gentiles sa-
 crifice, they sacrifice to demons, and not to God.
 21 And I would not have you partakers with demons. Ye
 cannot drink of the cup of the Lord, and the cup of
 demons: ye cannot be partakers of the table of the
 22 Lord, and of the table of demons. Do we provoke the
 Lord to jealousy? are we stronger than He?
 23 *If* all things be lawful for me, yet all things are not
 expedient: all things *may* be lawful for me, but all
 24 things do not edify. Let no one seek his own *only*, but
 25 every one another's *benefit*. Eat *then* whatever is sold
 in the shambles, asking no questions for conscience
 26 sake: for ^s the earth *is* the Lord's, and the fulness
 27 thereof: and if any of the unbelievers invite you *to an*
entertainment, and ye have a mind to go, whatever is set
 before you, eat, asking no questions for conscience-sake.
 28 But if any one say to you, This ^t hath been sacrificed
 to an idol, — eat *it* not; for his sake who informed thee,
 and for conscience-sake: for, *as I said*, the earth is the
 Lord's, and the fulness thereof, *so that thou mayst have*
 29 *food enough without it*. Conscience I say, not thy own,
 but the other's; for why is my liberty *to be* judged by
 30 another *man's* conscience? And if I partake with thank-
 fulness, why am I blamed for that, for which I give
 31 thanks? Whether therefore ye eat, or drink, or what-
 32 soever ye do, do all to the glory of God. ^u Behave
 inoffensively both to the Jews, and to the Greeks, and
 33 to the church of God. Even as I also *endeavour to*
 please all *men* in all *things*, not seeking my own advan-
 tage, but that of many, that they may be saved.
 XI. Be ye then imitators of me, as I also *am* of Christ.

- 2 Now I commend you, brethren, that ye remember
^x me in all *things*, and keep the ordinances, as I deli-
 3 vered *them* to you. But I would have you know that
 Christ is the head of every man; and the head of the

^s Psalm xxiv. 1.
^x Or, all my concerns.

^t Or, is sacrificed.

^u Gr. Be inoffensive.

woman is the man; and the head of Christ is God. Every man praying or prophesying, having *a veil* on his head, dishonoureth *Him who is his head*. But every woman praying or prophesying with her head unveiled dishonoureth *man* her head; for it is even all one as if she were shaved. For if a woman be not covered, ^y she may as well be shorn: but if it be shameful to a woman to be shorn or shaved, let her be covered. For a man indeed ought not to have his head covered, *he being the image and glory of God*: but the woman is the glory of the man. For the man ^z was not of the woman; but the woman ^z was *taken out of the man*: ^a nor was the man created for the sake of the woman, but the woman for the man. For this *reason* ought the woman to have ^b power on *her head*, because of the ^{bb} angels. Nevertheless, neither is the man without the woman, nor the woman without the man, in the Lord. For as the woman *was originally* from the man, so also is the man by the woman: but all *things are from God*. Judge in yourselves, Is it decent for a woman to pray to God uncovered? Doth not even nature itself teach you, that if a man have long hair, it is a disgrace to him? but if a woman have long hair it is a glory to her; because the hair was given her *as for a veil*. But if any *one* ^c is pleased to contend *for the contrary*, I answer, We have no such custom, nor *any of the churches of God*.

But whilst I am declaring this, I do not commend you, that ye assemble together not for the better, but for the worse. For first when ye come together in the church, I hear there are ^d divisions among you, and I partly believe it. For there must be even heresies among you, that they who are approved may be made manifest among you. When therefore ye *thus* assemble ^e together, *this is not eating the Lord's supper*: for in eating every one takes his own supper first; and one is hungry, and another is ^f gluttoned. What! have ye not houses to eat and to drink *in*? or do ye despise the church of God, and shame those that have not? What shall I say to you? shall I praise you in this? I praise you not.

y Gr. let her also.

z Gr. is.

a Gr. for neither.

b Al. a veil the token of her being under power.

bb Or, messengers.

c Or, if any be contentious, we &c.

d Gr. schisms.

e Or, to one place.

f Gr. drunk.

Ch. XI.

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- 23 For I received from the Lord, that which I also delivered unto you, that the Lord Jesus the *same* night in
 24 which He was betrayed took bread: and gave thanks, and brake *it*, and said, "Take *and* eat; this ^z is my body, *which is going to be* broken for you: this do ^{zz} in remembrance of me." And in the same manner *He*
 25 took the cup, after supper, saying, "This cup ^z is the new covenant *ratified* in my blood: this do, as often as
 26 ye drink *of it*, in remembrance of me." As often ^h then as ye eat *of* this bread, and drink *of* this cup, ye ⁱ commemorate the Lord's death till he come. So that who-
 27 soever eateth this bread, or drinketh *of* the cup of the Lord ^k unworthily, shall be guilty of *profaning* the body
 28 and blood of the Lord. But let a man examine himself, and so let him eat of *this* bread and drink of *this*
 29 cup: for he that eateth and drinketh ^k unworthily, eateth and drinketh judgement against himself, not distinguishing the Lord's body. For this many among you
 30 *are* weak and infirm, and several are fallen asleep. If
 31 ^h then we would judge ourselves, we should not be judged: ⁱ but when judged, we are ^m chastened by the Lord, that we may not be condemned with the world.
 33 Wherefore, my brethren, when ye come together to
 34 eat, wait for one another: and if any *one* be hungry, let him eat at home, that ye may not come together to *your* ⁿ condemnation. And *as to other things*, I will set *them* in order when I come.

XII.

- Now concerning spiritual *gifts*, my brethren, I would
 2 not have you ignorant. Ye know that ye were Gentiles, drawn aside after dumb idols, *just* as ye were led:
 3 wherefore, I *must* acquaint you, that no one speaking by the Spirit of God, calleth Jesus a curse: and no one can say *that* Jesus *is the* Lord, but by the holy Ghost.
 4 Now there are diversities of gifts, but the same Spirit:
 5 and there are ^o different offices, but the same Lord:
 6 and there are diversities of operations, but it is the same
 7 God who worketh *them* all in ^p every one. But to each one is given the manifestation of the Spirit for the

^g *i. e.* signifies, *or*, represents. See Mark xiv. 22. ^{gg} *Gr.* for my remembrance.

^h *So ver.* 31. ^z *adg.*

ⁱ *Gr.* declare, *or*,

^k *Or*, unbecomingly, *or*, in an unbecoming manner.

^l *Or*, or if.

^m *Or*, instructed.

ⁿ *Or*, punishment.

^o *Gr.* diversities of services, *or*, ministries.

^p *Gr.* all.

advantage

advantage of *all*. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the ^a working of miracles; to another prophecy; to another the discerning of spirits; to another *various* kinds of tongues; to another the interpretation of tongues: but all these worketh ^r that one and the same Spirit distributing to every *one* in particular as He sees fit.

For as the body is one, and hath many ^s members; but all the parts ^t of this one body, ^u though many, are *but* one body: so also is *the mystical body of Christ*; for by one Spirit we are all baptized into one body, (whether Jews or Greeks, ^{*} slaves or free) and are all made to drink into one Spirit: for the body is not one member, but many. If the foot should say, "Because I am not the hand, I am not of the body," is it ^x therefore not of the body? And if the ear should say, "Because I am not the eye, I am not of the body," is it ^x therefore not of the body? If the whole body *were* an eye, where *were* the hearing? and if the whole *were* hearing, where *were* the smelling? But now God hath placed the members, every one of them in the body, as He pleased. And if they were all one member, where *were* the body? whereas now *there are* many members, yet *but* one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. But *those* ^t parts of the body, which seem to be weaker, are much more necessary: and *those* which we judge [†] the less honorable parts [‡] we ^y clothe with more abundant ^z honor; and *so* our less comely parts have more [§] comeliness *added to them*, ^a of which our comely ones have no need. But God hath *so* blended *the several parts of* the body, giving greater honor to that which was deficient, that there might be no schism in the body; but that *all* the members might have the same care one for another. And so if one member suffer all the members suffer with it;

q Gr. operations of powers.

r Gr. the.

s Or, parts.

t Gr. members.

u Gr. being.

* *whether.*

x Gr. for this reason.

† *to be.*

‡ *of the body.*

y Gr. surround.

z Or, ornaments.

§ *abundant.*

a Gr. but.

and if one member be honoured, all the members rejoice with it.

- 27 Now ye are the body of Christ, and ^b his members
 28 *each of you* in particular. And God hath placed you
^c accordingly in the church, first apostles, secondly prophets, thirdly teachers, after that *miraculous* powers, then gifts of healing, ^d helps, ^e governments, and various kinds
 29 of tongues. *Are all apostles? are all prophets? are all teachers? have all miraculous powers? have all the gifts of healing? do all speak many languages? do all interpret?*
 30 but ^f ye are *all* zealous for the best gifts. ^g Though I will shew you a way yet more excellent.

XIII.

- For if I speak with the tongues of men and angels, and have not ^b charity, I am but as sounding brass, or a tinkling cymbal. And ⁱ though I have *the gift of* prophecy, and am acquainted with all mysteries, and all knowledge; ^k yea if I have ^{*} faith, *even* [†] to remove mountains, and have not charity, I am nothing. And though I give all my substance to feed the poor, and [‡] my body to be burnt, and have not charity, I am nothing profited. Charity beareth long, and is kind; charity envieth not; charity is not insolent, is not puffed up, doth not behave indecently, ^l is not selfish, is not easily provoked, suspecteth no evil, rejoiceth not at injustice, but rejoiceth ^m in the truth: ⁿ covereth all faults, believeth all things, hopeth all things, endureth all things. Charity never faileth: but *as to* [§] prophecies, they shall be abolished; or tongues, they shall cease; or knowledge, it shall be ^o laid aside. For now we know
 10 but in part, and we prophesy but in part. But when that which is perfect shall come, then that which is
 11 ^p defective shall be laid aside. When I was a child, I spake as a child, I ^{pp} thought like a child, I reasoned as a child: but when I became a man, I laid aside childish things. For we see now *as* through a mirror
 12 ^q obscurely: but then *we shall see* face to face. Now I know but in part, but then I shall know even as ^{||} I am

^b Or, particular members.

^c Or, some.

^d Or, assistants.

^e Or, managers.

^f Or, be ye zealous.

^g Gr. And.

^h Or, love.

ⁱ Gr. if.

^k Gr. and.

^{*} all.

[†] so as.

[‡] though I give.

^l Gr. seeketh not her own gains.

^m Gr. with.

ⁿ 1 Peter iv. 8.

[§] either.

^p Gr. abolished.

^q Gr. in part.

^{pp} Or, was affected as a

^q Gr. in a riddle.

^{||} also.

known.

known. And now abideth faith, hope, ^r love, these 13
three *graces*; but the greatest of these is ^r love.

XIV.

^r Labour after charity, and be desirous of spiritual 2
gifts: but especially that ye may prophesy. For he, that
speaketh in an *unknown* tongue, speaketh not to men,
but to God: for no one ^r understandeth, though in 3
spirit he speaketh mysteries. But he, that prophesieth,
speaketh ^{tt} edification, and exhortation, and comfort to 4
men. He, that speaketh in an *unknown* tongue, edifieth
himself: but he, that prophesieth, edifieth the church.
I *could* ^u wish that ye all spake with tongues, but rather 5
that ye prophesied: for greater *is* he that prophesieth
than he that speaketh with tongues, except he interpret,
that the church may receive edification. * Now, my 6
brethren, if I come to you speaking with *many* tongues,
what shall I profit you, unless I speak *intelligibly* to
you [†] ^x of revelation, or knowledge, or prophecy, or
doctrine?

^y As inanimate *things* which give a sound, whether 7
pipe or harp, unless they give a ^{yy} distinction ^z in the
sounds, how shall what is piped or harped be ^{zz} under-
stood? ^a For if the trumpet give an uncertain sound, 8
who will prepare himself for the battle? So also unless 9
ye utter by the tongue intelligible ^b words, how shall
what is spoken be ^c understood? for *thus* ye will be *only*
^d talking to the wind. There are, it may be, as many 10
kinds of voices in the world *as people*, and none of them
^e insignificant. ^f But if I know not the force of the 11
^g words, I shall be to him that speaketh a barbarian, and
he that speaketh *will be* a barbarian to me.

So ye also, since ye are *so* desirous of ^h spiritual gifts, 12
seek to abound *in them* to the edification of the church.
Wherefore let him, that speaketh in an *unknown* tongue, 13
pray that he may interpret. For if I pray in an *unknown* 14
tongue, my spirit *indeed* prayeth, but my ⁱ meaning is
fruitless. What is then *to be done*? I will pray with the 15
Spirit, but I will pray ^k to be understood: I will sing

^r Or, charity. ^s Gr. pursue. ^t Or, attendeth. Gr. heareth.
^{tt} Al. to edification. ^u Gr. desire. * And. [†] either.
^x Gr. in, with, by, or concerning. ^y Gr. in like manner.
^{yy} Or, pause, space, or interval. ^z Al. of sound. ^{zz} Gr. known.
^a Or, And if. ^b Gr. a word, or speech. ^c Gr. known.
^d Gr. speaking to the air. ^e Gr. mute. ^f Gr. Therefore.
^g Gr. voice. ^h Gr. spirits. ⁱ Or, sense, or understanding.
^k Gr. with the understanding also.

- 16 with the spirit, but I will sing ^k to be understood. For if thou bless in the spirit, how shall ^{* 1} the unlearned say Amen to thy thanksgiving, when he knoweth not
 17 what thou sayst? † thou indeed givest thanks well, but
 18 the other is not edified. I thank ‡ God, I speak with
 19 tongues more than you all. But in a *public*^m assembly I had rather speak five words ⁿ to be understood, that I may instruct others also, than ten thousand words in an *unknown* tongue.
- 20 My brethren, be not children in ^o sense: but in malice be infants, and in *your*^o judgements *shew yourselves*
 21 to be § *men*. It is ^p written in the law, “|| By men of another language, and by other lips, will I speak to this people, and even so they will not listen to me, saith the Lord.” So that tongues are for a sign, not to believers but to unbelievers: but prophecy not to unbelievers but to those that believe. If then the whole church be come together ¶ and all speak in *unknown* tongues, and there come in ¹ illiterate *persons*, or infidels, will they not say that ye are mad? But if all prophesy, and there come in an unbeliever, or *one* unlearned, he is convinced by all, he is judged by all.
 25 And thus the secrets of his heart are made manifest; so ^q that falling down upon *his* face he will worship God, declaring that God is indeed among you.
- 26 What is then *to be done*, my brethren? when ye come together, *if*^r any of you hath a psalm, ^{*} a doctrine, ^{*} a tongue, ^{*} a revelation, ^{*} an interpretation, — let
 27 all be done for edification. And if any *one* speak in an *unknown* tongue, *let it be* by two, or at most *by* three,
 28 and *that* by turns; and let one interpret. But if there be no interpreter, let him be silent in the ^m assembly;
 29 and let him speak to himself and to God. And let *but* two or three *of the* prophets speak, and † the others
 30 judge. And if any thing be revealed to another sitting by, let the first have done speaking *before the other begins*.
 31 For ye may all prophesy one by one, that all may learn,
 32 and all may be ^s comforted. And the ^t spirits of the

k Gr. with the understanding also.

* be that filleth the place of.

1 Gr. a private person, or common hearer.

† For.

‡ my.

m Or, church.

n Gr. by my understanding.

o Or, judgement.

Gr. your minds.

§ perfect.

p Isa. xxviii. 11, 12.

|| that.

¶ into one place.

q Gr. and so.

r Gr. each.

* bath.

† let.

s Or, exhorted.

t Or, inspirations.

prophets

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Ch. XIV.

prophets are subject to the prophets: for God is not *the author* of confusion, but of peace, as *we see* in all the ^u assemblies of the saints. 33

Let your women be silent in *your* ^u assemblies: for it is not permitted to them to speak, but *they are* to be in subjection, as ^x the law ^{*} saith. And if they would learn any *thing*, let them ask their own husbands at home; for ^y it does not become women to speak in a *public* ^m assembly. 34 35

† Did the word of God come out *first* from you? or did it come to you only? If any one seem to be a prophet, or ^z acted by the Spirit, let him ^a acknowledge that what I write to you are the commandments of the Lord. But if any *will* be ignorant, let him be ignorant. 36 37
Wherefore, *my* brethren, be *most* desirous to prophesy, 38
and *yet* forbid not to speak with tongues: *but* let all things be done decently and in order. 39 40

XV.

Moreover, brethren, I declare unto you the gospel which I preached to you *at first*, † which ye received, and wherein ye stand. By which also ye are saved, if ye retain *it* § as I preached *it* to you: unless indeed ye have believed in vain. 2

For ~~in the first place~~ ^{as the principal things,} I delivered to you, ~~that which~~ ^{such as I indeed} I also received, ~~that~~ ^{is} that Christ died for our sins, according to the scriptures: and that He was buried, and that He rose again the third day, according to the scriptures. And that he was seen by Cephas, then by the twelve: after that He appeared to above five hundred brethren at once, of whom the greater part remain yet *alive*, but some are fallen asleep. Afterwards He was seen by James, then by all the apostles. And last of all He appeared to me also, as one born out of due time: for I am the least of the apostles, || not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: 3 4 5 6 7 8
and his ^b favor to me was not *in* vain; but I laboured more abundantly than they all; yet not I, but the grace of God that was with me. Whether therefore I or they ¹¹ laboured *most*, thus we preach, and thus ye believed. 9 10 11

^u Or, churches. ^x Gen. iii. 16. ^{*} also. ^y Gr. is shameful, or unbecoming. ^m Or, church. † What! ^z Gr. spiritual.
^a Or, know, or be assured. ‡ and. § in such manner.
|| who am. b Or, grace.

Now

12 Now if it be preached that Christ is risen from the
 13 dead, how say some among you, that there is no resur-
 14 rection of the dead? for if there be no resurrection of the
 15 dead, then Christ is not ^c risen. And if Christ be
 16 not risen, then *is* our preaching vain, and your faith is
 17 also vain. Yea, and we are found false witnesses con-
 18 cerning God, for we have testified of God, that He raised
 19 up Christ; whom He did not raise up, if indeed the
 20 dead do not rise. For if the dead rise not, then Christ is
 21 not raised: and if Christ be not risen, your faith *is*
 22 vain; ye are yet in your sins. Then they also that
 23 ^{cc} sleep in Christ, are perished. If ^d in this life only
 24 we have hope in Christ, we are of all men most
 25 miserable.

26 But now Christ is risen from the dead, *and* is become
 27 the first-fruits of them that slept: for as by man *came*
 28 death, by man *cometh* also the resurrection of the dead.
 29 For as in Adam all die, so also in Christ shall all be
 30 made alive. But each in *their* proper order: the first-
 31 fruits, Christ; afterwards they that are Christ's, at his
 32 coming. Then *will be* the end, when He shall have
 33 delivered up the kingdom to God even the Father;
 34 when He shall have abolished all rule, and all autho-
 35 rity, and power. For he must reign till ^e He hath
 36 put all *his* enemies under his feet. The last enemy
 37 *that* is destroyed *is* death: for ^e He hath put all *things*
 38 under his feet. But when He saith that all *things* are
 39 put under *Him*, *it is* plain that *we are to* except Him
 40 who put all *things* under Him. And when all *things*
 41 shall be subjected to Him, then shall the Son also him-
 42 self be subject to Him, that put all *things* under Him,
 43 that God may be all in all.

44 Besides, what shall they do who are ^f baptized for the
 45 dead, if the dead rise not at all? why ^g then are they
 46 baptized ^h for the dead? And why are we in danger
 47 every hour? I protest by ⁱ your rejoicing, which I have
 48 in Christ Jesus our Lord, *that* I am *even* dying daily.
 49 If, to speak as a man, I fought with beasts ^k at Ephesus,
 50 what advantage have I, if the dead rise not? Let us eat
 51 and drink, for to-morrow we die.—Be not deceived,

c Or. raised.

cc Or, are dead.

d Or, as to this life.

e Or, God.

f Rom. vi. 4.

g Gr. also, and, or even.

h Or, as, or instead of, the dead,

i Al. our, or my, joy on your ac-

count.

k Act. xix. 29.

Bad¹ conversations corrupt good morals. ^m Behave soberly, as ye ought to do, and sin not: for some of you have not the knowledge of God; to your shame I speak it. 34

But some * will say, How are the dead raised, and with what body do they come? Silly creature! that which thou sowest, is not ⁿ quickened, except it die first. And as to what thou sowest, thou sowest not the very body that shall be produced, but a bare grain, † it may be, of wheat, or any other corn: and God giveth it a body as He pleaseth, and to every one of the seeds it's own body. 35 36 37 38

All flesh is not the same kind of flesh: but there is one flesh of men, and another ‡ of beasts, || another of fishes, and another of birds. There are also celestial bodies, and terrestrial bodies: but there is one glory of the celestial, and another of the terrestrial. There is one glory of the sun, and another glory of the moon, and another glory of the stars: ^o ~~and~~ ^{even} one star differeth from another star in glory. 39 40 41

So also will be the resurrection of the dead. Our body is sown in corruption, it is raised ^p incorruptible: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body: for there is an ^{pp} animal body, and there is a ^{pp} spiritual body. And so it is written, “^q The first man Adam was made § a living soul.” But the last Adam is an enlivening spirit. However, the spiritual is not first, but the animal; and afterwards the spiritual. The first man being made out of the earth, was earthy: the second man is the Lord from heaven. Such as the earthy was, such are they also that are earthy: and such, as is the heavenly, are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. But this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor doth ^r what is corruptible inherit incorruption. 42 43 44 45 46 47 48 49 50

Behold, I tell you a ^s mystery: we shall not all ^t sleep; but we shall all be changed in a moment, in the ^u twinkling of an eye, at the sound of the last trumpet (for the 51 52

1 Or, companions. m Gr. Be justly, or righteously, sober, or vigilant. * one. n Or, enlivened. † if. ‡ flesh. || and. o Gr. for. p Gr. in incorruption. pp See ver. 40. q Gen. ii. 7. § info. r Gr. corruption. s Or, secret. t Or, die. tt Gr. a cast, or turn.

trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed : for this corruptible *body* must put on incorruption, and this mortal *body* must be clothed with immortality. And when this corruptible shall be clothed with incorruption, and this mortal shall have put on immortality, then shall come to pass the word *that is written*^u, “Death is swallowed up in victory.” O death, where *is* thy sting? O grave, where *is* thy victory? * the sting of death *is* sin; and the strength of sin *is* the law : but thanks *be* to God, who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be steadfast, unmoveable, always abounding in the work of the Lord, since ye know that your labor is not in vain in the Lord.

XVI.

Now concerning the collection for the saints, as I directed the churches of Galatia, so also do ye. ^x Upon the first *day* of the week let every one of you ^y set apart *something*, putting *it* into the ^z treasury, according as he is prospered : that there may be no *need of* collections, [†] when I come. And when I am with you, whomsoever ye shall approve, [‡] I will send, with *your* letters, to carry your ^a bounty to Jerusalem. And if it be requisite for me to go also, they shall go with me.

[§] I will come to you, when I have passed through Macedonia ; for I am to pass through Macedonia. And perhaps I shall stay *a while*, or even pass the winter with you ; that ye may forward me on my journey, whithersoever I go. For I do not intend to see you now in *my* way, ^b as I hope to stay some time with you, if the Lord permit. But I shall stay at Ephesus till Pentecost. For a great and effectual door is opened to me, ^c though *there are* many opposers.

|| If Timothy should come, see that he be with you without fear : for he is employed in the work of the Lord, as I also *am*. Let no one therefore despise him : but forward him *on his journey* in peace, that he may come to me ; for I expect him with the brethren. || As to *our* brother Apollos, I much importuned him to come to you with the ^d brethren : ^e but he was not at all willing

u Isa. xxv. 8.

* Now.

x Or, Every first.

y Gr. lay by

him. z Or, public stock.

† then.

‡ them.

a Gr. favor.

§ Now.

b Gr. but, *Al.* for.

c Gr. and.

|| But.

d Acts xix. 22.

e Gr. and.

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to come now; though he will come when he has a favorable opportunity.

Be watchful, stand fast in the faith, behave like men, 13
be strong: *and* let all your affairs be *carried on* ^f in love. 14
I beseech you, brethren, (*for* ye know the family of 15
Stephanas, that ^g they are the first-fruits of Achaia, and
have ^{gg} *set* themselves to ^h minister to the saints) that you 16
also would be subservient to such, and to every one that
worketh and laboureth with *us*. * I rejoice at the com- 17
ing of Stephanas, and Fortunatus, and Achaicus: for
what was wanting in you, they have ⁱ made up. For 18
they have refreshed my spirit ^k as well as yours: have a
due regard therefore to such *worthy persons*.

The churches of Asia salute you. Aquila and Priscilla, 19
with the church in their house, salute you in the
Lord *with much affection*: yea all the brethren salute 20
you. Salute one another with an holy kiss.

The salutation of *me* Paul I write with my own hand. 21
If any *one* love not the Lord Jesus Christ, let him be 22
made a curse. ^l Maran-atha. The grace of *our* Lord 23
Jesus Christ *be* with you. My love *be* with you all in 24
Christ Jesus. Amen.

^f Or, with charity. Ch. xiii. ^g *Al.* it is. ^{gg} applied or de-
voted themselves to. ^h *Gr.* the ministry. * *And.* ⁱ *Gr.* filled up.
^k *Gr.* and. ^l i. e. the Lord is coming.

THE
Second EPISTLE of PAUL the Apostle
TO THE
CORINTHIANS.

Ch. I.

- P**AUL an apostle of Jesus Christ by the will of God, and Timothy *our* brother, to the church of God which is at Corinth, ^{mm} and all the saints that are in * Achaia : grace *be* to you, and peace from God our Father, and ^m *from* the Lord Jesus Christ. Blessed *be* the God and Father of our Lord Jesus Christ, the Father of mercies, and God of all consolation ; who comforteth us in all our affliction, that we may ~~be able to comfort those, that are in any trouble,~~ by the consolation wherewith we ourselves are comforted by God. For as the sufferings *for the sake* of Christ abound on us, so our consolation by Christ doth also abound. And whether we be afflicted, *it is* for your consolation and salvation, which is wrought out by the patient enduring of the same sufferings which we also suffer : or if we be comforted, *it is* for your consolation and salvation. And our hope *is* firm concerning you, knowing that as ye are partakers of the sufferings, so also of the consolation.
- For we would not have you ignorant, brethren, concerning our affliction which beset us in Asia, that we were exceedingly pressed above *our* strength, so that we despaired even of life : but we † ⁿ had the sentence of death within ourselves, that we might not trust in ourselves, but in God who raiseth the dead : who delivered us from so great a death, and doth deliver, in whom we trust that He will ‡ yet deliver *us* : you also

^{mm} *Gr. with.* * *the whole of.* m *Or, of.* † *ourselves.*
 n i. e. we looked upon ourselves as under sentence of death. ‡ *also.*
 assisting

assisting by prayer for us, that the favor *obtained* for us by the prayers of many * might be thankfully acknowledged by many on our account. For this is our rejoicing, the testimony of our conscience, that in ° simplicity and pious ^p sincerity, not ^q with carnal wisdom, but ^r by the grace of God, we have had our conversation in the world, and † especially towards you. 12

For we write no other things to you, but what ye ^r own and acknowledge, and I hope ye will ^s always acknowledge. As † ye have acknowledged us in part, that we are your boasting, as ye also ^t are ours, in the day of the Lord Jesus. And in this confidence I had a mind to come to you ^u first, (that ye might have a second benefit,) and to pass by you into Macedonia; and then to come to you again from Macedonia, and ^x by you to be forwarded on my way to Judea. 13 14 15 16

^y Now when I intended this, ^z was I chargeable with levity? or what I purpose, do I purpose ^a from carnal motives, that with me there should be yea, yea, and then no, no? But the faithful God, *He knows*, that our word to you was not yes and no. For Jesus Christ the Son of God, who was preached among you by us, even by me, and Silvanus, and Timothy, was not yea and nay, but was yea in Him, (for all the promises of God are in Him yea, and in Him amen,) ^b to the glory of God by us: but He that establisheth us ^c as well as you in Christ, and hath anointed us, *is* God; who hath also sealed us, and given us the earnest of the Spirit in our hearts. 17 18 19 20 21 22

But I call God to witness on my soul, that to spare you I came not as yet to Corinth: not that we are lords over your faith, but are helpers of your joy: for by faith ye stand. But I determined § with myself, not to come to you again in grief: for if I grieve you, || who is it that maketh me glad, but he that is grieved by me? And I wrote this ¶ to you, that when I come I may not have grief from those of whom I ought to ^e receive joy, being persuaded concerning all of you, that my joy 23 24 II. 2 3

* persons. o Or, singleness of heart. Col. iii. 22. Al. sanctity.
p Or, candor. q Gr. in. † more. r Gr. read, or, know.
s Gr. even to the end. ‡ also. t Or, will be.
u Gr. before. x Al. from. y Gr. Therefore.
z Gr. did I use, or, practise. a Gr. according to the flesh.
b Gr. for glory to God. c Gr. with you. § this.
|| then. Gr. and. ¶ same. e Gr. rejoice.

4 is *the joy* of you all. For through much affliction and distress of heart I wrote to you with many tears; not that ye might be grieved, but that ye might know the love^f with which I abound towards you.

5 And if any *one* hath caused grief, it hath grieved me only as to part of you, (that I may not^s overcharge you all) *though* sufficient to such a one is^h the censure *passed* on him by many. So that on the contrary, ye *ought* rather to forgive and comfort him, least such a one should be swallowed up with excessive sorrow. Wherefore I beseech you to confirm *your* love to him. For to this end also did I write, that I mightⁱ have proof of you, whether ye are obedient in all *things*. And to whom ye forgive any thing, I also *forgive it*: for if I have forgiven any thing, *I forgave it him*, to whom I did forgive it, for your sakes, in the^k person of Christ; that we might not be foiled by Satan: for we are not ignorant of his devices.^{kk} So that when I came to Troas on account of the gospel of Christ, and a door was opened to me in the Lord, yet I had no rest in my spirit, because I found not Titus my brother *there*; but taking my leave of them, I went away into Macedonia.

14 But thanks *be* to God, who always causeth us to triumph in Christ, and spreadeth the odor of his knowledge by us in every place. For we are the sweet odor of Christ unto God, in them that are saved, *yea* and in them that perish: to these indeed *we are* an odor of death to death; to those an odor of life unto life. And who *is* sufficient for these *things*? For we are not^l like many^m who adulterate the word of God: but as with sincerity, but as from God, *and* in the sight of God, we speak concerning Christ.

III.

Do we begin again to recommend ourselves? or do we need, as some *do*, commendatory epistles to you, or *letters of* recommendation from you? Ye are our epistle, inscribed on our hearts, known and read by all men: being manifest that ye are the epistle of Christ,ⁿ through our ministration, written not with ink, but by the Spirit of the living God; not on tables^o of stone,

f Gr. which I have more abundantly.
you all.

h Gr. this reproof *given him*.

g Or, charge it upon

i Gr. know.

k Or, sight.

kk Gr. But, or, And.

l Gr. as.

m Gr. adulterating.

n Gr. ministered by us.

o Ezek xi. 19.

and xxxvi. 26.

but on ^{oo} tables of the heart of flesh. And such confidence have we through Christ towards God: not that we ^p can of ourselves reckon upon any *thing* as from ourselves, but our sufficiency is from God. Who hath also ^q fitted us *to be* ministers of the new ^r covenant, not ^s of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

Now if the ministration of death *which was* in ^t writing, and engraven on stones, was so glorious that the children of Israel could not look stedfastly on the face of Moses, because of the ^u lustre of his countenance, which was to be taken away: * shall not the ministration of the Spirit be more glorious? For if the ministration of condemnation was ^x so glorious, much more doth the ministration of righteousness exceed in glory: since what was *then* made glorious was not in ^y comparison glorious, because of the glory that surpasseth it. For if that, which was *to be* taken away, came with glory, much more that which abideth is ^z glorious.

Having therefore such hope, we use much freedom of speech: and *do* not as Moses, *who* put a veil upon his face, *intimating* that the children of Israel could not look [†] to the end of that which was to be abolished; but their minds were ^a blinded: for unto this day the same veil remaineth unremoved in the reading of the old testament, which *veil* is taken away in Christ. But to this day, when Moses is read, the veil is upon their heart. Though when ^b it turneth unto the Lord, the veil is taken off: now the Lord is ^c that Spirit; and where the Spirit of the Lord is, there is liberty. But we all with unveiled face beholding, as in a glass, the glory of the Lord, are transformed *according to* the same image from glory to glory, as *proceeding* from the ^d Spirit of the Lord.

IV.

Therefore having *received* this ministry, as we have obtained mercy, we are not ^e disheartened: but have rejected ^f shameful disguises, not walking in crafti-

^{oo} Gr. fleshly tables of the heart. ^p Gr. are sufficient.
^q Or, qualified, ^r Or, testament. ^s Al. in word, but in spirit.
^t Gr. letters. ^u Gr. glory. * *how*. ^x Gr. glory.
^y Gr. this part, or, respect. ^z Gr. in glory. [†] *stedfastly*.
^a Or, hardened. ^b i. e., their heart. ^c Gr. the.
^d Or, the Lord the Spirit, or, the Lord of the Spirit. ^e Or, remiss.
^f Gr. the secrets, or, mysteries of shame.

ness, nor handling the word of God deceitfully; but by the manifestation of the truth, recommending ourselves to every man's conscience, in the sight of God.

3 And if our gospel also be veiled, it is * ~~to those that~~
 4 ~~that are abolished, in which~~ ~~perish; among whom~~ the god of this world hath blinded the minds of the unbelieving, so that the light of the glorious gospel of Christ, who is the image of God, doth not shine unto them: for we preach not ourselves, but Christ Jesus *the* Lord, and ourselves your servants for the sake of Jesus. For God, who commanded light to shine out of darkness, † hath shined into our hearts, to ^h reflect the light of the knowledge of the glory of God in the ^{hh} face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellence of the power might be *evidently* of God, and not of us: being afflicted on every *side*, but not oppressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be manifested in our body. For we, who are *yet* living, are always exposed to death for the sake of Jesus, that the life also of Jesus may be manifested in our mortal flesh. So that death is wrought in us, but life in you.

13 But having the same Spirit of faith, according to what is written, "I believed, and therefore have I spoken,"
 14 we also believe, and therefore speak: knowing that He, who raised up the Lord Jesus, will raise up us also by Jesus, and present *us* with you. For all *these things are* for your sakes, that the abundant grace might through the ^l gratitude of many redound to the glory of God.
 16 For which cause we are not disheartened: but though our outward man decayeth, yet the inward man is renewed daily. For our ^k short *and* light affliction is working out for us an ^l infinite *and* eternal weight of glory,
 18 as we aim not at the things *which are* visible, but † invisible: for those, which are visible, *are* temporary, but
 V. the invisible *are* eternal. For we know that if our earthly house, *which is but as* § a tent, were dissolved, we have a building of God, an house not made with

* veiled.

h Chap. iii. 18.
thankfulness.

g Gr. in, or, among.

hh Or, person.

† even He.
i Or, thanksgiving, or,

k Or, momentary. Gr. for the present only.

l Or, above all degrees of expression; or, in a most transcendently excellent manner, or, degree.

‡ the.

§ of.

hands,

II. CORINTHIANS.

Ch. V.

hands, eternal in the heavens. And ^m therefore whilst 2
we are in this *tabernacle* we groan, being very desirous
to be covered with our house *which is* from heaven :
since though ⁿ unclothed of *this body*, yet we shall not be 3
found naked. For we who are in *this* tabernacle do 4
groan, being burthened ; wherefore we desire, not to
be *wholly* unclothed, but to put on ^o immortality, that the
mortal *part* may be swallowed up ^p in life.

Now He, that hath wrought us ^q hereunto, *is* God ; 5
who hath also given us the earnest of the Spirit.
Therefore *we are* always confident, ^{*} knowing that 6
while we ^r dwell in the body, we are absent from the
Lord, (for we walk by faith, not by sight,) we are con- 7
fident, *I say*, and well-pleased rather to be absent from 8
the body, and ^s to dwell with the Lord. Wherefore 9
we are also ^t ambitious, whether dwelling in *the body*,
or out of it, to be well-pleasing to Him. For we must 10
all appear before the tribunal of Christ, that every *one*
may receive *for* the things *done* in the body, according
to what he hath done, whether *it were* good or bad.

Knowing therefore the terror of the Lord, we per- 11
suade men : but *if not*, we are manifest unto God, and
I hope we are also manifested ^u to your consciences : for 12
we are not again recommending ourselves to you, but
giving you an occasion of glorying on our account ;
that ye may have *somewhat to answer* those who glory
in appearance, and not in heart. For whether we be 13
in extasies, *it is* to God : or if we be ^x composed, it is
^{xx} for your benefit. For the love of Christ constraineth 14
us, being ^y fully persuaded of this, that if One died for
all, then were all dead. And He died for all, that those 15
who live might no longer live to themselves, but to
Him who died for them and rose again. Wherefore we 16
henceforth know no one according to the flesh : and if
we have known even ^z Christ after the flesh, yet now
we *thus* know Him no more. And therefore if any *one* 17
be in Christ, ^a *he is* created anew : old things are passed
away, behold all things are become new.

^m Gr. for. ⁿ *ἰνδυσσάμενοι*, as in some Greek copies : or, as in others,
ἰνδυσσάμενοι, being so clothed, we shall not, &c. ^o See 1 Cor. xv. 53.
^p Gr. by. ^q Gr. to this very thing. ^{*} and. ^r Or, sojourn.
^s Or, to be present. ^t Or, solicitous. ^u Gr. in. ^x Gr. calm,
sober, moderate, prudent, in a sound mind. ^{xx} Gr. for you,
^y Gr. judging this. ^z Or, the Messiah. ^a Gr. there is a
new creation.

- 18 But all *these* things are from God, who hath reconciled us to Himself by Jesus Christ, and ^b made us ministers of the reconciliation; *to declare*, that God was in Christ reconciling the world to Himself, not imputing to them their trespasses, and hath ^c committed unto us the word of reconciliation. We are therefore ambassadors for Christ, and as God ^{cc} exhorteth *you* by us, we intreat you in Christ's stead, be ye reconciled to God. For He hath made Him, who knew no sin, *to be* a sin-offering for us, that in Him we might be made ^d righteous before God. And we co-operating with Him do also exhort you that ye receive not the grace of God in vain: for He saith ^e, "I have heard thee in an acceptable time, and in a day of salvation have I helped thee." Behold now *is* the acceptable time; behold now *is* the day of salvation. We ^f give no offence in any thing, that the ministry be not blamed: but in every thing approving ourselves as the ministers of God; ^g by much patience, in afflictions, in necessities, in straits, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; ^h by purity, ⁱ by knowledge, ^j by long-suffering, ^k by kindness, ^l by the holy Spirit, ^m by love unfeigned, ⁿ by the word of truth, ^o by the power of God, ^p with the armour of righteousness *on the right and on the left*; through honor and dishonor, through evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, ^q but not put to death; as sorrowing, yet always rejoicing; as poor, yet making many rich; as having nothing, ^r yet possessing all things.
- 11 O Corinthians, our mouth is opened unto you, our heart is enlarged: ye are not straitened in ^s us, but ye are straitened in your own ^t bowels. Now as ^u a return of our love (I speak as to my children) be ye also enlarged towards us.
- 14 Be not unsuitably ^v connected with infidels: for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness? what con-

^b Gr. given us the ministry.

^c Gr. put in us.

^{cc} exhorting.

^d Gr. righteousness of God.

^e Isa. xlix. 8.

^f Gr. giving.

^g Gr. in.

^h Or, an holy spirit.

ⁱ Gr. through, or, by.

^k Gr. and.

^l i. e. in our love to you.

^m Or, affection to us.

ⁿ Gr. the same, or, like, return.

^o Or, matched. Gr. yoked.

cord,

cord *bath* Christ with Belial? or what part *bath* a be-
 liever with an infidel? and what agreement *bath* the
 temple of God with idols? for ye are the temple of the
 living God: as God hath said, “*^p I will dwell in
 them, and I will walk among *them*, and I will be their
 God, and they shall be my people.” Wherefore,
 “come^q out from the midst of them, and be ye sepa-
 rate, saith the Lord, and touch no unclean thing,” and
 I will receive you: and I will be a father unto you, and
 ye shall be to me for sons and daughters, saith the Lord
 Almighty. Having therefore, *my* beloved, these pro-
 mises, let us purify ourselves from all defilement of flesh
 and spirit, ^r perfecting holiness in the fear of God.

Receive us——we have injured^s no man, we have
 corrupted no one, we have over-reached no one. I speak
 not *this* to condemn *you*: for I said before that ye are *so*
much in our hearts^t that we could live and die with *you*.
 I *use* much freedom of speech to you, and I^u boast much
 of you: I am filled with comfort, and superabound in
 joy above all our affliction. For when we came into
 Macedonia, our flesh had no rest, but *we were* afflicted
 on every *side*; without *were* fightings, within *were* fears.
 But God, who comforteth those that are brought low,
 comforted us by the coming of Titus: and not only
 by his coming, but^x especially by the consolation where-
 with he was comforted on your account, acquainting us
 with your earnest desire *towards us*, your grief, and your
 zeal for me; so that I rejoiced^y greatly. For though
 I grieved you by *my* letter, I do not repent, though I
 did repent; for I perceive that that epistle grieved you,
 though *it was* but for a *little* while. *However*, now I
 rejoice, not that ye were made sorry, but that ye sor-
 rowed to repentance; for ye were grieved^z after a godly
 manner, so that ye received^a no damage from us. For
^z godly sorrow worketh repentance to salvation not to
 be repented of: but the sorrow of the world worketh
 death. For behold this very *thing*, that ye sorrowed
 after a godly manner, what diligence it wrought in you!
 yea, *what* apology, [†] *what* indignation, [†] *what* fear, [†]
what earnest desire, [†] *what* zeal, [†] *what* revenge! by

* *that*.
 r Or, practising.
 to live with *you*.
 y Gr. more.
 is nothing.

p Lev. xxvi. 12.
 s Gr. no one.
 u Gr. have much boasting.
 z Gr. according to God.
 † yea.

q Isaiah lii. 11.
 t Gr. to die with and
 x Gr. also.
 a Gr. damage

- all *which* ye have ^b shewn yourselves to be ^c clear in the
 12 affair. Wherefore if I wrote *in such a manner* to you,
 it was not *merely* on his account who had done the
 wrong, nor for his sake who had been injured; but
 13 that our care for you in the sight of God might be ma-
 nifested among you. We were therefore comforted by
 your consolation; and rejoiced the more ^{*} at the joy of
 14 Titus, because his spirit was refreshed by you all; and
 because if I boasted of any thing to him concerning you,
 I was not ashamed; but as we have spoken all *things* to
 you in truth, so likewise our boasting *of you* to Titus
 15 was truth. And his bowels are [†] exceedingly *moved*
 towards you, when he calls to mind the obedience of
 you all, how with fear and trembling ye received him.
 16 I rejoice therefore that in *every thing* I have confidence
 in you.

VIII.

- Now we make known to you, brethren, the grace of
 2 God conferred on the churches of Macedonia: how in
 a great trial of affliction, ^d their abundant chearfulness
 and their deep poverty, hath ^e munificently shewn ^{ee} the
 3 riches of their bounty. For to *their* power, I bear *them*
 witness, yea and beyond *their* power, *they contributed* of
 4 their own accord: intreating us with much importunity,
 that we would ^f convey the gift, and *so take upon us* a
 5 part of the ministration to the saints. And *this they did*
 not *merely* as we hoped, but first gave themselves unto
 6 the Lord, and to us by the will of God. Insomuch
 that we desired Titus, that as he had already begun, so
 7 he would also complete this grace [‡] among you. ^g And
 as ye abound in every *other grace*, in faith, and utterance,
 and knowledge, and in all diligence, and in ^h your
 love to us, that ye may abound in this grace also.
 8 I speak not by way of command, but to prove the
 sincerity of your love also, by *means of* the forward-
 9 ness of others. For ye know the ⁱ grace of our Lord
 Jesus Christ, that though He was rich, yet for your
 sakes He became poor, that ⁱⁱ ye by his poverty might
 10 be rich. And herein I give my opinion: for this

^b Or, proved. ^c Or, innocent, or, blameless. ^{*} exceedingly.
[†] more. ^d Gr. the abundance of their joy. ^e Gr. abounded
to the riches of their benignity, or, liberality. chap. ix. 11.
^{ee} Or, their rich bounty. ^f Gr. take. [‡] likewise.
^g Gr. But, or, Now. ^h Gr. the love from you in us, or, towards us.
ⁱ Or, kindness, or, benignity. ⁱⁱ Al. we.

II. CORINTHIANS. Ch. VIII.

is to your advantage, who not only began to act, but also to be forward to it ^k above a year ago. Now therefore perfect also the doing it; that as *there was* a readiness of will, so *there may be* also a performance according to your ability. For if there be first a willing mind, any *one* is accepted according to what he hath, not according to what he hath not. For *I do* not mean that others should *have* relief, and you ^l be burdened: but by an equality, that your abundance *may* at this time *be* a supply to their want; and ^{*} their abundance may be *the like* to your want, *if need be*: that there may be an equality: as it is written ^m, "He that gathered much had nothing over, and he that gathered little had no lack."

But thanks *be* to God, who put the same ⁿ concern for you into the heart of Titus: for he ^o not only complied with the exhortation, but being more forward he went to you of his own accord. And we have sent along with him the brother, whose praise in the gospel *is spread* through all the churches: (and not only *so*, but he was also ^p chosen by the churches ^q to accompany us with this ^r grace, *which is* administered by us for the glory of the same Lord, and *to shew* your readiness of mind:) *hereby* taking care [†] that no one might blame us in the disposal of this ^s large sum which is administered by us: looking to things *that are* ^t right not only in the sight of the Lord, but also in the sight of men. And we have sent with them *another* brother of ours, whom we have often proved [‡] diligent in many things, and now *I doubt not* much more [§] on account of his great confidence in you. If then *there be* any inquiry about Titus, *he is* my colleague and fellow-laborer among you: and if our brethren *be inquired after*, *they are* the messengers of the churches, *and* the glory of Christ. Therefore shew to them, and before the churches, the proof of your love, and *the justness* of our boasting concerning you.

IX.

Now concerning the ^u relief *intended* for the saints, it is superfluous for me to write to you: for I know your readiness of mind, which I boast of concerning you to

^k Gr. before.

^l Gr. affliction, or, a burden.

^{*} *that.*

^m Exod. xvi. 18.

ⁿ Gr. diligence.

^o Gr. indeed.

^p Or, voted.

^q Gr. our fellow-traveller.

^r Or, benefaction.

[†] *of this.*

^s Gr. abundance of your bounty.

^t Gr. good, or,

honourable.

[‡] *to be.*

[§] *diligent.*

^u Gr. ministry.

the Macedonians, that Achaia was ready a year ago ;
 3 and your zeal hath excited many. But I have sent the
 brethren, that our boasting of you might not become
 vain in this ^{uu} respect, *but* that ye might be ready, as I
 4 *had* said : least if the Macedonians should come with
 me, and find you unprepared, we should be ashamed
 (not to say you *also*) in this ^x confident boasting.
 5 Therefore I thought it necessary to exhort the brethren
 to go ^y first to you, and before *our coming* to collect your
 bounty beforementioned, that it may be ready, as *of*
 6 munificence, and not *of* ^z force. But this *I say*, He
 that soweth sparingly shall reap also sparingly ; and he
 that soweth bountifully shall also reap bountifully.
 7 *Let* every one *give* as he chuses in *his own* heart ; not
 with reluctance, or ^a constraint ; for God loveth a
 chearful giver.

8 And God *is* able to make all grace abound towards
 you ; that having always all sufficiency in every thing,
 9 ye may abound ^b in every good work : (as it is written ^c,
 “ He hath dispersed, he hath given to the poor, his
 10 ^d righteousness continueth for ever.” And may He, who
 supplieth seed to the sower, and *giveth* bread for food,
 furnish and multiply your sowing, and increase the
 11 fruits of your ^e bounty :) being in every *thing* enriched
 to all ^f liberality, which produceth through us thanksgiving
 12 to God. For the ministration of this service not
 only supplieth the wants of the saints, but aboundeth
 also, through many thanksgivings, to *the glory of* God.
 13 (While from the experience of this ministration they
 glorify God for ^g your professed subjection to the gospel
 of Christ, and the liberality of your communication to
 14 them, and to all *men*.) And in their prayer for you,
 who long after you because of the transcendent grace of
 15 God towards you. * Thanks *be* to God for his inexpressible gift !

X.

Now I Paul myself exhort you, by the meekness and
 lenity of Christ, who ^{gg} in presence am lowly among
 2 you, but being absent am bold towards you, ^h yea I

uu Gr. this part of it.

y Gr. before.

a Gr. necessity.

d Or, liberality.

g Gr. the subjection of your profession.

as to my person am mean,

x Gr. substance, or, confidence of.

z Gr. extortion, or, circumvention.

b Or, to.

c Psalm cxii. 9.

e Gr. righteousness.

f Gr. simplicity. ch. viii. 2.

* And.

gg Or, who

h Gr. but, or, and

Intreat you, that I may not be bold, when I am present, with *that* confidence, wherewith I think to ⁱ proceed against some, who ^k censure us as walking after the flesh. For though we are ^{*} in the flesh, we do not carry on our war according to the flesh: (for the weapons of our warfare *are* not carnal, but ^l mighty through God to the demolishing of bulwarks:) destroying *false* reasonings, and every height that is exalted against the knowledge of God, and captivating every thought to the obedience of Christ. And ^m being prepared to avenge all disobedience, since your obedience is fulfilled. 3 4 5 6

Do ye look at things according to the outward appearance? If any *one* is confident in himself that he is Christ's, let him consider this again of himself, that as he *is* Christ's, so we also *are* Christ's. For though I should boast yet [†] more of our authority, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed: that I may not seem as if I would terrify you by letters; for *his* letters, say they, *are* [‡] weighty and powerful, but *his* bodily presence *is* weak, and *his* speech contemptible. But let such a one ⁿ know this, that [§] as we are in word by letters, when absent, such also *shall we be* in fact when present. For we presume not to number, or compare ourselves with some who recommend themselves: but ^p they measuring themselves by themselves, and comparing themselves with themselves, are void of understanding. 7 8 9 10 11 12

But we will not glory of things beyond *our* bounds, but according to the measure of the ^p rule which God hath ^q given to us, a measure to come even unto you. For we do not stretch ourselves beyond *measure*, as though ^r we were not *commissioned* to come unto you; for we have reached even to you also in *preaching* the gospel of Christ. Not boasting of things beyond *our* limits in other men's labors; but having hope that, when your faith is increased, we shall be ^s abundantly enlarged by you according to our ^t line, to preach the 13 14 15 16

i Gr. to dare.

k Or, think of.

* conversant.

l Or, exceeding mighty to the demolishing, readiness to avenge, or, punish.

m Gr. having in

† somewhat.

‡ indeed.

n Gr. consider, or, conclude.

§ such.

o Or, they

measure themselves, &c. without judgement.

p Or, line.

q Gr. divided, or, portioned out.

r Gr. not coming.

s Gr. to abundance.

t Gr. rule,

17 gospel in *places* beyond you; *and* not to boast in another's
 18 ^e province of things ready *prepared for us*. But let him,
 that ^u glorieth, glory in the Lord. For not he that com-
 mendeth himself is approved, but *he* whom the Lord
 commendeth.

XI.

I wish ye would bear with me a little in *my* folly;
 2 ^z and indeed bear with me. For I am jealous over you
 with a godly jealousy, ^y having espoused you to one
 husband, that I may present *you as* a chaste virgin to
 3 Christ. But I fear least ^{*} as the serpent seduced Eve
 by his subtilty, so your minds should be corrupted from
 4 the ^z purity that is in Christ. For if [†] he, that cometh
to you, preacheth another ^a Jesus, whom we have not
 preached; or *if* ye receive another Spirit which ye
 have not received, or another gospel which ye have not
 5 embraced, ye might ^b indeed bear with *him*. For I
 think I was not inferior to the *very* chiefest apostles:
 6 and if *I am* ^{bb} unskilled in speech, yet not in knowledge
 —but we have been fully manifested among you in
 7 all things. Have I committed an offence in humbling
 myself that ye might be exalted? *and in* that I have
 8 preached the gospel of God to you gratis? I ^c trespassed
 on other churches, receiving maintenance *from them* for
 9 your service. And when I was present among you, and
 in want, I was chargeable to no one. For the brethren
 that came from Macedonia supplied my want: and in
 every *thing* I have kept myself from being burdensome
 10 to you, and *so* I will keep *myself*. *As* the truth of
 Christ is in me, this boast shall not be ^d taken from me
 11 in the regions of Achaia. Wherefore? because I love
 12 you not? God knoweth. But what I do, I [†] will do,
 that I may cut off occasion from those that desire an
 occasion of *boasting or censure*, that ^e in what they boast
 13 of they may be found *to do* even as we *do*. For such
 are false apostles, deceitful workers, transformed into
 14 apostles of Christ. And no wonder: for Satan himself
 15 is transformed into an angel of light. *It is* therefore no
 great *thing*, if his ministers also be transformed ^f into

t Gr. rule.

u Jer. ix. 24.

x Or, but ye do indeed.

y Gr. for I have.
towards Christ.

* by any means.

z Gr. simplicity

b Gr. well, or, rightly.

† indeed.

a Or, Saviour.

c Gr. spoiled, or, robbed.

bb Or, plain, or, untaught, in language.

to me, † also.

d Gr. stopped in me, or, with regard

e Or, whereas, or if, they boast.

f Gr. as.

ministers of righteousness; whose end shall be according to their works.

I say again, let no one think me * foolish herein; 16
but ^z if they do, yet ^h bear with my weakness, that I
also may boast a little. What I speak I speak not *as* 17
from the Lord, but as in ⁱ weakness, in this confidence
of boasting. Since many boast ^k in the flesh, I will 18
boast also. For ye bear with fools willingly, being *your-* 19
selves so wise: † ye bear it, *even* if any one enslave you, 20
if any devour you, if any take your substance, if any be
lifted up, yea if any one smite you on the face.

I speak of *their* reproaches, as if we were weak: but 21
whereinsoever any one may be confident (*though* I speak
foolishly) I may be confident too. Are they Hebrews? 22
so *am* I: are they Israelites? so *am* I: are they the seed
of Abraham? so *am* I: are they ministers of Christ? 23
(if I may speak as a fool) I *am* more: in labors more
abundant, in stripes far exceeding ^{them}, in prisons more ^l fre-
quently, and often *even* in deaths. From the Jews I 24
have five times received forty stripes save one. Thrice 25
I have been beaten with rods, once I was stoned, thrice
I have been shipwrecked, and was a night and a day on
the deep: in journies often, in perils from rivers, in 26
perils from robbers, in perils from *my own* nation, in
perils from the heathen, in perils in the city, in perils
in the desert, in perils on the sea, in perils among false
brethren: in labor and toil, in watchings often, in 27
hunger and thirst, in fastings often, in cold and naked-
ness: and beside *these* outward troubles, that which besets 28
me daily, the care of all the churches. Who is infirm, 29
and I am not infirm *also*? who is ^m offended, and I am
not inflamed? If I must boast, I will boast of the *things* 30
which relate to my infirmity. And the God and Father 31
of our Lord Jesus Christ, who is blessed for ever,
knoweth that I lye not.

In Damascus the governor under king Aretas, placed 32
guards about the city ‡ to seize me: and I was let down 33
by the wall through a window in a basket, and so escaped
his hands.

* to be.
me as foolish.

g Gr. if not, or, if otherwise.

h Gr. receive

i Gr. folly.

k Gr. according to.

† for.

l Gr. abundantly.

m Gr. caused to offend.

‡ of the Damascenes, desiring.

- To boast indeed does not ⁿ become me : ° but I will
 2 come to visions and revelations of the Lord. I knew
 a man in Christ above fourteen years ago (whether in
 the body, * or out of the body, I know not, God
 knoweth) such a one caught up to the third heaven.
 3 And I know such a man (whether *then* in the body, or
 4 out of the body, I know not, God knoweth) that he
 was caught up into paradise, and heard unutterable
 words, which it is not ^p permitted unto man to speak.
 5 Of such a one I will boast; but of myself I will not
 6 boast, unless in my infirmities. For though I should
 incline to boast, I shall not be a fool; for I should
 speak truth. But I forbear lest any *one* should think of
 me above what he seeth me *to be*, or heareth † from me.
 7 And lest I should be too much lifted up with the abun-
 dance of the revelations, there was given me a thorn in
 the flesh, a messenger of Satan to buffet me, lest I
 8 should be too much elevated. For this I besought the
 9 Lord thrice, that it might depart from me. And He said
 unto me, “ My grace is sufficient for thee : for my
 power is ^q manifested in *thy* weakness.” With the
 greatest pleasure therefore will I ‡ glory in my infirmi-
 ties, that the power of Christ may ^r rest upon me.
 10 And therefore I take pleasure in infirmities, in reproaches,
 in necessities, in persecutions, *and* in straits for the sake
 of Christ : for when I am *thus* weak, then am I *made*
 strong.
 11 Am I become ^s vain *in* boasting? ye have forced me
to it : for I ought to have been recommended by you, as
 I have in nothing fallen short of the very chiefest *of the*
 12 apostles, though *in myself* I am nothing. The marks
 indeed of an apostle have been ^t shewn among you
^u with all patience, ^v by signs, and wonders, and mi-
 13 racles. For what is it that ye were inferior *in* to the
 rest of the churches, unless *it be* that I myself was not
 burdensome to you? — Forgive me this injury.
 14 Behold, the third time I am ready to come to you,
 and I will not be burdensome to you : for I seek not
 your *substance*, but your *selves*. For children ^w are not
expected to lay up for the parents, but the parents for

ⁿ Or, avail.

^o Gr. for.

^{*} I know not.

^p Gr. possible, *or*, lawful.

[†] any thing.

^q Gr. perfected.

[‡] rather.

^r Or, dwell in.

^s Gr. foolish.

^t Gr. wrought.

^u Or, in.

^v Gr. ought.

II. CORINTHIANS.

Ch. XII.

the children. And I will with the greatest pleasure
 spend and be spent for your souls; even though the
 more * I love you, the less I *should* be loved. † Be it
so, that I did not burden you *myself*, yet, *may some say*,
 being crafty I ^y over-reached you by subtilty. But did
 I ^z make a gain of you by any of those whom I sent to
 you? I desired Titus *to come to you*, and with *him* I sent
 a brother: did Titus make a gain of you? did we not
 walk in the same spirit? *did we* not tread in the same
 steps? Do ye ^a then think that we are making apologies
 to you? No, we speak before God in Christ: and all,
my beloved, for your edification. For I am afraid least
 when I come, I should not find you such as I *could* wish,
 and I should be found ^b to you such as ye would not:
 least *there should be* contentions, emulations, animosities,
 strifes, thwartings, whisperings, swellings, tumults:
 and least, when I come again, my God should humble
 me among you, and I should be grieved for many of
 those who have sinned heretofore, and have not repented
 of the impurity, and fornication, and lewdness which
 they have practised.

XIII.

This, ^c I say, is the third time I am coming to you:
 and at the mouth of two ^d or three witnesses shall every
 word be established. I said before, and I *again* tell you
 beforehand, as if I were present the second time; and
 being absent I now write to those who have sinned here-
 tofore, and to all the rest, that if I come again I will
 not spare: since ye seek a proof of Christ speaking in
 me, who is not weak toward you, but is powerful
 among you. For if He was crucified *as* from weakness,
 yet He *now* liveth by the power of God: for we also
 are weak ^e in Him, but shall live with Him by the
 power of God *manifested* to you.

Examine yourselves, whether ye be in the faith; prove
 yourselves: do ye not know yourselves *to be such* that
 Jesus Christ is in you? unless ye are † ^{ee} reprov-
 able. But I hope § ye will *soon* know that we are not ^f disap-
 proved. || I pray to God that ye may do no evil: and
 not that we may appear *to be* approved by your punishment,

* abundantly.
 a Gr. again.
 d Gr. and.
 to be approved.

† But. y Gr. caught.
 b Or, by.
 e Al. with. † some way.
 § that. f Or, reprov-
 able.

z Or, over-reach.
 c Chap. xii. 14.
 ee Gr. not
 || Now.

but

- 8 but that ye may do that which is good, though we
 9 should ^z seem to be disapproved. For we can do nothing
 against the truth, but for the truth. For we rejoice
 when we ^h exert not our power, and *when* ye are strong:
 10 ⁱ as this *is what* we wish, *even* your perfection. There-
 fore I write these *things* while absent, that when present
 I may not use ^k severity, according to the power which
 the Lord hath given me for edification, and not for
 destruction.
- 11 ⁱ Finally, *my* brethren, farewell: be ^m reformed, be
 exhorted, be of one mind, live in peace: and the God
 12 of love and peace will be with you. Salute one another
 13 with an holy kiss. All the saints salute you. *May*
 14 the favor of the Lord Jesus Christ, and the love of
 God, and the communication of the Holy Spirit *be* with
 you all. Amen.

g Gr. be as.

h Gr. are weak.

i Gr. and this also.

k Gr. use *you* sharply, *or*, severely.

l Gr. *As* for the rest.

m Or, perfected.

*The second to the Corinthians was written from Philippi
 of Macedonia by Titus and Lucas.*

THE
EPISTLE of PAUL the Apostle
TO THE
GALATIANS.

Ch. I.

PAUL an apostle (not from men, nor by man,
but by Jesus Christ, and God the Father, who
raised Him from the dead,) and all the
brethren *that are* with me, to the churches of Galatia:
grace *be* to you and peace from God the Father, and
from our Lord Jesus Christ, who gave himself for our
sins, that He might ⁿ deliver us from the present evil
world, according to the will of our God and Father:
to whom *be* glory for ever and ever. Amen.

I wonder that ye are so soon removed from him who
called you by the grace of Christ to another gospel:
which is not another; but there be some that disturb
you, and would subvert the gospel of Christ. But tho'
we or an angel from heaven should preach to you *any*
other *gospel* than what we have preached to you; let him
be ^o accursed. * I † say it again, if any *one* preach to you
any other *gospel* than what ye have received, let him be
^o accursed. For do I now persuade *you to obey* men or God?
Or do I seek to please men? ‡ if I yet pleased men, I
should not be the servant of Christ.

But I ^{oo} assure you, brethren, that the gospel preached
by me is not *of* ^p human *invention*. For I neither re-
ceived it, nor was taught it by man, but by the revela-
tion of Jesus Christ. For ye have heard of my conver-
sation formerly in Judaism, that I ^q outrageously perse-
cuted the church of God, and laid it waste: and I made

ⁿ Or, separate.
have said before, and
known to you.

^o Or, a curse. Gr. anathema.
† now.
^p Gr. according to man.

* As we
‡ for.
^{oo} Gr. make
^q Or, excessively.

Ch. I.

G A L A T I A N S.

a proficiency in Judaism above many of the same age
with me in my own nation; being * *excessively* zealous
 15 for the traditions of my fathers. But when it pleased
 God, (who separated me from my mother's womb, and
 16 called *me* by his grace,) to reveal his Son ^r in me, that
 I might preach Him among the gentiles; immediately I
 17 conferred not with ^s flesh and blood, nor went I up to
 Jerusalem to those that were apostles before me, but I
 departed into Arabia, and *afterwards* returned again to
 Damascus.

18 Then after three years I went up to Jerusalem to visit
 19 Peter, and I staid with him fifteen days. But I saw no
 other of the apostles, except James the ^t brother of *our*
 20 Lord. (Now *in* what I write to you, behold, before
 21 God, † I do not lie.) Afterwards I came into the regions
 22 of Syria and Cilicia, and was not known in person to
 23 the churches of Judea, *which were* in Christ. But only
 they had heard that he who persecuted us before, now
 preacheth the faith which he formerly *would have* de-
 24 stroyed. And they glorified God ^u on my account.

II.

Fourteen years after, I went up again to Jerusalem
 2 with Barnabas, and took Titus also with *me*. But I
 went up according to *a divine* revelation, and laid be-
 fore them the gospel which I preach among the gentiles:
 though privately to those of note, lest I should run,
 3 or had run in vain. But even Titus, who was with
 me, being a Greek, was not compelled to be circum-
 4 cised; and *that* because of the false brethren clandestinely
 introduced, who had crept in ^x as spies upon our liberty,
 which we have in Christ Jesus, that they might bring
 5 us into bondage: to whom we yielded ^y no submission,
not even for an hour; that the truth of the gospel might
 continue with you.

6 And ^z as to those who seemed to be *men* ^a of note,
 whatever they were, ^b it is all one to me, (God accept-
 eth no man's person) for *even* these eminent *persons* added
 7 nothing more to me. But on the contrary, seeing that
 I was intrusted with the gospel of uncircumcision, as
 8 Peter *was with that* of the circumcision; (for He who

* *more.*
 german.

r Or, to me.

s Or, with men.

t Or, cousin-

† *that.*

u Gr. in me.

x Gr. to spy.

y Or, not in subjection.

z Gr. of, or from.

a Gr. something.

b Gr. it differs nothing to me.

wrought effectually in Peter as to the apostleship of the
circumcision, wrought effectually also in me as to the
gentiles :) and knowing the grace *which was* given to
me ; James, and Cephas, and John, who seemed to be
pillars of the church, gave to me and Barnabas the right
hands of fellowship ; that we *should go* to the gentiles,
and they to the circumcision. Only *desiring* that we
would remember the poor : * which I also was forward
to do. 9 10

But when Peter came to Antioch, I withstood him
to the face, because he was *indeed* to be blamed. For
before certain *men* came from James, he did eat with
the gentiles ; but when they were come, he withdrew
and separated himself, fearing those of the circumcision.
And the rest of the Jews dissembled also with him ; so
that Barnabas too was carried away with their dissimu-
lation. But when I saw that they walked not uprightly
according to the truth of the gospel, I said to Peter be-
fore *them* all,—If thou, who art a Jew, livest *sometimes*
after the manner of the gentiles, and not like the Jews,
why dost thou *now in a manner* compel the gentiles to
judaize ? We, *who are* Jews by ^d birth, and not sinners
of the gentiles, knowing that a man is not justified by
the works of the law, ^e but by faith ^f in Jesus Christ,
even we have believed in Christ Jesus, that we might be
justified by faith ^f in Christ, and not by *the* works of
the law : for by *the* works of *the* law shall no flesh be
justified. 11 12 13 14 15 16

But if while we seek to be justified by Christ, we our-
selves also are found sinners, *is* Christ therefore the
minister of sin ? God forbid. And if I build again the
same *things* which I demolished, I shew myself a trans-
gressor : for I through the law am dead to the law,
that I might live unto God. I am crucified with Christ ;
yet I live, *though* no longer I, but Christ liveth in me :
and *the life* which I now live in the flesh, I live ^{ff} by
faith ^f in the Son of God, who loved me, and gave up
himself for me. I do not frustrate the grace of God :
for if ^g righteousness *be* by the law, then Christ died in
vain. 17 18 19 20 21

c Gr. this.

* *the very thing.*

d Gr. nature.

e Gr. unless.

f Gr. of.

ff Or, in the faith of the Son of God,

g Or, justification.

Ch. III. GALATIANS.

O senseless Galatians, who hath *so* bewitched you, that ye should not obey the truth? you, before whose eyes Jesus Christ hath been ^h evidently set forth * as crucified. This only would I learn of you, Did ye receive the Spirit by the works of the law, or by the hearing of ⁱ faith? Are ye so void of understanding? having begun in the Spirit, are ye now made perfect by the flesh? have ye suffered so many things in vain? if indeed in vain. He therefore that imparteth to you the Spirit, and worketh miracles among you, *doth he it* by the works of the law, or by the ^k doctrine of faith?

As Abraham believed God, and it was accounted to him for righteousness: so ye know that they who ^l believe, † are the ^m children of Abraham. And the scripture foreseeing that God would justify the gentiles through faith, preached the gospel to Abraham ⁿ long ago, saying, ‡ “In ⁿⁿ thee shall all § nations be blessed.” So then they that ^o believe, are blessed with believing Abraham. For as many as are of the works of the law, are under the curse; for it is written, Cursed *be* every one that continueth not in all things which are written in the book of the law, to do them. And that by the law no one is justified before God is evident; for it is ^q written || “The just shall live by faith:” now the law is not of faith, but ^{qq} faith, “The man that doth them, shall live in them.” Christ hath redeemed us from the curse of the law, having been made a curse for us: for it is written ^r, “Cursed is every one that hangeth on a tree:” that the blessing of Abraham might come on the gentiles ^s by Christ Jesus; that we through faith might receive ^t the promise of the Spirit.

Brethren, (I speak after the manner of men,) no one cancelleth or addeth to a covenant which hath been ratified, though it be but the covenant of a man. Now the promises were ^u made to Abraham, and to his seed. He doth not say, “and to seeds,” as of many; but as of one, “and to thy ^v seed,” which is Christ.

h Or, heretofore. * among you. i i. e. of the gospel.
k Gr. hearing, as in ver. 2. l Gr. are of faith. † these.
m Gr. sons. n Gr. before. ‡ that. nn Gen. xviii. 18. &c.
§ the. o Hab. ii. 4. || that. p Lev. xviii. 5.
q Deut. xxi. 23. qq Gr. in. r Or, the Spirit promised.
s Gr. spoken. t Gen. xvii. 7. and xxii. 18.

This then I say, *that* the law, which was *given* four hundred and thirty years after, cannot disannul the covenant, which was *so long* before confirmed by God as to ^uChrist, to make void the promise. For if the inheritance be from the law, *it is* no more from the promise: whereas God gave *it* to Abraham by promise. What then *availeth* the law? It was added because of transgressions, till the seed should come, to whom the promise was made; *and it was* ^xdelivered by angels in the hand of a mediator. Now a mediator is not *the* mediator of one *only*; and God is *but* one.

Is the law then ^ycontrary to the promises of God? not at all: for if a law had been given, which could have conferred life, certainly ^zrighteousness would have been by the law. But the scripture hath shut up all under sin, that the promise by faith in Jesus Christ might be given to them that believe. But before ^afaith came, we were kept shut up under the law, ^btill the faith *appeared* which was to be revealed. So that the law was our ^cguide *to lead us* to Christ, that we might be justified by faith. But now faith is come we are no longer under a ^dpedagogue. For ye are all the ^echildren of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ: *and* there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

IV.

Now ^fas long as the heir is a child, he differeth nothing from a servant, though he *is to* be lord of all: but is under guardians and ^gmanagers till the time appointed by the father. So we ^hwhen we were children, were in servitude under the elements of the world: but when the fulness of the time came, God sent forth his Son ⁱborn of a woman made under the law, that He might redeem those *that were* under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son

^u Or, the Messiah.

^x Gr. disposed, or prescribed.

^y Gr. against.

^z Or, justification.

^a Or, the gospel. *ver. 2.*

^b Gr. to.

^c Or, tutor. Gr. pedagogue. i. e. guide, or guardian

of a minor.

^d Gr. sons.

^e I say.

^f Gr. stewards.

^g also.

^g Al. made.

Ch. IV.

G A L A T I A N S.

- 7 into your hearts, crying, Abba, Father. So that thou
 8 art no longer a servant, but a son; and if a son,
 9 an heir also of God through Christ. But then indeed,
 10 when ye knew not God, ye served those which ^h in re-
 11 ality are no gods. But now that ye know God, or
 12 rather are known by God, how *is it that* ye turn again
 13 to the ⁱ poor weak elements, to which ye desire again
 14 to be in bondage ^k as before? Ye observe days, and
 15 months, and times, and years: *so that* I am afraid for
 16 you, lest I have ^l indeed bestowed upon you labour in
 17 vain.
- 18 Brethren, I beseech you, be as I *am*; for I also *was*
 19 as ye *are*: and ye have not injured me at all. But ye
 20 know that in the infirmity of the ^m flesh I preached the
 21 gospel to you at first: and my temptation which was in
 22 my ^m flesh ye despised not, nor rejected *me for it*; but
 23 received me as an angel of God, *even* as Christ Jesus.
- 24 What then was your blessedness? for I bear you wit-
 25 ness that, if *it had been* possible, ye would have plucked
 26 out your own eyes, and have given them to me. And
 27 am I become ^{*} your enemy *for* telling you the truth?
 28 They are zealous for you, *but* not ⁿ as they ought: for
 29 they would exclude us, that ye may be zealous for them.
- 30 But *it is* good to be zealously affected always in that
 31 which is good, and not only when I am present with
 32 you. My little children, of whom I do *as it were* tra-
 33 vail in birth again, till Christ be formed in you, I
 34 should be glad to be present with you *even* now, and to
 35 change my voice; for I am in doubt about you.
- 36 Tell me, you that are *so* desirous to be under the
 37 law, do ye not hear the law? ^o where it is written, that
 38 Abraham had two sons, one by ^p a servant, and one by
 39 ^p a free-woman? But he *who was* of the servant, was
 40 born according to the ^q course of nature; whereas the
 41 son of the free-woman was by *virtue of* the promise.
- 42 Which *things* are ^r figurative; for these *persons* are *em-*
 43 *blems of* the two covenants, *the* one from mount Sinai,
 44 bringing forth *children* unto bondage, which is Hagar:
 45 for this *name* Hagar, *a rock*, is *expressive of* mount Sinai
 46 in Arabia, and answereth to the present Jerusalem,

^h Gr. by nature.ⁱ Gr. weak and beggarly.^k Or, anew.^l Gr. any way, or by any means.^m Or, body.^{*} as.ⁿ Gr. rightly; or fairly, but.^o Gr. for.^p Gr. the,^q Gr. the flesh.^r Gr. allegorical.

which

* which is in bondage with her children. But the Jerusalem above is *represented by the free-woman*, which is the mother of us all. For it is written, ²⁶ 'Rejoice thou barren, that *for a while* didst not bear, break forth ²⁷ and cry aloud *for joy*, thou that didst not travail with child; for many more *are* the children of the desolate than of her that hath an husband." Now we, brethren, ²⁸ like Isaac, are children of *the* promise. But as then he ²⁹ that was born after the flesh, persecuted him *who was born* after the Spirit, even so *it is* now. But what saith ³⁰ the scripture? "Cast out the servant and her son: for the son of the servant shall not inherit with the son of the *free-woman*." Now we, *my* brethren, are not ³¹ children of the servant, but of the *free-woman*. Stand ^V fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage.

Behold, I Paul say unto you, that if ye be circumcised, Christ will profit you nothing. And I testify again to every man that is circumcised, that he is a debtor to * the whole law. Christ is become nothing to you, whosoever *of you* are *seeking to be* justified by the law: ye ² are fallen from the *grace of the gospel*. For ³ we through the Spirit wait for the hope of ⁴ righteousness by faith. For in Christ Jesus neither circumcision ⁵ availeth any thing, nor uncircumcision, but faith which ⁶ worketh by love.

Ye did run well: who hindered you from obeying the truth? ⁷ ⁸ This ⁹ persuasion *came* not from him that called you: ¹⁰ but a little leaven leaveneth the whole mass. I have confidence in you *however* through the Lord, that ye will not think *otherwise*: but he that troubleth you shall bear *his* judgement, whosoever he be. And I, ¹¹ brethren, if I still preach circumcision, why am I still persecuted *by the Jews?* ¹² for then the offence of the cross is ceased. I wish they were even cut off *from your communion*, that make *such* disturbance amongst you. For, ¹³ brethren, ye have been called unto liberty; only *abuse* not this liberty for an occasion to *indulge* the flesh, but by *mutual* love serve one another. For all the law is fulfilled in one ¹⁴ precept, *even* in this, Thou shalt love

s Al. and, or for it.
renounced.

z Gr. the,

a Or, opinion.

t Isa. liv. 1.

x Or, justification.

b Gr. word.

* do.

u Or, have

y Or, is perfected.

- 15 thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not destroyed by one another.
- 16 I say then, Walk in the Spirit, and ye will not
17 fulfil the desire of the flesh: for the flesh desireth *things* contrary to the Spirit, and the Spirit *things* contrary to the flesh: and these are opposite to each other; so that
18 ye do not those *things* which ye would. But if ye be
19 led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, ^c such as, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, enmities, strifes, emulations, animosities, contentions, divisions, heresies, envyings, murders, drunkenness, revellings, and the like ^{*}: of which I forewarn you, as I have also told you before, that they who practise such *things* shall not inherit the kingdom of
22 God. But the fruit of the Spirit is love, joy, peace,
23 long-suffering, gentleness, goodness, fidelity, meekness,
24 temperance: against such *things* there is no law. And they, that are Christ's, have crucified the flesh with *it's* passions and desires. If we live in the Spirit, let us also walk in the Spirit. Let us not be vain-glorious, provoking one another, envying one another.

VI.

- Brethren, [†] if a man be overtaken in any fault, do ye, who are spiritual, restore such a one in the spirit of meekness; considering thyself, least thou also shouldst be
2 tempted. Bear one another's burdens, and so fulfil the
3 law of Christ. For if any one thinketh *that* he is some-
4 thing, when he is nothing, he deceiveth himself. But let every one try his own work, and then he will have
matter of glorying in himself alone, and not in another.
5 For every one shall bear his own burthen.
6 And let him, that is instructed in the word, commu-
7 nicate in all good things to him that instructeth. Be not deceived, God is not *to be* mocked: for whatever a
8 man soweth, that shall he also reap. He then, who soweth to his flesh, shall of the flesh reap corruption; but he, that soweth to the Spirit, shall of the Spirit
9 reap life everlasting. And let us not be ^{cc} weary in doing good: for in due season we shall reap, if we
10 ^d faint not. And therefore as we have opportunity, let

^c Gr. which are.^{cc} Or, remiss.^{*} to these.[†] and.^d Or, cease, or give out. Gr. be not dissolute.

us do good to all *men*, but especially to those who are of the household of faith.

Ye see ^e in how large letters I have written to you 11
 with my own hand. ^f They, who want to make a 12
 fair appearance in the flesh, ^g would constrain you to
 be circumcised; only that they may not be persecuted
 for the cross of Christ. For [†] they, who are circumcised, 13
 do not themselves keep the law: but they would have
 you circumcised, that they may glory in your flesh.
 But God forbid that I should glory, unless in the cross 14
 of our Lord Jesus Christ, by ^h whom the world is cru-
 cified to me, and I to the world. For in Christ Jesus 15
 neither circumcision availeth any thing, nor uncircum-
 cision, but ^h being created anew. And as many as shall 16
 walk according to this rule, peace and mercy be on
 them, even upon *all* the Israel of God. For the future, 17
 let no one give me ⁱ uneasiness: for I bear in my body
 the marks of the Lord Jesus. The grace of our Lord 18
 Jesus Christ be with your spirit, my brethren. Amen.

^e Or, how large a letter. ^f Gr. As many as. ^g these.
[†] even. ^g Or, which. ^h Gr. a new creation.
ⁱ Gr. uneasinesses.

THE
EPISTLE of PAUL the Apostle

TO THE
EPHESIANS.

Ch. I.

1 PAUL an apostle of Jesus Christ, by the will of
2 God, to the saints, who are at Ephesus, even the
faithful in Christ Jesus; grace *be* to you and peace
from God our Father, and from the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus
4 Christ, who hath blessed us with all spiritual blessings
in heavenly things by Christ: according as he hath
chosen us in Him before the foundation of the world,
5 that we should be holy and unblameable before Him in
love: having before appointed us unto the adoption of
6 children by Jesus Christ unto Himself, according to
the good pleasure of his will; to the praise of his glo-
7 rious grace, whereby He hath made us acceptable in the
8 Beloved: in whom we have redemption through his
9 blood, *even* the remission of sins, according to the
riches of his grace; wherein He hath abounded towards
us ^k with the highest wisdom and prudence; having
made known to us the ^l secret of his will, according to
10 his good pleasure, which He had before purposed in
Himself: that in the dispensation of the fulness of times,
11 He might reduce all *things*, both in heaven and on
earth, under one head in Christ: *even* in Him, in whom
also we have obtained an inheritance, being ^m predesti-
nated *to it* according to the purpose of Him who effecteth
12 all *things* after the counsel of His own will: that we
13 should be to the praise of his glory, who first trusted in
Christ. In whom ye also *trusted*, when ye heard

^k Gr. in all wisdom, &c.
appointed *to it*.

^l Gr. mystery.

^m Or, before
the

the word of truth, the gospel of your salvation: in whom also when ye believed, ye were sealed with the holy Spirit ^a of promise, who is the pledge of our inheritance, till the redemption of his ^o purchased possession, to the praise of his glory. 14

Wherefore I also, having heard of your faith in the Lord Jesus, and *your* love to all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, would give you the Spirit of wisdom and revelation ^p to the knowledge of Him, and ^q enlighten the eyes of your understanding; that ye may know, what is the hope of his calling, and ^r how rich the glory of his inheritance in the saints; and what the exceeding greatness of his power towards us who believe, according to the energy of ^s his mighty strength; which He exerted in Christ, when He raised Him from the dead, and set Him at his own right hand in heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also in that *which is* to come: and hath ^t put all *things* under his feet, and given Him *to be* head over all *things* to the church; which is his body, the ^u complete work of Him, who filleth all in all. 15 16 17 18 19 20 21 22 23

II.

And you *hath he made alive* who were dead in trespasses and sins, in which ye formerly walked after the manner of this world, ^x according to the prince of the power of the air, the spirit that ^y still operates in the children of disobedience: among whom also we were all conversant heretofore in our carnal desires, ^z indulging the appetites of the flesh and of *our* ^{zz} imaginations; and were ^a by nature children of wrath, even as others. But God being rich in mercy, through his great love wherewith He loved us, hath made us alive ^b in Christ, even when we were dead in trespasses, (*for* by grace ye are saved) and hath raised *us* up together, and made *us* sit together in heavenly places ^c in Christ Jesus. That in 2 3 4 5 6 7

n Or, promised. o i. e. his people. p Al. in.
q Gr. the eyes of your understanding enlightened. r Gr. what
the riches of the glory. s Gr. the power of his might, or, strength.
t Gr. subjected. u Gr. fulness. x Or, influenced by.
y Gr. now. z Al. doing the will. zz Or, fancies. Gr. minds,
thoughts. a Or, indeed: see Ga'. iv. 8. b Gr. with,
c Or, by: or, through; as in ver. 7.

the ages to come He might shew the superabundant riches of his grace, in *his*^d kindness towards us through Christ Jesus. For by grace ye are saved, through faith: and this not of yourselves; *it is* the gift of God: not by works, that no one may boast: for we are his workmanship, created in Christ Jesus unto good works, for which God before prepared *us*, that we might walk in them.

Wherefore remember that ye *were* formerly Gentiles in the flesh, called uncircumcision by that which is called circumcision made by hands in the flesh; *and* * ye were at that time without Christ, aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and ^e without God in the world: but now in Christ Jesus, ye, who were formerly afar off, are made nigh by the blood of Christ. For He is our peace, who hath made both one, and removed the wall of partition *from*^f between *us*; having abolished in his flesh the enmity, *even* the law of commandments contained in ordinances, that He might form the two into one new man, in Himself, *so* making peace; and that He might reconcile both in one body unto God, by the cross, having thereby slain the enmity: and He came and preached peace to you *that were* afar off, and to them *that were* nigh. For through Him we both have access by one Spirit to the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and ^g of the household of God; being built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom the whole building fitly joined together increaseth to an holy temple in the Lord: in whom ye also are built up together for an habitation of God by the Spirit.

III.

For this cause I Paul *am* the prisoner of Jesus Christ for the sake of you Gentiles: as ye have heard the dispensation of the grace of God, which was given me *to* preach unto you: that by *immediate* revelation He made known to me the mystery, (as I wrote before in brief, by which, when ye read *it*, ye may perceive my knowledge in the mystery of Christ,) which in other generations was not made known to [†] men, as it is now

d Gr. goodness.

f Gr. the middle.

* that.

g Gr. domestics.

e Gr. atheists.

† the sons of.

revealed

revealed to his holy apostles and prophets by the Spirit ;
 that the Gentiles should be co-heirs, and of the same 6
 body, and joint-partakers of his promise in Christ, by
 the gospel : of which I was made a minister, according 7
 to the gift of the grace of God conferred on me by the
 effectual operation of his power. On me, who am less 8
 than the least of all saints, was this ^h grace bestowed,
 that I should preach among the Gentiles the unsearch-
 able riches of Christ, and make all *men* to see * the 9
 communication of the mystery, which from the ages
past hath been hid in God, who created all *things* by
 Jesus Christ ; that the manifold wisdom of God might 10
 now be made known by the church to the principalities
 and powers in the heavenly *regions* ; according to the 11
ⁱ ancient purpose, which He ^k executed in Christ Jesus
 our Lord : by whom we have freedom † and access with 12
 confidence through ^l faith in Him.

Wherefore I desire that ye would not be discouraged 13
 at my afflictions on your account, which is your glory.
 For this cause I bow my knees to the Father of our Lord 14
 Jesus Christ, from whom the whole family in heaven 15
 and on earth is named, that He would grant you, 16
 according to his glorious riches, to be strengthened with
 might by his Spirit, as to the inner man ; that Christ 17
 may dwell in your hearts by faith : *and be ye* rooted and
 grounded in love, that ye may be able, with all the 18
 saints, to comprehend what *is* the breadth, and length,
 and depth, and height, and to know the love of Christ, 19
 which surpasseth knowledge ; that ye may be filled ^m ac-
 cording to the abundant fulness of God. Now to Him 20
 that is able to do exceeding abundantly above all that
 we *can* ask or think, according to the power operating
 in us, to Him be glory in the church by Christ Jesus, 21
 throughout all the generations of eternal ages. Amen.

IV.

I therefore, a prisoner ⁿ for *the sake of* the Lord,
^p exhort you to walk worthy of the vocation wherewith
 ye are called, with all humility and meekness ; *and with* 2
 long-suffering forbear one another in love, endeavouring 3
 to keep the unity of the Spirit in the bond of peace :
for there is but one body and one Spirit, even as ye are 4

^h Or, favor.* *what is.*ⁱ Gr. purpose of ages.^k Gr. made.† *of speech.*^l Gr. the faith of Him.^m Gr. into all the fulness.ⁿ Gr. in the Lord.^o Or, beseech,

called

- 5 called in one hope of your calling; one Lord, one faith;
 6 one baptism, one God and Father of all, who is above
 7 all, and through all, and in * all. But grace is given
 8 to each of us, according to the measure of the gift of
 9 Christ. Wherefore ^p it is said ^q, "When he ascended
 10 on high, He led captivity captive, and gave gifts to
 11 men." Now this *expression* "He ascended" what ^r does
 12 it mean, but that He [†] descended first into the lower
 13 parts of the earth? He that descended is the same also
 14 that ascended far above all heavens, that he might fill
 15 all things.
 16 And therefore He gave some to be apostles, some pro-
 17 phets, some evangelists, and some pastors and teachers;
 18 ^s to qualify holy men for the work of the ministry, to
 19 the edifying of the body of Christ: till we all arrive in
 20 the unity of the faith, and of the knowledge of the Son
 21 of God, at perfect ^t maturity, even to the measure of
 22 the ^u stature of the fulness of Christ. That we may
 be no longer children fluctuating and carried about with
 every wind of doctrine, by the ^x artful insinuations of
 men, and their ^y crafty methods of deceiving; but
 holding the truth in love, may grow up in all things into
 Him, who is the head, even Christ: from whom the
 whole body being fitly joined together and compacted
 by the ^z aid of every joint, according to the operation
^a proportioned to every part, maketh an increase [‡] to
 the edification of itself in love.
 17 This I say therefore, and ^b charge you in the name of
 the Lord, that ye no longer walk as the rest of the
 18 Gentiles walk, in the vanity of their mind, darkened
 in their understanding, and [§] alienated from the life of
 God, through the ignorance that is in them, by reason
 19 of the ^c hardness of their heart: who, being past feeling,
 have given themselves up to lasciviousness, to commit
 20 all uncleanness with greediness. But ye have not so
 21 learned Christ; if ye have indeed hearkened to Him,
 and been instructed in Him, as the truth is in Jesus;
 22 to put off the old man, which according to your former

* you.

p Gr. he saith, or, one faith.

q Psalm lxxviii. 18.

r Gr. what is it?

† also.

s Gr. for the qualifying, or,

fitting of.

t Gr. manhood.

u Or, full stature.

x Gr. cheating slight.

y Gr. craft to invent methods.

z Gr. supply, or, concurrence.

a Gr. in the measure of.

‡ of the body.

b Gr. testify, or, conjure.

§ being.

c Or, blindness.

conversation *was* corrupted with deceitful lusts, and be renewed in the ^d spirit of your mind; and to put on the new man, which according to *the image of* God is created in righteousness, and true holiness.

Wherefore putting away lying, speak ye every one truth to his neighbor; for we are *all* members ^e of one society. Be angry, and sin not: let not the sun go down upon your wrath; and give not the devil room to *ensnare* you. Let him that stole steal no more; but rather let him labour, ^f doing *some* good with *his* hands, that he may have *something* to bestow on him that hath need of it. Let no corrupt word come out of your mouth; but ^g what is good to useful edification, that it may ^h benefit the hearers. And grieve not the holy Spirit of God ⁱ whereby ye are sealed to the day of redemption.

Let all bitterness, and wrath, and fury, and clamor, and calumny, be put away from you, with all malice: and be kind one to another, tender-hearted, forgiving one another, even as God in Christ forgiveth you. Be ye therefore imitators of God as *his* dear children; and walk in love, even as Christ hath loved us, and given Himself up for us, an offering and a sacrifice to God for ^k an odor of sweet perfume.

But fornication, and all uncleanness, or inordinate ^l desire, let it not be even named among you; ^m for so it becometh saints: nor ribaldry, nor buffoonery, nor ^{mn} wanton jesting, which are ⁿ not meet: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor ^o covetous man, (who is an idolater,) hath *any* inheritance in the kingdom of Christ and of God. Let no one deceive you with vain words: for because of these *things* cometh the wrath of God upon the ^p children of ^q disobedience. Therefore be not partners with them.

For ye were heretofore darkness, but now ye are light in the Lord: walk *therefore* as children of light, (for the fruit of the Spirit is in all goodness and righteousness and truth,) approving what is well-pleasing to the Lord.

^d Or, disposition.

^e Gr. of one another.

^f Gr. working.

^g Gr. if any be good to edification of profit, or, usefulness.

^h Gr. give grace, or, favor. ⁱ Or, by whom. ^k Or, a sweet-

smelling odor. ^l *πλεονεξία*. See ver. 5. ^m Gr. as it becometh.

^{mn} Or, scurrilous. ⁿ Gr. incongruous, or, absurd.

^o Or, libertine. See ver. 3. ^p Gr. sons. ^q Or, infidelity.

11 And have no ^r communion with the unfruitful works of
 12 darkness, but rather ^{*} reprove them. For it is a shame
 even to relate the things *that are* done by them in secret.
 13 But all *things to be* reprov'd are made manifest by the
 light: for whatever ^s doth make manifest, is light.
 14 Wherefore He saith, Awake thou that sleepest, and
 arise from the dead, and Christ shall give thee light.
 15 See then that ye walk circumspectly, not as fools,
 16 but as wise *men*: redeeming the time, because the ^t days
 are evil. Wherefore be not thoughtless, but consider
 17 what *is* the will of the Lord. And be not drunk with
 18 wine, in which there is ^u riotous excess; but be filled
 19 with the Spirit: speaking to yourselves in psalms, and
 hymns, and spiritual songs, singing and making melody
 20 in your heart to the Lord: always giving thanks for
 all to God even the Father in the name of our Lord
 21 Jesus Christ: submitting yourselves to each other in
 the fear of God.

22 Wives, be subject to your own husbands, as to the
 23 Lord: for the husband is the head of the wife, even as
 Christ is the head of the church: and [†] the saviour of
 24 ^x *that* body. As the church then is subject to Christ, so
 also *should* wives *be* to their own husbands in every thing.
 25 Husbands, love your wives, even as Christ also loved
 26 the church, and gave up Himself for it: to sanctify and
 27 cleanse it with the washing of water by the word, that
 He might ^y prepare it for Himself a glorious church,
 not having spot or wrinkle, or any such thing: but
 28 that it should be holy and unblameable. Men ought so
 to love their [‡] wives, as their own bodies: he that
 29 loveth his [§] wife, loveth himself. For no one ever
 hated his own flesh, but nourisheth and cherisheth it,
 30 even as the Lord also *doth* the church: for we are
^{yy} members of his ^z body, *as if taken out of his flesh,*
 31 ^a and of his bones, *as Eve was out of Adam's.* For this
 cause shall a man leave his father and mother, and shall
 be joined to his wife, and they two shall be one flesh.
 32 This mystery is great: but I speak concerning Christ

^r Or, communication.
^t Or, the times are dangerous.
^x Gr. the body. See ver. 30.
[§] *own.* yy Or, parts.
^a Gen. ii. 23. 24.

^{*} *even.* ^s Or, is made.
^u Or, dissoluteness. [†] *is himself.*
^y Gr. set it before. [‡] *own.*
^z *i. e.* the church. Col. i. 18, 24.

and the Church. Nevertheless, let every one of you in particular so love his wife even as himself; and let the wife reverence *her* husband. 33

Children, obey your parents in the Lord, for this is right. Honour thy father and thy mother, (which is the first commandment with promise,) that it may be well with thee; and thou shalt be long-lived upon the earth. And ye fathers, do not exasperate your children: but educate them in the nurture and admonition of the Lord. VI. 2 3 4

Servants, obey *them that are your masters* according to the flesh, with ^b reverential fear, in the simplicity of your heart, as unto Christ: not with eye-service as men-pleasers, but as servants of Christ, doing the will of God from the ^c heart; with good-will, *as* serving the Lord ^d rather than men: knowing that whatever good any one doth, he shall receive *the reward of* ^e it from the Lord, whether He be a slave or free. And ye masters, do the same to them, forbearing threatening: knowing that ye yourselves also have a Master in heaven, and there is no respect of persons with Him. 5 6 7 8 9

^f Moreover, my brethren, strengthen yourselves in the Lord, and in ^g his mighty power. Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. For our conflict is not with flesh and blood *only*, but against principalities, against powers, against the rulers of the world *and* of the darkness of this age, against ^h wicked spirits in heavenly *places*. Take therefore the complete armour of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore having your loins girt about with truth, and putting on the breast-plate of righteousness: and having your feet shod with the preparation of the gospel of peace: over all taking the shield of faith, whereby ye will be able to quench all the fiery darts of the wicked *one*: take also the helmet of salvation, and the sword of the Spirit, which is the word of God: praying at all seasons with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and ⁱ intercession for 10 11 12 13 14 15 16 17 18

^b Gr. fear and awe, or, trembling.

^c Gr. soul.

^d Gr. and not. See Matth. ix. 13.

^e Gr. this.

^f Gr. as to the rest.

^g Gr. the power of his strength.

^h Gr. the spiritual *things*, or, the spirits, of wickedness.

ⁱ Gr. sup-

plication, or, prayer.

- 19 all the saints; and for me *particularly*, that utterance
 may be given me, ^k that I may open my mouth with
 20 freedom, to make known the mystery of the gospel: for
 which I am an ambassador *though* in ^l chains: that
 I may speak ^m boldly in *behalf* of it, as I ought to
 speak.
- 21 But that ye also may know my *affairs*, and what I
 am doing *here*, Tychicus a beloved brother, and a faith-
 ful minister in the Lord, shall make all known to you:
 22 whom I have sent to you, for this very *end*, that ye might
 know our *concerns*, and that he may comfort your
 hearts.
- 23 Peace *be* to the brethren, and love with faith, from
 24 God the Father, and the Lord Jesus Christ. Grace
be with all that love our Lord Jesus Christ in ⁿ sincerity.
 Amen.

^k Gr. in the opening of.
ⁿ Or, purity. Gr. incorruption.

^l Gr. a chain.

^m Or, freely.

Written from Rome to the Ephesians by Tychicus.

THE EPISTLE of PAUL the Apostle TO THE PHILIPPIANS.

Ch: I.

PAUL and Timothy, servants of Jesus Christ, to
all the saints in Christ Jesus, which are at Phi-
lippi, with the bishops and deacons: grace *be* 2
unto you, and peace from God our father, and from
the Lord Jesus Christ.

I give thanks unto my God upon every mention of
you, (always making supplication for you all with joy 3
in every prayer of mine) for your attachment to the 4
gospel, from the first day even till now; being confident 5
of this *, that He who hath begun a good work in you 6
will *continue to perfect it* till the day of Jesus Christ.
As it is just for me to think this of you all, because ^eye 7
have me in *your* heart, both in my bonds, and in the
defence and confirmation of the gospel, being all of you 8
partakers of the *same* grace with me. For God is my 9
witness, how much I long for you all, *as* with the
bowels of Jesus Christ. And this I pray, that your love 10
may abound yet more and more in knowledge and in all
discernment; that ye may ^ptry things that differ, that ye 11
may be sincere and without offence until the day of
Christ; being full of the fruits of righteousness *which*
are through Jesus Christ unto the glory and praise of
God.

But I would have you know, *my* brethren, that the 12
things, which have befallen me, have proved rather to
the advancement of the gospel: so that my bonds are 13
manifest in all the palace, and all other *places*, to be
for the sake of Christ; and many of the brethren in the 14

* *every thing.*
prove *things* that excel.

o Or, I have you in *my* heart.

p Or, ap-

Ch. I. P H I L I P P I A N S.

Lord, encouraged by my bonds, are much more
 15 bold to publish the word without fear. Some indeed
 * through envy and strife, and some also through
 16 good-will: the former preach Christ out of contenti-
 on, not ^ssincerely, thinking to add affliction to
 17 my bonds; the others out of love, knowing that
 18 ^rI am set for the defence of the gospel. What then?
 yet every way, whether in pretence or in truth, Christ
 is preached: and in this I rejoyce, yea and I will re-
 19 joyce; for I know that this shall turn to my ^{rr}safety
 through your prayer, and the ^said of the Spirit of
 20 Jesus Christ. According to my earnest expectation
 and hope, that I shall be put to shame in nothing;
 but *that* with all freedom of speech, as always, *so* now
 also Christ shall be magnified in my body, whether by
 life or by death. *is gain in life as well as death*
 21 For to me ~~to live is~~ Christ, and ~~to die is~~ gain: and
 22 if I live in the flesh, this *is* the fruit of my labor: so
 23 that I know not what to chuse; for I am in a strait
 betwixt two, having a desire to depart, and to be with
 24 Christ, ^twhich *is* much [†]preferable: but to abide in
 25 the flesh is more necessary for you. And as I am confident
 of this, I know that I shall abide and shall continue
 with you all, for your improvement and ^uthe joy of your
 26 faith: that your rejoicing in Christ Jesus may abound
 27 through me, by my coming to you again. Only ^xbe-
 have worthy of the gospel of Christ, that whether I
 come and see you, or be absent, I may hear of you,
 that ye stand firm in one Spirit, striving together *as*
 28 with one soul for the faith of the gospel; and *are* in
 nothing terrified by your adversaries: which is a de-
 monstration of ruin to them, but to you of salvation,
 29 and this from God. For to you it is granted as a favor
 from Christ, not only to believe on Him, but also
 30 to suffer for his sake: having the same conflict as ye saw
 in me, and now hear *to be* in me.

II.

If therefore there be any consolation in Christ,
 if any comfort of love, if any participation of the
 2 Spirit, if any bowels ^yof compassion, compleat ye

* preach Christ even. q Or, purely. r Or, I lie in bonds.
 rr Or, salvation. s Or, supply. t Gr. for this is. † more.
 u Gr. joy of faith. x Or, live worthily. y Gr. and
 compassions.

my joy, ^{*} be like-minded, maintaining ^a the same love, with your souls united, in attending to the one thing needful. Do nothing through strife or vain-glory, but in lowliness of mind each esteeming others better than themselves. Look not every one to his own interests only, but every one also to the concerns of others. Let the same mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be ^a as God. Yet He emptied himself, assuming the form of a servant, when made in the likeness of men: and being [†] in ^b the human state, He humbled himself, and was obedient even unto death, and *that* the death of the cross. Wherefore God [‡] hath highly exalted Him, and given Him a name above every name: that in the name of Jesus every knee should bow, of celestial beings, ^c as well as of those on earth, and of those under the earth; and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Wherefore, my beloved, as ye have always obeyed the gospel, not only ^{||} in my presence, but now much more in my absence; be *still* working out your own salvation *though* with fear and trembling: for it is God that worketh in you both to will, and to work, out of his own good-pleasure. Do all things without murmurings and disputings: that ye may be blameless and inoffensive, the children of God without reproof, in the midst of a crooked and perverse generation; among whom ye shine as ^d lights in the world, exhibiting the word of life; to my rejoicing in the day of Christ, that I have not run in vain, nor laboured in vain. But if I be even poured forth as a libation on the sacrifice and service of your faith, I rejoice and congratulate with you all. And for the same cause do ye also rejoice, and congratulate with me.

But I hope in the Lord Jesus to send Timothy to you shortly, that I also may be refreshed, by knowing the state of your affairs. For I have no one of a like spirit, who will ^e with a kind of natural affection take care of your affairs. For all seek their own interests, not those of Christ Jesus. But ye know the proof I have had of him, that as a son with a father he served with

^{*} *that ye.* ^z Or, mutual affection.
^b Gr. fashion, or condition, as a man.
^{||} as. ^d Or, luminaries.
or heartily.

^a Gr. equally. [†] found.
[‡] also. ^c Gr. and.
^e Gr. naturally, sincerely,

Ch. II. P H I L I P P I A N S.

23 me in the gospel. I hope therefore to send him as
 24 soon as I see *the issue* of my own affairs. But I trust
 25 in the Lord, that I shall soon come myself too. How-
 ever, I thought it necessary to send to you Epaphroditus
 26 my brother, and fellow-laborer, and fellow-soldier,
 but your messenger, ^f who ministered to my wants: for
 he much longed after you all, and was greatly con-
 27 cerned because ye had heard that he was sick. For in-
 deed he was sick *and* nigh unto death: but God had
 mercy on him, and not on him only, but on me also,
 28 that I might not have sorrow upon sorrow. I have sent
 him therefore the more ^z desirously, that when ye see
 him again ye may rejoice, and I may be the less sor-
 29 rowful. Receive him therefore in the Lord with all
 30 joy, and have such in high esteem: because for the work
 of Christ he was nigh unto death, not regarding *his*
own life, *so* that he might fill up ^b what was wanting in
 your kind offices towards me.

III.

Finally, my brethren, rejoice in the Lord. To
 write the same things to you is not ^{*} irksome to me,
 2 and for you *it is* safe. Beware of *those that are*
like dogs, beware of evil ⁱdoers, beware of the ^kcon-
 3 cision. For we are *of* the *true* circumcision, who
 worship God in spirit, [†] rejoicing in Christ Jesus, and
 4 having no confidence in the flesh. Though I might
 also have confidence in the flesh. If any other thinks
 5 *he hath whereof* to trust in the flesh, I more: having
 been circumcised on the eighth day, of the race of Israel,
 6 of the tribe of Benjamin, an Hebrew of Hebrews, with
 respect to the law a pharisee, as to zeal persecuting the
 church, as to the righteousness ^lof the law blameless:
 7 but *those things*, which were *once* gain to me, I counted
 8 loss for Christ. Yea doubtless and I count all ^mbut
 loss for the excellency of the knowledge of Christ Jesus
 my Lord, for whom I have suffered the loss of all, and
 I account them ^mbut dung, that I may gain Christ,
 9 and be found in Him, not having my own righteous-
 ness *which is* of the law, but that *which is* by the faith
 of Christ, the righteousness *which is* of God by faith:
 10 that I may know Him, and the power of his resurrec-
 tion, and the fellowship of his sufferings, being made

^f Gr. and minister of my want, or office.

earnestly.

ⁱ Gr. workers.

^m Gr. to be.

^h Gr. the deficiency of your service.

^k Or, incision.

^g Or, diligently, or

[†] and.

^l Gr. in.

P H I L I P P I A N S. Ch. III.

conformable to his death; if by any means I may
 attain to the resurrection of the dead: not that I have
 * yet won *the prize*, or am already perfect: but I press
 forward to ⁿⁿ acquire that *perfection*, for which also I
 have been ° apprehended by Christ Jesus. Brethren, I
 count not myself to have attained *it*: but one thing *I do*,
 forgetting the things *which are* behind, and stretching
 forward to those before, I press toward the mark for the
 prize of the high calling of God in Christ Jesus.

Let us therefore, as many as are perfect, attend to
 this: and if in any thing ye think differently, God will
 reveal this also unto you. But in what we have attained,
 let us walk by the same rule, let us mind the same *thing*.
 Brethren, be imitators of me, and observe those that
 walk * as ye have us for an example. (For many walk,
 of whom I have told you often, and now tell you even
 weeping, *that they are* the enemies of the cross of Christ:
 whose end *is* destruction, whose God *is* their belly, and
 °° whose glory *is* in their shame; who mind earthly
 things) For our ^p conversation is in heaven, from whence
 also we expect *the Saviour*, *our Lord Jesus Christ*:
 who will change our vile body, that it may be made †
 like ‡ his glorious body, according to the energy of his
 ability § to subdue all *things* to Himself. Wherefore,
 my brethren, beloved and much desired, my joy and
 crown, so stand ye fast in the Lord, *my beloved*.

I ^{pp} exhort Euodia, and || Syntyche to ^a be perfectly
 united in the Lord. And I entreat thee likewise, my
 faithful colleague, to assist them, ^r for they laboured with
 me in the gospel, ^s and Clement also, and my other
 fellow-laborers, whose names are in the book of life.
 Rejoice in the Lord always, *and again I say*, Rejoice.
 Let your ^t moderation be known unto all men. The
 Lord *is* at hand. Be anxious in nothing: but in every
 thing by prayer and supplication with thanksgiving let
 your requests be made known before God. And the
 peace of God, which surpasseth all understanding, shall
 guard your hearts and ¶ minds in Christ Jesus. Finally
 my brethren, whatever *things* are true, whatever *things*
 are venerable, whatever *things* are just, whatever

n Gr. already taken, or seized. nn Or, apprehend.
 o Or, taken hold of. * so. oo Or, who glory. p Gr. citizenship.
 † of a. ‡ form with. § also. pp Or, entreat. || I exhort.
 q Gr. to mind the same thing. r Gr, who strove together with me.
 s Gr. with, t Or, meekness. ¶ your.

Ch. IV. PHILIPPIAN S.

things *are* pure, whatever things *are* friendly, whatever things *are* reputable, if *there be* any virtue, and if *there be* any praise, think of these things: and what ye have both learned, and received, and heard, and seen in me, these practise; and the God of peace will be with you.

10 * I rejoiced greatly in the Lord, that your care for me has now † flourished again; for whom ye were indeed careful *before*, but ye wanted opportunity. Not that I speak on account of want; for I have learnt in 12 whatever *circumstances* I am, to be contented. I know both *how* to be abased, and ‡ *how* to abound: in every place, and in all *conditions* I am instructed, both to be full and to be hungry, § to abound and to be in want. 13 I can do all things through Christ strengthening me. 14 Nevertheless ye did well in communicating to *the relief* 15 of my affliction. And ye Philippians know, that in the beginning of the gospel, when I was departing from Macedonia, no church communicated to me on the 16 score of giving and receiving, but you only. For even in Thessalonica ye sent || once and again to 17 supply my wants. Not that I desire a gift, but I desire fruit that may abound to your account. And *indeed* I have it all, and *now* abound: I am fully *supplied*, having received of Epaphroditus the things *sent* by you, a fragrant odor, an acceptable sacrifice, well- 19 pleasing to God. And my God will supply all your wants, according to his riches, in glory, by Christ 20 Jesus. Now to our God and Father *be* glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren 22 that are with me salute you: and all the saints *here* salute you, but especially those of Cesar's household. 23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ But. † at last. ‡ I know. § both. || both.

Written to the Philippians from Rome by Epaphroditus.

THE
EPISTLE of PAUL the Apostle
TO THE
COLOSSIANS.

Ch. I.

PAUL an apostle of Jesus Christ, by the will of
God, and Timothy *our* brother, to the holy and
faithful brethren in Christ at Colosse : grace *be* to
you and peace from God our Father, and *from* the Lord
Jesus Christ. We give thanks to the God and Father
of our Lord Jesus Christ, always ^u in *our* prayers for
you : (having heard of your faith in Christ Jesus, and
your love to all the saints :) for the hope which is laid
up for you in heaven, of which ye have heard before in
the word of truth, *that is* the gospel ; which is come
unto you, even as in all the world, and is fruitful ; as
it hath been also among you, from the day in which ye
heard and knew the grace of God in truth. As ye also
learned of Epaphras our beloved fellow-servant, who is
a faithful minister of Christ for you ; who also declared
unto us your love in the Spirit.

For this *cause* we also, from the day that we heard *it*,
cease not to pray for you, and to request that ye may be
filled with the knowledge of his will, in all wisdom and
spiritual understanding : that ye may walk worthy of the
Lord unto all pleasing, being fruitful in every good
work, and increasing in the knowledge of God ; strength-
ened with all might according to his glorious power,
unto all patience and long-suffering with joy ; giving
thanks unto the Father, who hath made us meet for a
portion of the inheritance of the saints in light : who
hath delivered us from the power of darkness, and hath
transferred *us* into the kingdom of ^x his beloved Son : in

^u Gr. praying.

^x Gr. the son of his love.

whom we have redemption by his blood, *even* the remission of sins.

15 Who is the image of the invisible God, the ¹ first-
 16 born of the whole creation: for by Him were all *things*
 created, *that are* in heaven, and *that are* on the earth,
 the visible and the invisible, whether *they be* thrones,
 or dominions, or principalities, or powers; all were
 17 created by Him, and for Him. * He is before all, and
 18 by Him all *things* ² subsist. And He is the head of
 the body, *which is* the church: who is the ³ beginning,
 the first-born from the dead, that in all *things* He might
 19 have the pre-eminence. For it pleased *the Father*,
 20 ^b that all fulness should dwell in Him; and by Him to
 reconcile all *things* to Himself, having made peace by
 the blood of his cross; by Him *only*, whether *they be*
 21 *things* on earth, or *things* in heaven. And you that
 were formerly alienated, and enemies in *your* mind by
 22 wicked works, yet now hath He reconciled in the
 body of his flesh, through death, to present you holy,
 23 and unblameable, and unproveable in his sight: if so
 be ye continue grounded and settled in the faith, and
 be not moved [†] from the gospel, which ye have heard,
and which hath been preached throughout the whole
 creation [‡], of which I Paul am [§] a minister.

24 Now I rejoice in my sufferings for you, and fill up
 what is behind of the afflictions of Christ in my flesh,
 25 for the sake of his body, which is the church. Of which
 I was made ^a a minister according to the ^c dispensation
 of God, which is given me towards you, ^d that I might
 26 fully declare the word of God: *even* that mystery which
 was hid from *former* ages and ^{||} generations, but is
 27 now manifested to his saints: to whom God would
 make known [¶] the ^e rich glory of this mystery, among
 the gentiles; which is *this*, *that* Christ is in you
 28 the hope of glory; whom we preach, warning every
 man, and teaching every man in all wisdom, that we
 29 may present every man perfect in Christ Jesus: *in order*
 to which I ^f also labour, striving earnestly according
 II. to his energy which operates in me with power. For I

y Or, producer *πρωτοτόκος*.

or are sustained.

whole church by Him. See Eph. i. 23.

heaven.

d Gr. to fulfil.

of the glory.

a Al. first-fruits.

§ made.

|| from.

f Or. I labour even to an agony.

* And.

† away.

c Or, stewardship. Lu. xvi. 2.

¶ what is.

e Gr. the riches

z Gr. consist,

b Or, to dwell in the

‡ under

would

would have you know what a great conflict I have for
you, and for those in Laodicea, and as many as have
not seen ^g me in person : that their hearts may be com-
forted, being knit together in love, and to all the riches
of a full assurance of understanding *in these things*, to the
acknowledgment of the mystery of *our* God and Father,
and of Christ : in whom are ^{*} all the treasures of wisdom
and knowledge. And this I say, least any one should
deceive you with ^h fine speeches. For though I be absent
in body, yet am I with you in spirit, rejoicing and be-
holding your regularity, and the steadfastness of your
faith in Christ. Therefore as ye have received Christ
Jesus the Lord, walk in Him; rooted and built up in
Him, and established in the faith, as ye have been
taught *it*, abounding therein with thanksgiving.

Take heed least any one make a prey of you by ⁱ phi-
losophy and vain deceit, according to the tradition of
men, after the elements of the world, and not after
Christ : for all the fulness of the deity dwelleth ^k perso-
nally in Him. And ye are complete in Him, who is
the head of all principality and power. In whom also ye
are circumcised with the circumcision not performed by
hands, in putting off the body of the sins of the flesh,
by the circumcision *which is* of Christ : being buried
with Him in baptism, wherein also ye are raised to-
gether with *Him*, through ^l faith in the ^m power of God,
who raised Him from the dead. And when ye were
dead in trespasses, and *in* the uncircumcision of your
flesh, He made you alive ⁿ together with Him, having
forgiven you all trespasses, and cancelled the ^o obligation
we were under by *ritual* decrees, which was ^p grievous
to us, and hath taken it quite away, *even* nailing it to
his cross. And having spoiled principalities and powers,
He made them an open spectacle, triumphing over them
by it. Let no one therefore judge you on account of
meat, or drink, or in respect of a *feast*, or a new-moon,
or sabbaths : which are a shadow of *good* things to come,
but the ^q body *is* of Christ. Let no one deprive you of
your reward by ^r an affected humility and worshipping of

g Gr. my face in the flesh,
or persuasive, words,
k Or, substantially. Gr. bodily, by *Synecdoche*.
the operation.
m Gr. energy.
o Gr. bond, or note of hand.
q Or, substance. See ver. 9.
desiring it.

* *bid.*
i Or, a vain deceitful philosophy.
l Or, a belief of
n Or, as He did Him,
p Gr. contrary, or opposite.
r Gr. willing, or affecting, or

Ch. II, C O L O S S I A N S.

19 angels, intruding into what he hath not seen, vainly puffed up by his carnal mind; and not adhering to the head, from which all the body, being supplied and held together *as* by joints and bands, increaseth with the increase of God.

20 If therefore ye be dead with Christ from the elements of the world; why, as if living in the world, are ye
21 subject to *ceremonial* ordinances, (*such as* "touch not,
22 taste not, handle not," which all tend to corruption
23 ^s in the using,) according to the commandments and doctrines of men? which *things* indeed have a pretence to wisdom in voluntary worship, and ^thumiliation, and ^ubodily penance, *as* ^xhaving no regard to the satisfying of the flesh.

III.

2 If ye then be risen with Christ, seek the things *that are* above, where Christ sitteth at the right hand of
3 God. ^y Mind the things above, not those on the earth.
4 For ye are dead *as to the world*, and your life is hid with Christ in God. When Christ, *who is* ^{yy} your life, shall appear, then shall ye also appear with Him in glory.

5 Mortify therefore your ^zmembers *that are* upon the earth; fornication, uncleanness, *disorderly* passion, evil concupiscence, and insatiable desire, which is *indeed*
6 idolatry: for which *things* the wrath of God cometh on the children of disobedience. In which ye also formerly
7 walked, when ye lived among them. But now put away all *these* also, wrath, animosity, malice, ^acalumny,
8 and filthy discourse out of your mouth. Lie not one to another, seeing ye have put off the old man with
9 his *evil* practices; and have put on the new *man*, which is renewed in knowledge, after the image of Him that
10 created him. Wherein there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian,
11 slave, *or* free: but Christ *is* all and in all. Put on therefore, as the elect of God holy and beloved, bowels of mercy, ^bbenignity, humbleness of mind,
12 meekness, long-suffering; bearing with one another, and forgiving one another, if any *one* has a complaint

^s Or, by the abuse of them.

^u Gr. not sparing the body.
^y Or, Desire.

towards *things* upon earth.

^t Gr. humbleness of mind.

^x Gr. not in any honor, account, or

^{yy} Al our.

^a Gr. blasphemy.

^z Or, appetites

^b Or, goodness.

C O L O S S I A N S. Ch. III.

against any : even as Christ hath forgiven you, so also
do ye. And ^c above all these *put on* love, which is the
band of perfection. And let the peace of God pre-
side in your hearts, to which ye are also called *as united*
in one body : and be thankful *for it.*

Let the word of Christ dwell in you richly in all
wisdom ; ^{cc} teaching and admonishing one another by
psalms, and hymns, and spiritual songs, with ^d gratitude
singing in your hearts to the Lord. And whatsoever ye
do in word or deed, *do* all in the name of the Lord
Jesus, giving thanks to *our* God and Father by Him.

Wives, be subject to your ^{*} husbands, as becometh
you in the Lord : *and ye* husbands, love your wives, and
be not embittered against them. Children, obey *your*
parents in all *things* ; for this is well-pleasing to the
Lord : *and ye* fathers, do not irritate your children, least
they be discouraged. Servants, be obedient in all *things*
to *your* ^e lawful masters, not with eye-service as men-
pleasers, but in ^{cc} uprightness of heart, fearing God ;
and whatever *service* ye do, ^f do it heartily, as to the
Lord, ^g and not to men ; knowing that from the Lord
ye shall receive the recompense of the inheritance ; for
ye serve the Lord Christ ; but he that doth unjustly,
shall ^h receive for what wrong he hath done ; and there
is no respect of persons *with God* : *and ye* masters, render
to *your* servants justice and equity, knowing that ye also
have a Master in heaven.

Persevere in prayer, and be watchful in it, with
thanksgiving. Praying at the same time for us also,
that God would open to us a door of utterance, to ⁱ de-
clare the mystery of Christ, for which also I am in
bonds : that I may make it manifest, as I ought [†]. ^k Be-
have yourselves wisely towards them that are without,
redeeming the time. *Let* your speech *be* always with
grace, seasoned with ^l discretion to know how ye ought
to answer every one.

All *things* concerning me will Tychicus make known
to you, *who is* a beloved brother, and faithful ^m minister,
and fellow-servant in the Lord : whom I have sent to
you for this [‡] *purpose* also that he may know your affairs,

^c Or, beside. ^{cc} Or, teach and admonish. ^d Or, grace.
^{*} *own*. ^e Or, earthly : *Gr.* masters according to the flesh.
^{cc} *Gr.* simplicity. ^f *Gr.* do *your* work. ^g See Eph. vi. 7.
^h Or, suffer. ⁱ *Gr.* speak. [†] *to speak*. ^k *Gr.* Walk in wisdom.
^l *Gr.* salt, *metaphorically*. ^m Or, deacon. [‡] *very*.

Ch. IV. C O L O S S I A N S.

- 9 and comfort your hearts; *together* with Onesimus ^a faithful and beloved brother, who is *one* of you. They will inform you of all *things* here.
- 10 Aristarchus my fellow-prisoner saluteth you, and Marcus ⁿ nephew to Barnabas, concerning whom ye have received orders; (if he come to you, receive him;)
- 11 and Jesus *who is* called Justus: these are the only *persons*, who, ^{*} of the circumcision, *have been* my fellow-laborers in the kingdom of God, *and* who were a
- 12 comfort to me. Epaphras, who is *one* of you, a servant of Christ, saluteth you; who always strives earnestly for you in *his* prayers, that ye may stand perfect
- 13 and complete in all the will of God: for I bear him witness, that he ^o is very zealous for you, and for
- 14 those in Laodicea, and † Hierapolis. Luke the beloved physician, and Demas, greeteth you.
- 15 Salute the brethren in Laodicea; and Nymphas, and
- 16 the church *that is* in his house. And when ^p this letter has been read amongst you, cause it to be read also in the church of the Laodiceans; ‡ that ye may also
- 17 read that from Laodicea. And say ye to Archippus, Look *well* to the ministry, which thou hast received ^q of the Lord, that thou fulfil it.
- 18 The salutation of *me* Paul, with my own hand. Remember my bonds. Grace *be* with you. Amen.

ⁿ Sister's son.
† *those in.*

^{*} *being.*
^p *Gr. the.* † *and,*

^o *Gr. hath much zeal.*
^q *Gr. in.*

Written to the Colossians from Rome, by Tychicus and Onesimus,

THE
First EPISTLE of PAUL the Apostle
TO THE
THESSALONIANS.

Ch. I.

PAUL and Silvanus and Timothy to the church
of the Thessalonians in God the Father, and
in the Lord Jesus Christ. Grace *be* to you, and
peace from God our Father, and *from* the Lord Jesus
Christ. We give thanks to God always for you all, 2
making mention of you in our prayers. Incessantly re- 3
membering your work of faith, and labor of love, and
^{qq} patience of hope in our Lord Jesus Christ, before our
God and Father: knowing, ^r beloved brethren, your 4
election by God. For our gospel came not to you in 5
word only, but also in power, and in the holy Ghost,
and in much ^s certainty; as ye know what sort of per- 6
sons we were among you for your sakes. And ye be-
came imitators of us and of the Lord, having received
the word *tho'* in much affliction, *yet* with joy of the holy
Ghost. So that ye became examples to all the believers 7
in Macedonia and Achaia. For the word of the Lord 8
sounded forth from you, not only in Macedonia and
Achaia; but also in every place your faith towards God
is spread abroad, so that we have no need to say any
thing of it. For they themselves declare concerning us 9
what kind of entrance we had among you, and how ye
turned to God from idols, to serve the living and true
God; and to wait for his Son from heaven, whom He 10
raised from the dead, *even* Jesus who delivereth us from
the wrath to come.

^{qq} Or, patient hope.
^s Or. full assurance.

^r Or, brethren beloved of God, your election.

For

- For ye yourselves, brethren, know our entrance
 2 among you, that it was not *in* vain. But though we
 had suffered before and been injuriously treated, as ye
 know, at Philippi, we spake boldly in *the name of* our
 God to^{ss} declare unto you the gospel of God with much
 3 ^t conflict. For our exhortation was not of deceit, nor
 4 of impurity, nor in guile: but as we have been approved
 by God to be entrusted with the gospel, so we speak,
 not as pleasing men, but God, who ^u trieth our hearts.
 5 For neither at any time ^x used we flattering speech, as
 6 ye know, nor covetous pretence, God *is* witness: nor
 sought we glory of men, neither of you, nor of others:
 though we might have ^y expected maintenance, as the
 7 apostles of Christ. But we were gentle among you,
 8 even as a nurse cherisheth her children: so we, being
 affectionately desirous of you, were willing to impart
 to you, not only the gospel of God, but even our own
 9 souls, because ye were dear unto us. For ye remember,
 brethren, our labor and toil; for working night and
 day, that we might not be burthensome to any of you,
 10 we preached among you the gospel of God. Ye *are*
 witnesses, and God *also*, how holily, and justly, and
 11 unblameably we behaved towards you that believe: as
 ye know *likewise*, how we exhorted and ^z comforted
 12 every one of you, as a father his children; and charged
 you, that ye should walk worthy of God, who hath
 called you to his kingdom and glory.
 13 For this also we thank God ^a continually, that when
 ye received the word of God, ^b which ye heard from
 us, ye received it not *as* the word of men, but (as it is
 in truth) the word of God, ^c which also worketh
 14 effectually in you that believe. For ye, brethren, be-
 came ^d followers of the churches of God, which are in
 Judea, in Christ Jesus, *in* that ye also have suffered the
 same *things* from your own countrymen, ^e as they *have*
 15 from the Jews: who both killed the Lord Jesus, and
 their own prophets, and have persecuted us; ^f who are
 16 displeasing to God, and ^g contrary to all men: forbid-
 ding us to speak to the Gentiles that they might be

ss Gr. speak.

t Or, striving *ἀγωνίζομαι*.

u Or, approveth.

x Gr. were we in speech of flattery, or in pretence of covetousness.

y Gr. been a burden.

z Or, encouraged.

a Gr. incessantly.

b Gr. of hearing from us.

c Or, who.

d Gr. imitators.

* even.

e Gr. and.

f Or, enemies to all

other nations.

I. THESSALONIANS. Ch. II.

saved, *thus going on* to fill up their sins perpetually: but wrath is coming upon them to extremity.

But we, brethren, being separated from you for a season *, in person not in heart, endeavoured the more earnestly to see ^g you again ^h with much desire. Wherefore we would have come unto you (even I Paul) once and again; ^{hh} but Satan hindered us. For what *is* our hope, or joy, or crown of ⁱ boasting? *are* not ye also among others in the presence of our Lord Jesus Christ at his coming? for ye are our glory and *our* joy.

Wherefore being able to contain no longer, we ⁱⁱ were content to be left alone at Athens, and sent Timothy our brother, and a minister of God, and our fellow-labourer in the gospel of Christ, to establish [†] and ^k exhort you concerning your faith; that no one might be shaken by these afflictions: for ye yourselves know that we are appointed hereunto. For [‡] when we were with you, we told you before that we should be afflicted, as it [§] came to pass, and ye know. For this *cause* being able to wait no longer, I ^{||} sent to know *the state of* your faith, lest the tempter should [¶] have tempted you, and our labor have been in vain. But now Timothy being come back to us from you, and having brought us good tidings concerning your faith and love, and that ye have always a good remembrance of us, greatly desiring to see us, as we indeed *do to see* you; ¹ by this we were comforted in you, *my* brethren, under all our affliction and distress, because of your faith: for now we ^m are revived, since you are stedfast in the Lord. For what thanks can we render to God concerning you, for all the joy wherewith we rejoice on your account before our God, night and day ⁿ most ardently praying, that we may see your face, and perfect ^o whatever is wanting in your faith? And may God himself even our Father, and our Lord Jesus Christ ^p direct our way to you: and the Lord make you to increase and abound in love to one another, and to all *men*, * as we *do* towards you: that your hearts may be established unblameable

* of time. g Gr. your face. h Or, through.
hh Al. and. i Al. rejoicing. ii Or, acquiesced in being, &c.
† you. k Or, admonish. † even. § also.
|| also. ¶ any way. l Or, for. m Gr. are alive, if &c.
n Gr. superabundantly. o Gr. the deficiencies of. p Or, prosper.
• even.

Ch. IV. I. THESSALONIANS.

in holiness, before God even our Father, at the coming of our Lord Jesus Christ, with all his saints.

IV.

As to what remains therefore, *my* brethren, we intreat and exhort you by the Lord Jesus, that as ye have received *instructions* from us, how ye ought to walk and to please God, ye would abound *therein* more and more. For ye know what commandments we gave you from the Lord Jesus. For this is the will of God, *even* your sanctification: that ye should abstain from fornication, and that every one of you should * possess his ^q vessel in sanctification and honor, not in the passion of lust, ^r like the heathens who know not God. That no one over-reach, or wrong his brother ^s in any thing: because the Lord *is* an avenger of all such crimes, as we also told you before, and testified *to you*. For God hath not called us to impurity, but to holiness. He therefore who rejecteth *us*, rejecteth not man, but God; who hath [†] given us his holy Spirit.

But as to brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it to all the brethren, that are in all Macedonia; but we exhort you, brethren, to abound *in it* more and more: and ^t endeavour to be quiet, and ^u mind your own *affairs*, and work with your own hands, as we gave you in charge, that ye may walk decently toward those *that are* without, and may have need of no one's *assistance*.

But I would not have you ignorant, *my* brethren, concerning those that are fallen asleep, that ye may not be grieved like others who have no hope: for if we believe that Jesus died and rose again, so also those, ^x that sleep in Jesus, will God bring with Him. For this we tell you in the word of the Lord, that we who *shall be* living and remain to the coming of the Lord, shall not be before those that are asleep. For the Lord himself will descend from heaven with acclamation, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first; then we who *are* living and remain, shall be caught up together with them in the clouds, to ^y meet the Lord in the air: and

* *know how to.*

q Or, body.

r Gr. as also.

s Gr. in the thing.

† *also.*

t Or, be ambitious.

u Gr. do.

x Or, those, that sleep, will God by Jesus bring, &c.

y Gr. the meeting of.

I. THESSALONIANS. Ch. IV.

so shall we for ever be with the Lord. Therefore comfort one another with these words. 18

V.

But of the times and seasons, brethren, ye have no need of *my* writing to you : for ye yourselves know full well, that the day of the Lord cometh ² like a thief in the night. And when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child ; and they shall not escape. But ye, *my* brethren, are not in darkness, that *that* day should seize you as a thief : ye are all children of the light, and ^{*} of the day : ^{zz} we are not of the night, nor of darkness. Therefore let us not sleep like others, but let us watch and be sober : for they, that sleep, sleep in the night ; and drunkards are drunk in the night : but let us, who are of the day, be sober ; putting on the breast-plate of faith and love, and *for* an helmet the hope of salvation. For God hath not appointed us to wrath, but to the obtaining of salvation by our Lord Jesus Christ, who died for us, that whether we be awake, or asleep, we may live together with Him. Wherefore comfort one another, and edify each *other*, as ² indeed ye do. 2

And we entreat you, brethren, to ^b respect those that labour among you, and preside over you in the Lord, and ^c instruct you ; and to esteem them ^d very highly in love, on account of their work. Be at peace among yourselves. And [†] admonish the disorderly, comfort the feeble-minded, support the weak, be of a patient spirit towards all. See that no one render evil for evil to any *man* ; but always pursue *that which is* good, both to each other and to all *men*. 12

Be always ^e joyful. Pray ^f continually. In every *circumstance* be thankful ; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Slight not prophesyings : *yet* try all *things*, and hold fast *that which is* good. Abstain from all ^g appearance of evil. And may the God of peace Himself sanctify you 16-17 18 19 20-21 22 23

² Gr. so as. ^{*} children. ^{zz} Al. ye. a Or, also.
^b Gr. know, or, own. c Or, admonish. d Gr. superabundantly.
[†] we exhort you, brethren, to. e Or, cheerful. f Gr. incessantly.
^g Gr. wicked appearance.

Ch. V. I. THESSALONIANS.

- 21 wholly : and *grant that* your whole *frame*, spirit, * soul,
and body may be kept blameless to the coming of our
24 Lord Jesus Christ. Faithful *is* He that calleth you,
who also will do *it*.
25-26 Brethren, pray for us. Salute all the brethren with
27 an holy kiss. I adjure you by the Lord, that this epistle
28 be read to all the holy brethren. The grace of our Lord
Jesus Christ *be* with you. Amen.

* *and*.

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THE
Second EPISTLE of PAUL the Apostle
TO THE
THESSALONIANS.

Ch. I.

PAUL and Silvanus and Timothy to the church
of the Thessalonians in God our Father, and in
the Lord Jesus Christ; grace *be* to you and peace
from God our Father, and *from* the Lord Jesus Christ. 2

We ought always to give thanks to God on your
account, *my* brethren, as it is fit; because your faith
increaseth greatly, and the love of every one of you *
towards each other aboundeth: so that we ourselves 3
boast of you among the churches of God, for your pa-
tience and faith under all your persecutions and afflictions 4
which ye endure. *Which are* a demonstration of the just
judgement of God, that ye may be counted worthy of 5
the kingdom of God, for which ye also suffer: seeing
it is a righteous *thing* with God to render affliction to 6
those that afflict you; and to you, who are ^h in trouble,
rest with us, at the revelation of the Lord Jesus from 7
heaven, with ⁱ his mighty angels, in flaming fire, taking
vengeance on those who know not God, and who obey 8
not the gospel of our Lord Jesus Christ: who shall be
punished with everlasting destruction, ^k by the presence 9
of the Lord and by his glorious power: in that day, 10
when He shall come to be glorified in his saints, and to
be admired in all them that believe; because our testi-
mony among you was believed. Wherefore † we pray 11
always for you, that our God would ^l count you worthy
of *this* calling, and fulfil all the ^m good pleasure of *his*
goodness, and the work of faith with power: that the 12
name of our Lord Jesus Christ may be glorified in you,
and ye in Him, according to the grace of our God, and
of the Lord Jesus Christ.

* *all.* h *Gr.* afflicted. i *Gr.* angels of his power.
k *Or,* from the face. † *also.* l *Or,* make. m *Or,* benevolence.

Ch. II. II. THESSALONIANS.

- But as to the coming of our Lord Jesus Christ, and
 2 our gathering together unto Him, we beseech you, brethren, that ye be not soon moved from your *steadiness* of mind, or troubled, neither by Spirit, nor by word, nor by letter, as from us, * that the day of Christ is at hand. Let not any *one* deceive you by any means; for
 3 it *shall not come* till there come an apostasy first, and the man of sin be ⁿ revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or the object of worship; so that he sits as God in the temple of God, shewing himself that he is God.
 4 Do ye not remember, that when I was † with you, I told you these things? And ye know what now hindereth him from being ⁿ revealed in his own time. For the mystery of iniquity is already working, only there is one that hindreth ‡ till he be taken out of the way.
 5 And then the wicked *one* shall be ^o detected, whom the Lord will destroy by the breath of his mouth, and abolish by the brightness of his coming: ^p who comes, through the efficacy of Satan, with all *kind of* ^q lying power, and signs, and wonders, and with all iniquitous fraud, among those that *shall* perish; because they received not the love of the truth, ^r by which they might be saved.
 6 And for this *cause* God will send *upon* them the efficacy of error, so that they shall *themselves* believe the lie: that they may all be condemned, who believed not the truth, but had pleasure in iniquity.
 7 But we ought always to give thanks to God for you, brethren beloved of the Lord; because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: to which
 8 He hath called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, be steady, and hold fast the ^s traditions, which ye have been taught, whether by word or by our letter.
 9 And may our Lord Jesus Christ himself, and our God and Father, who hath loved us, and hath given *us* everlasting consolation, and good hope through grace, comfort your hearts, and establish you in every good word and work.

* *as.* n *Or, detected.* † *yet.* ‡ *at present.*
 o *Or, unveiled.* p *Gr. whose coming is.* q *Gr. power,*
 and signs, and wonders of a lye, *or, falsehood.* r *Or, to their salvation.*
 s *Or, instructions.*

II. THESSALONIANS. Ch. III.

As for the rest, *my* brethren, pray for us, that the word of the Lord may run, and be glorified, * as *it is* among you : and that we may be delivered from ^t unreasonable and wicked men ; for all have not faith. But the Lord is faithful, who will establish you, and preserve *you* from the evil *one*. And we trust in the Lord concerning you, that ye both do and will do *the things* which we give you in charge. And may the Lord direct your hearts into the love of God, and into ^u the patience of Christ.

Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother who walketh disorderly, and not according to the instruction which he received from us. For ye [†] know how ye ought to imitate us : for we were not disorderly among you ; neither did we eat any one's bread for nothing ; but with labor and toil, working night and day, that we might not be burthensome to any of you. Not that we have not power, but that we might give ourselves *as* an example to you to imitate us. For [‡] when we were with you, we gave you this charge, § if any will not work, neither let him eat. For we hear that there are some among you that walk disorderly, doing no work *themselves*, but very busy in *the affairs of others*. || Such we charge and exhort by our Lord Jesus Christ, that they work quietly and ^x earn their own bread.

But be not you, *my* brethren, discouraged from well-doing. And if any obey not our ^y order, ^z by *this* epistle, mark such *a one*, and do not keep company with him, that he may be ashamed. However do not look upon *him* as an enemy, but admonish *him* as a brother.

Now the Lord of peace himself give you peace at all *times* and in ^{zz} all places. The Lord *be* with you all. The salutation of *me* Paul by my own hand, which is the token in every epistle ; for so I write, " The grace of our Lord Jesus Christ *be* with you all." Amen.

* *even*. t Or, absurd, or, impertinent. u Or, Christian patience. † *yourselves*. ‡ *even*. § *that*. || *Now*.
x Gr. eat. y Gr. word. z Or, mark him by a letter.
zz *Al.* by all means.

THE
First EPISTLE of PAUL the Apostle
TO
TIMOTHY.

Ch. I.

2 **P**AUL an apostle of Jesus Christ by the appointment of God our Saviour, and the Lord Jesus Christ our hope, to Timothy *my* true son in the faith, *be* grace, mercy, and peace from God our Father, and Christ Jesus our Lord.

3 As I exhorted thee to stay at Ephesus, when I went
4 into Macedonia, that thou mightest charge certain *per-*
5 *sons* not to teach other doctrine, nor attend to fables
6 and endless genealogies, which occasion debates, rather
7 than ^a pious edification in the faith; *so do*, and *acquaint*
8 *them* that the end of ^b *that* charge is charity, out of a
9 pure heart, and a good conscience, and faith unfeigned:
10 from which some having swerved are turned aside to
11 ^c vain discourses; desiring to be teachers of the law,
12 though they neither understand what they say, nor ^{*}
13 what *things* they assert. But we know that the law is
14 good, if a man use it ^d lawfully; knowing this, that a
15 law does not lie against a righteous *person*, but *against*
16 the lawless and unruly, the impious and wicked, the
17 unholy and profane, ^e parricides, murderers, whore-
18 mongers, sodomites, kidnappers, liars, false-swearers,
19 and if there be any thing else contrary to *that* sound
20 doctrine, *which* is according to the glorious gospel of the
21 blessed God, with which I was intrusted.

22 And I give thanks to Christ Jesus our Lord, who gave
me ability *for the work*, that He accounted me faithful,

^a Gr. the edification of God.
^d Or, aright.

^b Gr. the charge, or, com-
^c Or, useless. ^{*} of
^e Gr. killers of fathers, and killers of mothers.

having

having put *me* into the ministry, who before was a blasphemer, and a persecutor, and an oppressor. But I obtained mercy, because I did *it* ignorantly in unbelief: and the grace of our Lord superabounded, with faith and love in Christ Jesus. *It is* ^f a truth *highly* to be believed, and worthy ^g to be received by all, that Christ Jesus came into the world to save sinners:—of whom I am ^h one of the chief. But for this *end* I obtained mercy, that in me ^h a chief sinner Jesus Christ might display ^{*} his long-suffering, for an example to those who should afterwards believe on Him to eternal life. Now to the King eternal, ^{hh} immortal, invisible, the only wise God, *be* honor and glory for ever and ever. Amen.

This charge I commit to thee, son Timothy, according to the ⁱ prophecies which before came on thee, that ^k by them thou mightest war a good warfare, having ^l faith and a good conscience, which some putting away have made shipwreck concerning the faith: of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme.

II.

This then I exhort *thee* first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men; particularly for kings, and all that are in ^m authority, that we may lead a quiet and peaceful life in all piety and ⁿ virtue. For this is good and acceptable in the sight of God our Saviour: who is willing that all men should be saved, and *therefore* come to the knowledge of the truth. For *there is* one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, a testimony *to be published* in due time, for which I was appointed a herald and an apostle. I speak the truth in Christ, I lie not; *I am* a teacher of the Gentiles in faith and truth. I ^o direct therefore that men pray in every place, lifting up holy hands without wrath and ^p debate: [†] likewise that women dress themselves in decent apparel with modesty and ^q prudence, not in braided hair, or gold, or

f Gr. a faithful, or, credible, word.

h Or, first.

i Or, prophetic gifts.

and good conscience.

respect, or, credit.

or, disputings.

* all.

k Or, in them.

m Gr. eminence.

o Gr. counsel, or, will.

† and.

g Gr. of all acceptance.

hh Al. incorruptible.

l Al. a faithful

n Gr. veneration,

p Or, doubting,

q Or. temperance.

10 pearls, or costly garments; but in good works, ^r as becometh women professing godliness.

11 Let the woman learn in silence with all submission:
12 but I permit not a woman to teach, nor to usurp authority over the man; but to be ^s silent. For Adam
13 was formed first, then Eve. And Adam was not seduced
14 by the serpent, but the woman being ^t led astray was *first*
15 in the transgression. Yet shall *she* be saved ^u through childbirth, if they continue in faith and love, ^{*} in holiness ^x and modesty.

III.

1 It is ^y certain, if any one is [†] desirous of the episcopal office, he desireth a good work. A bishop then must be blameless, the husband of *but* one wife, sober, prudent, ^{yy} grave, hospitable, able to teach, not given to wine, no striker, not greedy of sordid gain, [‡] ^z moderate, not quarrelsome, not ^a covetous, governing his own family well, having his children in subjection with all gravity; (for if any *one* know not how to govern his own house, how shall he take care of the church of God?) not one newly converted, least being puffed up he fall into the condemnation of the devil. He ought also to have an honorable testimony from those that are without, least he fall into reproach and the snare of the devil.

8 The deacons *should* likewise be grave, not double-tongued, not given to much wine, not greedy of base gain, holding the mystery of the faith in a pure conscience. (And let these also first be proved, then let them take the office of deacons, if they be
11 found blameless.) And their wives likewise grave, not
12 slanderers, sober, and faithful in all things. Let the deacons *too* be husbands of one wife *only*, governing
13 their children and their own houses well. For they, that discharge the office of a deacon well, gain to themselves a good degree of *honor*, and much freedom in *promoting* the faith that is in Christ Jesus.

14 These things I write unto thee, hoping to come to
15 thee shortly. But if I *should* ^b be retarded, that thou mayst know how thou oughtest to behave in the house

^r Gr. which.

^s Gr. in silence.

^t Or, seduced.

^u Or, by.

^{*} and.

^x Gr. with temperance, or, moderation.

^y Gr. a word to be credited.

[†] very.

^{yy} Or, decent, or,

well-behaved.

[‡] but.

^z Or, meek.

^a Gr. a lover of money.

^b Gr. delay.

of God, * the church of the living God, the pillar and support of the truth. And ^c without controversy great is the mystery of godliness: God was manifested in the flesh, justified ^d in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, and received up into glory. 16

IV.

Now the Spirit expressly saith, that in latter times some shall apostatize from the faith, attending to seducing spirits, and doctrines of demons *founded* in the ^e hypocrisy of liars, *who are seared in their own conscience*, forbidding to marry, and *enjoining* ^f abstinence from meats, which God hath created to be received with thanksgiving by those that believe and ^{ff} know the truth. For every creature of God *is* good, and nothing to be rejected, if *it be* received with thanksgiving: for it is sanctified by the word of God and by prayer. 2 3 4 5

If thou lay these things before the brethren, thou wilt be a good minister of Jesus Christ, *as one* brought up in the words of faith and of good doctrine, to which thou hast attained. But profane and ^g groundless fables reject, and exercise thyself unto godliness. For bodily exercise profiteth little, but piety is profitable unto all *things*, having the promise of the life *that now is*, and of that *which is* to come: *this* is a ^h certain truth and worthy of all acceptance. For to this *end* we both labour and suffer reproach, because we have hope in the living God, who is the Saviour of all men, especially of the faithful. These *things* declare and teach. Let no one *have cause to* despise thy youth; but be *thou* an example to ⁱ believers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come attend to reading, to exhortation, and teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate on these *things*, be *wholly* in them, that thy proficiency may be manifest in all. Take heed to thyself, and to *thy* doctrine; continue in them: for *in* doing this, thou wilt both save thyself and those that hear thee. 6 7 8 9 10 11 12 13 14 15 16

* which is.

c Gr. confessedly.

d Or, by.

e Or, fictions.

f Gr. to abstain.

ff Or, acknowledge.

g Gr. old women's.

h Gr. a faithful, or, credible word.

i Or, the faithful. † The New Coll. MS. has "Father of all".

πατρὶς παύλου.

Do not chide a ^k senior, but exhort *him* as a father ;
 2 and younger *men* as brethren : *the* elder women as
 3 mothers, the younger as sisters, with all purity. Honour
 4 widows who are widows indeed. But if any widow
 have children or grandchildren, let *these* learn first to
 shew piety at home, and to ^l make suitable returns to
 their parents : for this is becoming, and acceptable in
 5 the sight of God. Now she, that is really a widow
 and desolate, hopeth in God, and continueth in suppli-
 6 cations and prayers night and day. But she that in-
 7 dulgeth to luxury, is dead while she liveth. * These
 things give in charge, that they may be blameless.
 8 But if any provide not for his own, and especially for
 those of his own family, he hath renounced the faith,
 and is worse than an infidel.

9 Let not a widow be chosen into the number under
 10 sixty years old, having been the wife of one man : in
 repute for good ^m actions, if she have educated children,
 if she have entertained strangers, if she have washed
 the feet of saints, if she have relieved the afflicted,
 11 ⁿ and diligently followed every good work. But the
 younger widows refuse : for when they grow wanton
 12 against Christ, they will *needs* marry : ^o and are *therefore*
 to be condemned, because they ^p violate their first faith.
 13 And withal being idle they learn to go about from
 house to house : and *are* not only idle, but ^q tatlers also
 and busy-bodies, talking of *things* unbecoming *them*.
 14 I would therefore have the younger *widows* marry, bear
 children, manage household affairs, and give no occasion
 15 to the adversary for reproach. For some are already
 16 turned aside after Satan. And if any believer [†] have
 relations widows, let them relieve them, and let not the
 church be burdened ; that it may relieve those that are
 indeed widows ^r and desolate.

17 Let the elders, who preside well, be counted worthy
 of double honor, especially those that labour in ^s preach-
 18 ing and teaching. For the scripture saith, ^t "Thou
 shalt not muzzle the ox that treadeth out the corn:" and,
 19 ^u "The workman is worthy of his hire." Receive not
 an accusation against an elder, unless from two or three

^k Or, an elderly man.

^l Gr. to return recompences.

* And. ^m Gr. works.

ⁿ Gr. if.

^o Gr. having condemnation.

^p Or, disannul.

^q Gr. triflers.

[†] man or woman.

^r See ver. 5.

^s Gr. word and doctrine.

^t Deut. xxv. 4.

^u Lev. xix. 13. Luke x. 7.

I. T I M O T H Y.

Ch. V.

witnesses. Those that offend reprove before all, that 20
 others also may * *fear*. I charge thee before ~~God~~ ^{the God and Lord} and 21
~~the Lord~~ Jesus Christ, and the elect angels, that thou
 keep to these *things* without ^{uu} preference of persons, doing
 nothing with partiality. Lay hands on no man precipi- 22
 tately, and be not *hereby* a partaker in the sins of others.
 Keep thyself pure.

Drink no longer water *only*, but use a little wine *with* 23
it, for the sake of thy stomach and thy frequent infir-
 mities.

The sins of some men are * notorious, leading *as it* 24
were to their condemnation; and some *more artful* they
 follow after. So also the good works of *some* are mani- 25
 fest; and they that are otherwise cannot be hid.

VI.

Let as many as are servants under the yoke account 2
 their own masters worthy of all honor; that the name
 of God and *his* doctrine may not be blasphemed: and
 let not those who have believing masters, despise *them*,
 because they are brethren; but serve *them* more *readily*,
 because they are faithful and beloved *by God*, partakers
 of ^y *his* grace.

These *things* teach and exhort. If any one teach other- 3
 wise, and adhere not to the sound words of our Lord
 Jesus Christ, and the doctrine which is according to 4
 godliness; he is proud, knowing nothing, but *is* deliri-
 ous about questions and strifes of words: from which
 cometh envy, contention, calumnies, wicked suspicions,
 perverse debates of men corrupted in mind, and void of 5
 truth, accounting gain to be godliness: from such
 withdraw thyself. But godliness with contentment is 6
 great gain. For we brought nothing into the world, 7
and it is certain that we can carry nothing out; ^z having 8
 therefore food and raiment, let us be herewith content.
 But they, that ^a will be rich, fall into temptation and a 9
 snare, and *into* many foolish and hurtful lusts, which
 plunge men into ruin and perdition. For the love of 10
 money is the root of all evils, which some coveting after
 have been led astray from the faith, and pierced them-
 selves ^b through with many sorrows. But do thou, O 11
 man of God, flee these *things*, and follow after righte-

* *have*. uu Gr. without prejudice.

before *inquired into*. y Gr. the beneficence.

and having.

a Gr. are *vehemently* desirous.

x Gr. manifest, *even*

z Gr. but having, *or*,

b Or, around.

ousness,

- ousness, piety, fidelity, love, patience, meekness.
- 12 ^c Maintain the glorious combat of faith, lay hold on eternal life, to which thou hast been * called, and hast ^d made a good ^e profession before many witnesses.
- 13 I charge thee before God, who giveth life to all, and before Christ Jesus who witnessed a good confession before Pontius Pilate, that thou keep ^f *this* commandment, unspotted and blameless, till the appearance of our Lord Jesus Christ; which He will manifest in his own times, *who* is the blessed and only potentate, the King of kings, and Lord of lords, who alone hath immortality, dwelling in light inaccessible, whom no man hath seen, nor can see: to whom *be* honor and power everlasting. Amen.
- 17 Charge them, that are rich in this world, not to be high-minded nor trust in ^{ff} uncertain riches, but in the living God, who richly affords us all *things* for enjoyment: *charge them* to do good, to be rich in good works, to be ready to distribute, willing to communicate; treasuring up to themselves a good ^g foundation for the future, that they may ^h obtain eternal life.
- 20 O Timothy, keep that with which thou art entrusted, avoiding profane empty babblings, and the oppositions of science falsely so called: which some pretending to, have erred from the faith. Grace *be* with thee. Amen.

^c Gr. Combat, or, strive in, professed. ^e Or, confession. uncertainty of riches.
^h Gr. lay hold on, as in ver. 12.

* also. ^d Gr. confessed, or, ^f Gr. the. ^{ff} Gr. the ^g Or, security. 2 Tim. ii. 19.

THE
Second EPISTLE of PAUL the Apostle
TO
TIMOTHY.

Ch. I.

PAUL an apostle of Jesus Christ by the will of
God, according to the promise of life in Christ
Jesus, to Timothy *my* beloved son, grace, mercy, 2
and peace from God the Father, and *from* Christ Jesus
our Lord. I give thanks to God, whom I serve ⁱas 3
my forefathers *did*, with a pure conscience, ^khaving
remembrance of thee continually in my prayers night
and day; greatly desiring to see thee, (for I remember 4
thy tears,) that I may be filled with joy: ^lkeeping in 5
memory the unfeigned faith, *that is* in thee, which dwelt
first in thy grandmother Lois, and thy mother Eunice:
and I am persuaded that *it dwells* in thee also; for which 6
cause I remind thee to stir up the gift of God which is
in thee through the imposition of my hands. For God 7
hath not given us a spirit of fearfulness, but of vigor,
and of love, and of prudence. Be not therefore ashamed 8
of the testimony of our Lord, nor of me his prisoner:
but bear *thy* part in the afflictions ^mof the gospel, ac- 9
cording to the power of God; who hath saved us, and
called us with an holy calling, not according to our
works, but according to his own purpose, and grace be-
stowed upon us ^{mm}through Christ Jesus, before ⁿthe 10
world was, but now made manifest by the appearance
of our Saviour Jesus Christ, who hath abolished death,
hath diffused light on and brought ^olife and immortality *to light* by the gospel:
for which I was appointed an herald, and an apostle, 11

ⁱ Gr. from, or according to, *my* forefathers. ^k Or, as I incessantly make mention of thee. ^l Gr. taking, or holding remembrance of. ^m Or, for. ^{mm} Gr. in. ⁿ Gr. before times eternal, or the times of ages. ^o Or, immortal life. *For the meaning of Quartet, see John. 1:9. Rev. 21:23, & 22:5. and see Prefat. to Robertson's Clav. Pentat. p. 19.*

12 and a teacher of the gentiles : for which cause also I suffer these *things* ; but I am not ashamed : for I know in whom I have trusted, and am persuaded that He is able to keep ^p what I have committed to Him against that day.

13 Hold *fast* the form of sound words, which thou hast heard from me, in faith and love *which is* in Christ Jesus. The good ^q thing committed to thee keep, through the Holy Spirit which dwelleth in us. Thou knowest ^{*} that all those ^r of Asia are turned from me, of whom is Phygellus and Hermogenes. The Lord shew mercy to the family of Onesiphorus ; for he often refreshed me, and was not ashamed of my chain : but when he was at Rome, he sought for me *the more* diligently, and found *me*. (The Lord grant [†] that he may find mercy of the Lord in that day !) And [†] how much he ministered *to me* at Ephesus *too*, thou knowest full well.

II.

Thou therefore, my son, be strong in the grace which is in Christ Jesus : and *the things* which thou hast heard from me, before many witnesses, these commit to faithful men, who shall be able to teach others also. Do thou therefore endure hardship, as *becomes* a good soldier of Jesus Christ. No one, that enters into military service, embarrasseth himself with [†] the affairs of *this* life, that he may please him who enlisted *him*. And if any one contend *in the public games*, he ^a gains not the crown unless he contend ^x fairly. The husbandman must labour first, *in order* to partake of the fruits. Consider what I say, and the Lord give thee understanding in all *things*.

8 Remember Jesus Christ of the seed of David, *who* was raised from the dead, according to my gospel : for whose sake I suffer trouble *even* unto bonds, as if I were a malefactor ; but the word of God is not bound. 10 Therefore I ^y submit to every *thing* for the sake of the elect, that they also may obtain the salvation which is ^z by Christ Jesus, with eternal glory. *It is* ^a an undoubted truth, [†] if we are dead with *Him*, we shall also live with *Him* : if we suffer, we shall also reign with *Him* : if we disown *Him*, He will also disown us.

p Gr. my deposit. q Gr. deposit, i. e. the gospel. * *this*.
r Gr. in. † *him*. s Or, how many services he did me.
† Or, civil concerns. u Gr. is not crowned. x Gr. lawfully.
y Gr. I bear all. z Gr. in. a Gr. a credible word. † *for*.

If we are unfaithful, He continueth faithful *notwithstanding* ; He cannot renounce Himself. These *things* remind *them* of, charging *them* before the Lord not to contend about words, *which* is profitable for nothing, and tends to the subversion of the hearers. Endeavour to present thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But avoid prophane empty harangues ; for they will proceed to more impiety, and their discourse will eat like a gangrene. Of whom is Hymeneus and Philetus ; who have erred ^b from the truth, saying that the resurrection is already past ; and subvert the faith of some.

However, the ^c foundation of God standeth firm, having this inscription, ^d The Lord knoweth them that are his ; and, Let every one that nameth the name of Christ ^e depart from iniquity. ^f In a great house there are not only vessels of gold and silver, but also of wood and of earth ; and some ^g to honor, some ^h for meaner uses. If therefore any one purify himself from these ⁱ *corruptions*, he shall be a vessel unto honor, sanctified and fitted for the Master's use, being prepared for every good work.

† Flee youthful ^j passions : and follow righteousness, fidelity, love, and peace, with *all* those that call upon the Lord out of a pure heart : but foolish and ^k unlearned questions avoid, knowing that they produce quarrels ; for the servant of the Lord ought not to wrangle, but to be gentle towards *all men*, ready to teach, patient under injuries, with meekness instructing ^l those of different sentiments, not *knowing* ^m but God may give them ⁿ repentance to the acknowledgement of the truth ; and they may awake out of the snare of the devil, who have been captivated by him to his will.

III.

But this know, that in the last days there will be difficult times ; for men will be selfish, covetous, arrogant, proud, ^o blasphemers, undutiful to parents, ungrateful, unholy, without natural affection, ^p perfidious, false

^b Gr. concerning. and 26. ^c Or, covenant. ^d Numb. xvi. 5. ^e Or, keep at a distance. ^f But. ^g Gr. to dishonor. ^h Or, for honorable uses. ⁱ Gr. desires. ^j Or, uninstructive controversies. ^k Or, least. ^l Or, a change of mind, ^m Or, slanderers. ⁿ Gr. covenant-breakers, or implacable. ^o ^p accusers,

accusers, intemperate, savage, ^a enemies to the good,
 4 traitors, headstrong, conceited, lovers of pleasure more
 5 than lovers of God, having a form of godliness, but
^r strangers to the power of it: * from such turn away.
 6 For of these are they who ^r insinuate themselves into
 families, and captivate weak women, that are laden
 7 with sins, and led away by various ^s lusts, always
 learning and never able to come to the ^t knowledge of
 8 the truth. And as Jannes and Jambres withstood
 Moses, so do these also withstand the truth; *being* men
^u of corrupt minds, and of no judgement in the faith.
 9 But they shall not proceed far: for their folly shall be
 evident to all, as theirs also was.

10 But thou art well acquainted with my doctrine, con-
 duct, purpose, faith, long-suffering, ^x charity, pati-
 11 ence, persecutions, sufferings, which beset me at An-
 tioch, in Iconium, in Lystra; what persecutions I en-
 dured, and *how* the Lord delivered me out of them all.
 12 And indeed all, that are ^v desirous to live godly in Christ
 13 Jesus, shall suffer persecution. But wicked men and
 impostors will grow worse and worse, deceiving and
 being deceived.

14 But continue thou in *the things* which thou hast learnt,
 and been assured of, knowing from whom thou hast
 15 learned *them*; and that from a child thou hast known
 the holy scriptures, which are able to make thee wise
 unto salvation, through faith [†] in Christ Jesus: *for*
 16 all scripture *is* by inspiration from God, and *is* profit-
 able for doctrine, for conviction, for correction, for
 17 instruction in righteousness; that the man of God may
 be complete, thoroughly ^z fitted for every good work.
 IV. I charge *thee* therefore before God, and the Lord Jesus
 Christ, who will judge the living and the dead at his
 2 appearing, [‡] in his kingdom; preach the word, be in-
 stant *both* in season *and* out of season; convince, re-
 buke, exhort with all long-suffering and instruction.
 3 For the time will come, when they will not bear sound
^a doctrine; but having itching ears, will heap up to
 4 themselves teachers after their own ^b hearts: and turn
 away their attention from the truth, and be turned aside
 5 to fables. But be thou watchful in all *things*, endure

q Gr. not loving the good, or goodness. r Gr. denying, or rejecting.

* and. rr Or, creep into. s Gr. desires.

t Al. acknowledgement. u Gr. corrupted in mind. x Gr. love.

y Or, determined. † which is. z Or, qualified.

‡ and. a Or, instruction. b Gr. desires.

hardship,

II. T I M O T H Y.

Ch. IV.

hardship, do the work of an evangelist, give full proof
of thy ministry. For I am now *going to be* sacrificed, 6
and the time of my dissolution is near. I have ^{bb} fought 7
the good fight, I have finished *my* race, I have kept
the faith. *As to* what remains, there is laid up for me 8
a crown of righteousness, which the Lord, the righteous
judge, will give me in that day : and not to me only, but
also to all *those* who have ^c longed for his appearance.

^d Endeavour to come to me soon : for Demas hath 9
forsaken me, ^e through love of this ^{*} world, and is 10
gone to Thessalonica ; *as is* Crescens to Galatia, and
Titus to Dalmatia : Luke only is with me. Take 11
Mark, and bring *him* with thee : for he is useful to
me in the ministry. And I have sent Tychicus to 12
Ephesus. When thou comest, bring *with thee* the 13
^{ee} cloke, that I left at Troas with Carpus ; and the
books, *but* especially the parchments. Alexander the 14
brazier ^f did me many ill *turns* : the Lord *will* reward
him according to his deeds. Of whom do thou also be- 15
ware : for he hath greatly opposed our ^g doctrine.

In my first defence no one stood by me, but all *men* 16
forsook me : *God grant* it may not be laid to their charge !
But the Lord stood by me, and strengthened me ; 17
that by me the [†] *gospel* might be fully spread, and *that*
all the nations might hear : and *so* I was delivered out
of the mouth of the lion. And the Lord will deliver 18
me from every ^h evil work, and will preserve *me* to his
heavenly kingdom : to whom *be* glory ⁱ throughout all
ages. Amen.

Salute ⁱⁱ Prisca and Aquila, and the family of Onesi- 19
phorus. Erastus staid at Corinth, and I left Trophimus 20
sick at Miletus. ^d Endeavour *therefore* to come *to me* 21
before winter. Eubulus saluteth thee, and Pudens,
and Linus, and Claudia, and *indeed* all the brethren.
The Lord Jesus Christ *be* with thy spirit. Grace *be* 22
with you *all*. Amen.

^{bb} Or, combated the combat. ^c Gr. loved. ^d Or, Hasten.
^e Gr. loving, or having loved. ^{*} present. ^{ee} Or, cloke-bag.
^f Gr. shewed. ^g Gr. words. [†] preaching of his. ^h Or, wicked
attack. ⁱ Gr. to ages of ages. ⁱⁱ Al. Priscilla.

*The second epistle to Timothy was written from Rome,
when Paul was brought before Nero the second Time.*

D d

T H E

THE
EPISTLE of PAUL the Apostle
TO
TITUS.

Ch. I.

PAUL a servant of God, and an apostle of Jesus Christ, for *promoting* the faith of God's chosen people, and the knowledge of the truth which is according to godliness: in hope of eternal life, which God, who cannot lie, promised before ^k all ages; and hath in his own times manifested his word, by the preaching, with which I was intrusted according to the commandment of God our Saviour: to Titus my ^{*} son ¹ in the common faith, grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour.

For this cause I left thee in Crete, that thou mightest set in order what remained, and ordain elders in every city as I directed thee: *to wit*, if any *one* be blameless, the husband of one wife, having faithful children, not accused of debauchery, or unruly. For a bishop must be blameless as the steward of God, not self-willed, not passionate, not given to wine, no striker, not greedy of sordid gain: but hospitable, ^m benevolent, sober, just, holy, temperate; holding fast the faithful word, according as he hath been taught, that he may be able both to ⁿ instruct in sound doctrine, and to convince gainsayers.

For there are many disorderly *persons*, vain-talkers and deceivers †, especially those of the circumcision; whose mouths must be stopped: who subvert whole families, teaching what they ought not, for ‡ shameful

^k Gr. eternal times. ^{*} genuine.
^m Gr. a lover of goodness, or of good men.
[†] of the mind. ‡ the sake of.

¹ Gr. according to
ⁿ Gr. exhort.

gain:

gain : *as* said one ⁿⁿ of themselves, a prophet of their own, " The Cretans *are* always liars, mischievous beasts, sluggish ^o gluttons." This testimony is true : for which cause rebuke them sharply, that they may be sound in the faith ; not attending to Jewish fables, and the precepts of men who turn away from the truth. To the pure indeed all things *are* pure ; but to the polluted and unbelieving nothing *is* pure ; * even their mind and conscience is polluted. They profess to know God, but in works deny *Him*, being abominable and disobedient, and to every ^p thing *that is* good void of ^q understanding.

II.

But do thou speak *the things* which become sound doctrine : that aged men be ^r sober, grave, temperate, sound in the faith, in love, in patience : the aged women likewise in behaviour *as* becometh saints, not ^a false accusers, not given to much wine, teachers of that which is good ; that they may instruct the young women to be temperate, to love their husbands, to love their children, *to be* prudent, chaste, ^t keepers at home, ^u good, submissive to their husbands, that the word of God may not be ^x evil spoken of. Exhort the young men in like manner to be temperate : in all *things* shewing thyself a pattern of good works, *with* uncorruptness in teaching, gravity, ^{xx} sound ^y doctrine that cannot be condemned ; that he who ^z opposeth *it* may be ashamed, having no evil to say of you.

Exhort servants to submit to their [†] masters, to be ^a obsequious in all *things*, not ^b answering frowardly, not purloining, but shewing all good fidelity ; that they may adorn the doctrine of God our Saviour in all *things*. For the grace of God, that bringeth salvation, hath appeared to all men ; teaching us that denying ungodliness, and worldly desires, we should live soberly, and righteously, and piously in this present world ; looking for the blessed hope, and ^c glorious appearance ^d of ~~the~~ *our* great God, and ~~our~~ Saviour, Jesus Christ : who gave

nn Epimenides. o Gr. bellies. * but. p Gr. work.
q Or, judgement. r Or, prudent. s Or, slanderers.
t Or, good oeconomists. u Or, beneficent. x Gr. blasphemed.
xx Al. gravity, purity, sound &c. y Gr. word, or speech.
z Gr. is of the contrary side. † own. a Gr. well-pleasing.
b Gr. contradicting, thwarting. c Gr. appearance of the glory.
d Or, of Jesus Christ, our great God and Saviour.

Himself for us, that He might redeem us from all iniquity, and purify to Himself a peculiar people, zealous of good works. These *things* speak, and exhort; and reprove *offenders* with all authority: that none may despise thee.

III.

Admonish them to be submissive to ^e governors and magistrates, to obey *their* orders, and to be ready to every good work; to slander no *man*, to avoid contention, to be gentle, shewing all meekness unto all men. For we also were formerly foolish, disobedient, going astray, enslaved to various *disorderly* ^fappetites and pleasures, living in malice and envy, hateful, and hating one another. But when the kindness and love of God our Saviour towards man appeared, not for works of righteousness which we had done, but according to his *own* mercy He saved us, by the washing of regeneration, and renewing of the holy Spirit; which He hath ^g plentifully shed upon us, through Jesus Christ our Saviour: that being justified by his grace, we might become heirs according to the hope of eternal life.

This is ^ha word which ought to be believed and observed, and concerning these things I would have thee steadfastly affirm, that they who have believed in God be careful to excel in good works: for these *things* are good and profitable to men. But avoid foolish questions, and genealogies, and strifes and contentions about the law; for they are unprofitable and vain: reject *therefore* such an heretical man, after the first and second admonition; knowing that such a one is perverted, and sinneth as being self-condemned.

When I shall send Artemas to thee, or Tychicus, endeavour to come to me to Nicopolis: for there I have determined to winter. Forward Zenas the lawyer, and Apollos, on their journey carefully, that nothing may be wanting to them. And let our *brethren* also learn to excel in good works for necessary exigencies, that they may not be unfruitful.

All *that* are with me salute thee. Salute them that love us ⁱ in the faith. Grace be with you all. Amen.

^e Gr. governments and powers.

^g Gr. richly.
or faithfully.

^h Gr. a credible word.

^f Gr. desires, or lusts.

ⁱ Or, in fidelity,

THE
EPISTLE of PAUL the Apostle
TO
PHILEMON.

PAUL a prisoner of Christ Jesus, and Timothy a brother, to Philemon our beloved *brother* and fellow-laborer, and to the beloved Apphia, and to Archippus our fellow-soldier, and to the church in thine house, grace and peace be to you from God our Father and *from* the Lord Jesus Christ. 2 3

I thank my God always making mention of thee in my prayers, (hearing of the faith which thou hast towards the Lord Jesus, and of thy love to all the saints,) that the communication of thy faith may become effectual in the acknowledgement of all the good that is in ^kyou towards Christ Jesus: for we have much joy and comfort in thy love, because by thee, *dear* brother, the bowels of the saints are refreshed. 4 5 6 7

Wherefore though I have ^lsufficient authority in Christ to enjoin thee what is meet, I *would* rather intreat *thee* out of love to *me*, being such a one as Paul the ^maged, and now a prisoner too *for the sake* of Jesus Christ. I intreat thee *then* for my son Onesimus, whom I have begotten in my bonds, who was formerly unprofitable to thee, but now profitable both to thee and to me; whom I have sent back to *thee*: him therefore, ⁿas my own bowels, do thou receive. 8 9 10 11 12

Whom I would *gladly* have kept with me, that he might have minister'd unto me ^oas thou *wouldst have done*, in the bonds of the gospel. But I would do no- 13 14

^k *Al.* us. ambassador *πρεσβυτης*.

^l *Gr.* much freedom. ⁿ *Al.* that is.

^m *πρεσβυτης*, or the ^o *Gr.* for thee.

P H I L E M O N.

- thing without thy knowledge, that thy kindness might
 15 not be as it were ^p forced, but voluntary. For perhaps
 he was therefore parted *from thee* for a season, that thou
 16 mightest receive him for ever: not now as a servant,
 but above a servant, a ^q dear brother, especially to me,
 and how much more to thee both in the flesh and in
 17 the Lord. If therefore thou accountest me a ^r friend,
 receive him as *thou wouldst receive me*.
 18 * If he hath wronged thee in any *thing*, or is indebted
 19 *to thee*, place it to my accompt: I Paul have written
 it with my own hand, I will pay *it*: not to say † that
 20 thou ^s indeed owest even thy own self to me. Yea,
 my brother, let me enjoy *this* satisfaction from thee in
 the Lord: *and thus* refresh my bowels in the Lord.
 21 Being *fully* persuaded of thy compliance, I have
 written to thee; knowing that thou wilt indeed do more
 22 than I ^t ask. But ^u I must add, prepare me also a lodg-
 ing; for I hope that through your prayers I shall be
 * restored to you.
 23 Epaphras my fellow-prisoner in Christ Jesus, *and*
 24 Marcus, Aristarchus, Demas, *and* Luke my fellow-
 laborers, salute thee.
 25 The grace of our Lord Jesus Christ *be* with your
 spirit. Amen.

^p Gr. according to necessity. ^q Gr. beloved. ^r Gr. associate.
 * And. † *to thee*. ^s Gr. moreover, or more than that.
^t Gr. say. ^u Gr. besides, or together. ^x Gr. granted.

Written from Rome to Philemon, by Onesimus a servant.

THE EPISTLE TO THE HEBREWS.

Ch. I.

GOD, who ^a at sundry times, and various ways,
spake of old unto the fathers by the prophets,
hath in these last days spoken to us by *his* Son, 2
whom He hath appointed heir of all *things*, by whom
also He made the ^b worlds. Who being the refulgence 3
of *his* glory and the imprest image of his ^c person, and
sustaining all *things* by his powerful word, having by
Himself performed the ^d purging away of our sins, sat
down at the right hand of the majesty on high. Being 4
as much superior to the angels, as He inheriteth a name
more excellent than they.

For to which of the angels did He ever say, “Thou 5
art my Son, this day have I begotten thee?” and again,
“I will be to Him ^e a Father, and He shall be to me ^f
a Son?” and when He again introduceth the ^g First- 6
born into the world, he saith, “And let all the angels
of God worship Him.” And ^h as to the angels He 7
saith, “Who maketh ⁱ his angels spirits and his mini-
sters a flame of fire:” but ^j to the Son, “Thy throne, 8
O God, *is* for ever and ever; the sceptre of thy kingdom
is a sceptre of righteousness: thou lovest righteousness 9
and hatest iniquity; therefore God, *even* thy God, hath
anointed thee with the oil of gladness above thine asso-
ciates. And *in another place*, “Thou, Lord, in the 10
beginning hast founded the earth, and the heavens are

^a Gr. in many portions, *or*, parts. ^b Gr. ages.
^c Gr. substance. ^d Or, expiation.
^e Matth. i. 25. ^f Or, of. ^g Or, winds his messengers,
and a flame of fire his ministers. ^h *for*.

11 the works of thy hands: they *shall* perish, but thou re-
 12 mainest; and they shall all grow old as a garment, and
 as a mantle wilt thou ^h fold them *up*, and they shall be
 changed; but thou art the same, and thy years shall not
 fail."

13 But to which of the angels hath He ever said, "Sit
 14 *thou* at my right hand, till I make thine enemies *thy*
 footstool *?" Are they not all ministring spirits, sent
 forth ⁱ to attend on those who shall be heirs of salvation?

II.

For this *reason* we ought the more earnestly to attend
 to what we have heard, least by any means we should
 2 ^k be *found* deficient. For if the word spoken by angels
 was stedfast, and every transgression and disobedience
 3 received *it's* just recompence; how shall we escape, if
 we neglect so great a salvation? which ^l began to be
 declared by the Lord, *and* was confirmed to us by them
 4 that heard *Him*; God also testifying together with
them [†] by signs, and wonders, and divers miracles, and
^m gifts of the holy Spirit, according to his own will.
 5 For He hath not subjected to angels the ⁿ world to
 6 come, of which we speak. But one in a certain place
 hath testified, saying, "What is man that thou art
 mindful of him? or the son of man that thou ^o visitest
 7 Him? Thou madest Him *for* a little *while* inferior to
 the angels; with glory and honor hast thou crowned
 Him, and hast set Him over the works of thy hands;
 8 thou hast ^p put all *things* under his feet." For in putting
 all things under Him, He left nothing *which was* not to
 be in subjection to Him: though we do not yet see all
 9 things subjected to Him. But *we* see Jesus, who was
 made *for* a little *while* lower than the angels, ^q in order
 to suffer death, that by the grace of God He might taste
 death for every man, crowned with glory and honor.

10 For it became Him for whom are all *things*, and by
 whom *are* all things, *in* bringing many sons to glory,
 to ^r make the ^s author of their salvation ^r perfect by

^h *Al.* change them. * *of thy feet.* ⁱ *Gr.* for attendance, *or*,
 ministry.

^k *Gr.* flow out, *or*, run off, *like waters that fail.*
^l *Gr.* having received *it's* beginning in, *or*, of being spoken by the
 Lord, was confirmed, &c. [†] *both.* ^m *Gr.* distributions.

ⁿ *Or*, gospel-dispensation. *Chap.* vi. 5.

^p *Gr.* subjected.

^q *Gr.* for, *or*, through the suffering of death.

^{rr} *Or*, consecrate. *Chap.* vii. 28.

^s *Gr.* leader, *or*, prince.

sufferings:

sufferings : since * He that sanctifieth, and they that are sanctified, *are* all of one. For which cause He is not ashamed to call them brethren, saying, " I will declare thy name unto my brethren, in the midst of the ^t congregation will I praise Thee." And again, " I will trust in Him : " and again, " Behold, I, and the children which God hath given me." Seeing then the children are partakers of flesh and blood, He also himself in like manner partook of them ; that by death He might destroy him that had the empire of death, that is, the devil : and deliver those who through fear of death were all their life-time subject to bondage. For indeed He taketh not hold of angels *to save them*, but of the seed of Abraham †. Whence it behoved Him to be made in all things like unto *his* brethren, that He might be a merciful and faithful high-priest in the *things* concerning God, to make atonement for the sins of the people : for ^u as He himself hath suffered, *in* being tempted, He is able to succour those that are tempted.

III.

Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high-priest of our profession, Christ Jesus ; who was faithful to Him that appointed Him, as Moses also *was* in all his house. For He was accounted worthy of more honor than Moses, as he who hath ^x built it, hath more honor than the ^y house. For every house is built by some *one* : and He who ^x built all *things* is God. Now Moses *was* indeed faithful in all his house as a servant, for a testimony of the things which were to be spoken : but Christ as a Son over his own house ; whose house we are, if we ^z maintain the free profession and ^a exultation of hope firm unto the end.

Therefore, as the holy Ghost saith, " To-day if ye will hear his voice, *harden* not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years : wherefore I was provoked with that generation, and said, They are always erring in *their* heart, and they have not known my ways : so I swear in my wrath, ^b they shall not enter into my rest."

* *both.* t Or, church. Psalm xxii. 22. † He taketh hold.
u Gr. in that which. x Or, managed, ordered, or, directed.
y Or, family. z Or, retain. a Gr. boasting.
b Gr. if they shall enter.

- 12 Take heed, *my* brethren, least there be in any of you
 a wicked heart of unbelief in ^c departing from the living
 13 God: but exhort one another daily, while it is called
 to-day; that none of you may be hardened through the
 14 deceitfulness of sin: for we are made partakers of Christ,
 if we hold fast ^d our first confidence firm unto the end;
 15 inasmuch as it is said, "To-day if ye will hear his
 16 voice, harden not your hearts, as in the provocation." For
 some that heard did provoke; but not all that came
 17 out of Egypt ^e with Moses. But with whom was He
 provoked forty years? *was it* not with those that sinned,
 18 whose carcases fell in the wilderness? and to whom did
 He swear that they should not enter into his rest, but
 19 to those that were ^f disobedient? and *so* we see that they
 could not enter in because of unbelief.

IV.

- Let us therefore fear least * a promise ^g being left *us*
 of entering into his rest, any of ^h us should seem to
 2 fall short of it: for we are ⁱ graciously offered *it*, as
 they also were. But the word, ^j which they heard, did
 not profit them, not being mixed with faith in them
 3 that heard *it*. For we who believe ^k shall enter into rest,
 as He said *above*, "So I swear in my wrath, they shall
 not enter into my rest:" though the works of creation
 4 were finished ^l from the foundation of the world: for
^m it is ⁿ thus said concerning the seventh day, "And
 5 God rested the seventh day from all his works." And
^o yet in this *place*, "They shall not enter into my rest."
 6 Seeing therefore it remaineth that some *are to* enter into
 it, and they to whom it was at first ^p offered did not enter
 7 because of *their* ^q unbelief, He appoints a certain day,
called To-day, saying by David so long ^r after, (as it
 is ^s recorded) "To-day if ye will hear his voice,
 8 harden not your hearts." For if Joshua had given them
the rest, He would not afterwards have spoken of another
 9 day. There remaineth therefore a ^t rest for the people
 10 of God: for he that is entered into his rest, hath also

^c Gr. apostatizing, *or*, or being apostates.
 of our hope, *or*, our confidence at the beginning.

^f Or, dissident.

or, being taken from *us*.

ⁱ Gr. of *their* hearing.

^m Gr. He said.

^o Gr. evangelized, *or*, preached.

^q Gr. said.

* *by any means*.

gg *Al. you*.

† *somewhere*.

r Gr. sabbatism.

^d Gr. the beginning

^e Gr. by.

^g Or, ever failing *us*,

^h Gr. evangelized.

^l Or, at.

ⁿ Gr. again.

† *a time*.

himself ceased from his ^s works, as God *did* from his ^{*}.
 Let us labour therefore to enter into that rest, least any
 one fall after the same example of ^p unbelief. For the
 word of God is lively and efficacious, and sharper than
 any two-edged sword, piercing even to the dividing †
 of soul and spirit, and of the *very* joints and marrow,
 and ^u judging the thoughts and intentions of the heart.
 And there is no creature concealed from his sight: but
 all things are naked and ‡ open to the eyes of Him, ^x to
 whom we are to *give an account*. 11 12 13

Having therefore a great high-priest, that is passed
into the heavens, even Jesus the Son of God, let us hold
 fast *our* profession: for we have not an high-priest who
 cannot sympathize with our infirmities, but was in all
respects tempted in like manner *with us*, yet without sin.
 Let us therefore come with freedom § to the throne of
 grace, that we may obtain mercy and find ^y grace for
our seasonable help. 14 15 16

V.

For every high-priest ^z taken from among men, is
 appointed for *the sake of* men in things relating to God,
 that he may offer || gifts and sacrifices for sins: who
 can have due compassion on the ignorant and those
 that are going astray; seeing he himself also is sur-
 rounded with infirmity: and for this *reason* he ought,
 as for the people, so also for himself, to offer *sacrifice*
 for sins. 2 3

And no one taketh this honor to himself, but he that
 is called by God, as Aaron ¶ *was*. So also Christ did
 not glorify himself to be made an high-priest; but He
 that ^a said unto Him, "Thou art my Son, this day
 have I begotten thee." As He saith also in another
^b place, "Thou art a priest; for ever after the order of
 Melchisedec." Who in the days of his flesh, offered
 prayers and supplications with strong crying and tears,
 to Him that was able to save Him from death, and was
 heard ^c in what He feared; *but* though He was a Son,
 yet He learned obedience by the things which He suf-
 fered: and being *thus* ^d perfected, He became the author
 of eternal salvation to all that obey Him: having 4 5 6 7 8 9 10

^s Or, labors. ^{*} own. ^p Or, disobedience. † both.
ⁿ Gr. a critical censurer of. ‡ laid. x Or, of whom we speak.
§ of speech. y Or, favor. z Or, chosen. || both.
¶ also. a Psalm ii. 7. b Psalm cx. 4. c Gr. from
his fear: or, for his piety. d Or, consecrated, See ch. ii. 10.
been

^e declared by God an high-priest after the order of Melchisedec.

- 11 Concerning whom we have much to say and difficult to be explained, since ye are become dull of hearing.
 12 For whereas ye ought for the time to be teachers of *others*, ye have need again of some *one* to teach you * the
 13 first rudiments of the oracles of God; and are become such as have need of milk and not of solid food. For every one that ^z wanteth milk, is unacquainted with
 14 the ^h doctrine of justification; for he is an infant: but firm food is for persons come to † age, who by habit have *their* senses exercised to a discernment both of good and evil.

VI.

- Wherefore omitting the discourse about the ⁱ first principles of the doctrine of Christ, let us proceed to perfection: not laying again the foundation of repentance from dead works, and of faith in God, of the doctrine of baptisms, and laying on of hands, and of the resurrection from the dead, and of eternal judgment: (*tho'* we will do this also, if God permit:) for
 2 it is impossible that those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Spirit, and † of the good word of
 3 God, and the powers of the ^k gospel-age, and yet fall away, should be ^l renewed again to repentance: since they again crucify ^m to themselves the Son of God, and
 4 make an open example of *Him*. For as the earth, which imbibeth the rain that is frequently coming upon it, and produceth herbs fit for those by whom it is cultivated, receiveth a blessing from God: but that which
 5 bringeth forth thorns and briars, is rejected and near to a curse, (whose end is § burning) so are they. But,
 6 beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak for your caution.

- 10 For God is not unjust to forget your work and labor of love, which ye have shewn to his name, by having ministered to the saints, and yet ministring.

- 11 And we desire that every one of you would shew the

^e Or, stiled. * what are. f Gr. elements of the beginning.
 g Gr. partaketh of. h Gr. word of righteousness. See Rom. x. 4.
 Gal. ii. 21. and v. 5. † full. i Gr. beginning.
 ‡ have tasted. k Gr. the age which was to come. Chap. ii. 5.
 l Gr. renew themselves. m Or, as far as in them lies. § unto, same

same diligence to *acquire* the full assurance of hope *even* unto the end : that ye would not be sluggish, but imitators of them who through faith and patience are inheriting the promises. 12

For when God made the ^u promise to Abraham, because He could swear by no greater, He sware by Himself, saying, " Verily blessing I will bless thee, and multiplying I will multiply thee." And thus waiting patiently he obtained the promise. For men ^{*} swear by a greater *Being*, and an oath for confirmation *is* to them an end of all controversy. Wherefore God being willing more abundantly to manifest unto the heirs of the promise the immutability of his counsel, ^o confirmed *it* with an oath : that by two immutable things, in which *it is* impossible for God to ^p fail, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us ; which we have as an anchor of the soul [†] safe and stedfast, and which entereth [‡] within the veil. Whither Jesus *our* fore-runner is entered for us, being made an high-priest for ever, after the order of Melchisedec. 13 14 15 16 17 18 19 20

VII.

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham divided the tenth of all *his spoils* ; being in the first place, ^q by interpretation of *his name*, king of righteousness, and ^r moreover king of Salem, which is king of peace ; without father, without mother, without ^s genealogy, having neither beginning of days *recorded*, nor end of life, but resembling the Son of God, remaineth a priest continually. 2

^t Now consider how great a man *this was*, to whom even the patriarch Abraham gave the tenth of the spoils. And those indeed of the sons of Levi, who receive the priesthood, have a commandment according to the law to take tithes of the people, that is, of their brethren, though they came out of the loins of Abraham : but he, whose pedigree is not reckoned among ^u them, took tithes of Abraham, and blessed him that had the promises. 3 4 5 6

n Gen. xxii. 16, 17. * *indeed.* o *Gr. interposed.*
p *Gr. deceive, or disappoint.* † *both.* ‡ *into the place.*
q *Or, as his name signifies.* r *Or, in the next place.*
s *Or, pedigree.* t *Or, Ye see now.* u *Gr. of, or from.*

- 7 Now without all contradiction the inferior is blessed by
 8 the superior : besides, here men that die receive tithes ;
 but there he of whom it is testified that he liveth.
 9 And (as one may say) even Levi, who receiveth tithes;
 10 paid tithes ^x in Abraham : for he was yet in the loins
 of his father, when Melchisedec met him.
 11 ^y Now if perfection were by the Levitical priesthood,
 (for under it the people received the law) what farther
 need *was there* that another priest should arise after the
 order of Melchisedec, and not ^z after the order of
 12 Aaron ? For the priesthood being changed, there is of
 13 necessity a change also of the law. ^a Now He, of whom
 these things are said, ^a is of another tribe, of which
 14 none *ever* attended at the altar. For *it is* evident that
 our Lord sprang from Judah, as to which tribe Moses
 15 spake nothing about *the* priesthood. And it is yet more
 abundantly evident, that after the similitude of Melchi-
 16 sedec there ariseth another priest, who is made not ac-
 cording to the law of a ^b temporary command, but ac-
 17 cording to the power of an endless life. For He testi-
 fieth, † Thou *art* a priest for ever after the order of
 18 Melchisedec. For there is indeed a disannulling of the
 preceding command, on account of it's weakness and
 19 unprofitableness ; for the law made nothing perfect,
 but the introducing of a better hope *did*, by which we
 draw near to God.
 20 Moreover inasmuch as *He was* not made priest without
 21 an oath, (for they indeed are become priests without
the solemnity of an oath ; but He with an oath, by Him
 who said unto Him, " The Lord hath sworn, and will
 not repent, Thou *art* a priest for ever after the order of
 22 Melchisedec :) by so much is Jesus become the surety
 23 of a better covenant. And they ‡ were many priests,
 because they were by death hindered from continuing *in*
 24 *their office* ; but He, because He abideth for ever, hath
 25 a priesthood that passeth not *to any other* : wherefore also
 He is able to save to the uttermost, those that come unto
 God by Him, seeing He ever liveth to make intercession
 26 for them. For such an high-priest was meet for us,
who was holy, harmless, undefiled, separate from sin-
 27 ners, and § higher than the heavens ; who hath no

x Gr. by.

y Or, If therefore.

* *be said to be.*

z Gr. For.

a Gr. participated.

b Or, frail. Gr. carnal.

† *that.*‡ *indeed.*§ *made.*

need, as the *Levitical* high-priests *had*, daily to offer sacrifices first for his own sins, *and* then for those of the people: for this He did once *for all*, in offering up Himself. For the law appointeth men high-priests, who have infirmity; but * the oath, *recorded* since the law, *appointeth* the Son *to be priest* for ever, being fully ^c perfected *for it*. 28

VIII.

Now the sum of the things that ^d have been said *is this*, that we have such an high-priest, who is sat down at the right hand of the throne of the majesty in the heavens; a minister of holy things, and of the true tabernacle, which the Lord hath ^e raised, and not man. For every high-priest is appointed to offer gifts and sacrifices; wherefore *it was* necessary that He also should have something to offer. For if He were on earth, He could not be a priest, seeing there are priests *already* that offer gifts according to the law: who worship *under* the representation and shadow of heavenly things; as Moses was ordered by God, when he was about to finish the tabernacle. For see, saith He, *that* thou make all according to the model shewn thee in the mount. 2 3 4 5

But now He hath obtained a more excellent ministry, inasmuch as He is also the mediator of a better covenant, which is established upon better promises. For if ^f the first *covenant* had been unexceptionable, there had been no room [†] for a second: *as we see there was*, for after complaining of ^g them, He ^h adds, “Behold the days come, saith the Lord, ⁱ that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant which I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; for they continued not in my covenant, and I regarded them not, saith the Lord. ^k But this *is* the covenant that I will make with the house of Israel after those days, saith the Lord, I will ^l put my laws into their mind, and I will inscribe them on their hearts; and I will be to ^m them [‡] a God, and they shall be ⁿ to me ^{||} a people. And they shall not teach every one his neighbour, and every one his 6 7 8 9 10 11

* *the word of.* c Or, consecrated. Chap. ii. 10. d Gr. are.
e Gr. fixed, or, built. f Gr. that. † sought.
g Jer. xxxi. 29, 30, 31. h Gr. says. i Gr. and I will complete.
k Gr. Because, or, That. l Gr. give. m Or, their God.
‡ for. n Or, my people. || for. brother,

brother, saying, Know the Lord: for they shall all know me, from the least * even to the greatest of them.

- 12 For I will ° forgive their crimes, and their sins and their
 13 iniquities I will remember no more." Now by saying, a new *covenant*, He hath antiquated the first: and what is antiquated, and groweth old, is near its ^p exit.

IX.

- Therefore the first ^q covenant had also ^r rites of worship and a worldly sanctuary. For there was a tabernacle prepared; the first *part*, wherein *was* the candlestick, and the table, and the ^s loaves set on it, which is called the ^t sanctuary. And beyond the second veil, the tabernacle which is called the Holy of holies, having the golden censer, and the ark of the covenant *which was* overlaid all round with gold, and in which *was* the golden pot ^u with the manna in it, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat: of which it is not *necessary* now to speak particularly.

- 6 Now these things being thus disposed, the priests always went into the first *part of the* tabernacle to perform their *daily* services: but into the second only the high-priest *went* once a year; and *that* not without blood, which he offered for himself, and *for* the sins of the people *committed* through ^x ignorance. The Holy Ghost shewing by this, that the way into the *Holy of holies* was not yet manifested, the first tabernacle ^y being yet standing. Which figure *remains* to the present time, wherein [†] gifts and sacrifices are offered, that cannot perfect the worshipper as to *his* conscience, *relating* only to meats and drinks, and different washings, and *such* carnal ordinances *as were* ^{yy} required till the time of reformation. But Christ being come an high-priest of the good things to come, hath entered once for all into the holy *places*, through a greater and more perfect tabernacle, not made with hands, that is, not of ^z this building, nor by the blood of goats and calves, but by

* of them.

o Gr. be merciful, or, favorable, to their unrighteousnesses. See Jer. xxxi. 34.

q Al. tabernacle.

r Or, ceremonies.

p Gr. disappearing.

on of the loaves, called in 1 Sam. xxi. 6. shew-bread.

s Gr. the setting

place. Lev. xxiv. 9.

u Gr. having.

t Or, Holy

Numb. xv. 28, 30.

y Gr. having its standing.

x Lev. iv. 2, and 13.

† both.

yy Gr. imposed, incumbent.

z Or, man's.

his

his own blood, having obtained eternal redemption *for*
us. For if the blood of bulls and goats, and the ashes 13
 of an heifer sprinkling the unclean, sanctifieth to the
 purification of the flesh; how much more shall the 14
 blood of Christ, who through the eternal Spirit offered
 himself spotless to God, purify your conscience from
 dead works, that ye may serve the living God?

And on this account He is the mediator of a new 15
^a covenant, that undergoing death for the redemption
 of transgressions against the first ^a covenant, they that
 are called might receive the promise of an eternal inher-
 itance. For ^{aa} where a testament *is*, there is a necessity 16
 of ^b proving the death of the testator. For a testament 17
 is valid after men are dead, ^c but is of no force while the
 testator is living. Whence neither was the first *covenant* 18
 entered into without blood: for when every command 19
 was spoken according to the law, by Moses to all the
 people, he took the blood of calves and goats, with
 water and scarlet wool, and hyssop, and sprinkled ^{*} the
 book † and all the people, saying, this is the blood of 20
 the covenant, which God hath enjoined ‡ you. And 21
 the tabernacle, and all the vessels of public worship he
 likewise sprinkled with blood. And according to the 22
 law almost all things are purified with blood; and with-
 out shedding of blood there is no remission.

It was therefore necessary that the representations of 23
 things in the heavens should be purified with these; but
 the heavenly things themselves with more excellent sa-
 crifices than these. For Christ is not entered into holy 24
places made with hands, *which were but* types of the true
ones; but into heaven itself, now to appear in the pre-
 sence of God for us: nor to offer Himself often, as the 25
 high-priest entereth into the *holy of holies* every year
 with the blood of others; (for then He must *indeed* have 26
 suffered often since the foundation of the world) but
 now once at the conclusion of the ^d ages He hath been
 made manifest for the abolishing of sin by the sacrifice
 of himself. And as it is appointed to men once to die, 27

^a Or, testament. ^{aa} Or, where a covenant *is*, there is a necessity of
 the death (*Gr.* of producing, *or*, procuring the death) of that whereby
 the covenant is confirmed. For a covenant is confirmed over the dead,
 so that it is not valid while that by which it is *to be* confirmed is alive.
See Wynne's Translation. ^b *Gr.* producing. ^c Or, whereas
 it is. *Gr.* seeing it is. ^{*} *both.* † *itself.* ‡ *as to.*
^d Or, times appointed.

28 and after this the judgement; so Christ, having been once offered to bear the sins of many, shall appear the second time without sin, to those who are waiting for Him, unto salvation.

X.

For the law having *but a faint shadow of good things* to come, *and* not the ^e full image of the things, can never, even by the *great* annual sacrifices which they offer statedly, make the ^f comers thereunto perfect.

2 For then they would have ceased to be offered, because the sacrificers, being once purified, would no longer
3 retain any consciousness of ^g sins. Whereas in *these* very sacrifices there is a recalling of sins to mind every year.

4 For it is impossible that the blood of bulls and of
5 goats should take away sins. Wherefore upon his coming into the world He ^h saith, "Sacrifice and offering thou didst not desire, but a body hast thou prepared
6 me: in whole burnt-offerings and *sacrifices* for sin thou
7 hadst no pleasure: then said I, Lo I come, *as* ⁱ in the volume of the book it is written of me, to do thy will,
8 O God." Having said before, "Thou didst not desire, nor hadst pleasure in, sacrifice and offering, and whole burnt-offerings, and *sacrifices* for sin," (which are offered
9 by the law) then He ^k adds, "Lo I come to do thy will, O God." (He taketh away the first, that He may
10 establish the second.) By which will we are sanctified through the offering of the body of Jesus Christ once
11 for all. And indeed every ^{kk} priest *under the law* standeth daily ministring, and frequently offering the same sacrifices, which can never take away sins: but He having offered one sacrifice for sins, is for ever sat down at
12 the right hand of God; waiting for the ^l future, till his enemies be put ^m under his feet. For by one offering He hath perfected for ever those that are sanctified.
13 And *of this* the holy Ghost also beareth witness ⁿ with
14 us: for after He had said ^o †, "This is the covenant that I will make with them after those days, saith the Lord, I will ^p put my laws into their hearts, and on
15 their minds will I inscribe them; *He adds*, and their sins

^e Gr. very.

^h Psalm xl. 6, &c.

^{kk} *Al.* high-priest.

^m Gr. of.

^p Gr. give.

^f Or, offerers of them.

ⁱ Or, at the head.

^l Gr. the rest.

ⁿ Or, to us.

^o Jer. xxxi. 33.

^g Or, guilt.

^k Gr. said.

^{*} as a footstool.

† before.

and their iniquities I will remember no more." Now 18
where *there is such* a remission of these, there ^qneeds no
more offering for sin.*

Having therefore, brethren, ^r free admission into the 19
holy *places* by the blood of Jesus, the new and living 20
way which He hath consecrated for us, through the veil,
that is *to say*, his flesh, and *having* a ^ugreat high-priest 21
over the house of God, let us draw near with ^s sincerity, 22
in the full assurance of faith, having our hearts ^t cleansed
from an evil conscience, and our bodies washed with
pure water. Let us inflexibly retain the profession of 23
our hope, (for He is faithful who hath promised) and 24
let us observe each other to the ^yincitement of love and
good works: not forsaking our assemblies, as the 25
custom of some *is*, but exhorting *one another*; and so
much the more as ye see the day approaching.

For if we sin wilfully after having received the know- 26
ledge of the truth, there remaineth no more sacrifice
for sins; but a ^x dreadful expectation of judgement, and 27
a ^z fiery indignation, which shall devour the adversaries.
If any one that violateth the law of Moses, dieth without 28
mercy under two or three witnesses, of how much 29
^y greater punishment, think ye, shall he be counted
worthy, who hath trampled under foot the Son of God,
and accounted the blood of the covenant, by which he
was sanctified, an ^a unholy thing, and ^b abused the Spi-
rit of grace? For we know who hath said, "To 30
me belongeth vengeance, I will recompense, saith the
Lord:" and again, "The Lord will judge his people."
It is a dreadful thing to fall into the hands of the living 31
God.

But call to remembrance the former days, in which 32
after being enlightened, ye sustained a great conflict of
sufferings; partly, being made a public spectacle [†] by 33
reproaches and afflictions; and partly, as ye became
associates of those who were so treated: for ye sympa- 34
thized with *me in* my bonds, and ye took joyfully the
plundering of your goods, knowing in yourselves that ye
have in heaven a better and an enduring substance.
Cast not away therefore your ^b courageous profession, 35

q Or, *is*.
true heart.

r Gr. freedom to the entrance of.

s Gr. a

t Gr. sprinkled. u Or, promoting.

* certain.

x Gr. vehemence of fire, or a vehement fire.

y Gr. worse.

z Gr. common.

a Gr. injured, or mal-treated.

† both.

b Gr. freedom of speech.

- 36 which hath a great recompence of reward. For ye have
 37 need of patience, that having done the will of God ye
 38 may receive the promise. For ^c yet a little while, and
 He, that is coming, will come, and will not delay: and
 39 the just shall live by faith, but if *any* draw back, my
 soul shall have no pleasure in him. But we are not ^d of
 those who withdraw to perdition; but ^e of them that
 believe to the saving of the soul.

XI.

- Now faith is the ^f confident expectation of *things*
 2 hoped for, and a ^g conviction of things not seen: for by
 3 it the ^h ancients obtained an *honorable* testimony. By
 faith we understand that the worlds were framed by the
 word of God, ⁱ for the things which are seen were not
 4 made of things which appear. By faith Abel offered
 unto God a ~~more excellent sacrifice~~ ^{Fuller Oblation} than Cain, by
 which he ^k obtained the testimony that he was righteous,
 God bearing witness to his gifts: and by it, though
 5 dead, he yet speaketh. By faith Enoch was translated,
 that he should not see death; and was not found, be-
 cause God had translated him; for before his translation
 6 he had *this* testimony that he pleased God: whereas
 without faith *it is impossible* to please *Him*; for he that
 cometh to God must believe, that He is, and is the re-
 7 warder of them that diligently seek Him. By faith Noah
 being warned by God of things *which were* not yet seen,
 moved with *pious* fear, prepared an ark for the safety of
 his family; whereby he condemned the world, and be-
 came heir of the righteousness *which is* by faith.
 8 By faith ^l Abraham *when* called to go out to a place
 which he was afterwards to receive for an inheritance
 obeyed: and went out, though he knew not whither
 9 he was going. By faith he sojourned in the land ^m pro-
 mised *him*, as in ⁿ a foreign country, dwelling in tents,
^o as did Isaac and Jacob the heirs with *him* of the same
 10 promise. For he looked for a city which hath founda-
 11 tions, whose maker and founder *is* God. By faith also
 Sarah ^{*} received strength to conceive seed, and brought
 forth *a son* when she was past age, because she accounted

c Hab. ii. 3, 4.

e Gr. of faith.
evidence.f See ch. iii. 14. *ὑποστάσις*.

h Gr. elders.

d Gr. of apostacy, or desertion.

g Gr. proof, or

i Gr. to the end that: *as in*

1 Cor. x. 6.

k Gr. was testified to be righteous.

l Or, he

who was called Abraham, obeyed to go out.

m Gr. of promise.

n Gr. a land belonging to others.

o Gr. with Isaac and Jacob.

* herself. † See Kennicott's *Dissert. on the Oblat. of Cain & Abel.*—

A. 115.

Him faithful who had promised. So that there de- 12
scended even from one, and him *in a manner* dead, a
posterity like the stars of heaven for multitude, and as
the sand on the sea shore, innumerable. These all died 13
in faith, not having received the promises, but seen
them from afar, and been persuaded *of them*, and em-
braced *them*, and * confessed that they were strangers
and sojourners on the earth. ^p Now they that say such 14
things shew plainly that they are seeking *their own*
country : and if † they had been mindful of that from 15
which they came ‡, they might have had opportunity to
have returned. But § they desire a better, that is, an 16
heavenly one; wherefore God is not ashamed || to be
called their God; for He hath prepared for them a
city.

By faith Abraham, when he was tried, offered up 17
Isaac : and he who had received the promises, offered
up his ^a only son ; ^q of whom it was told *him*, that in 18
Isaac shall thy seed be called : ^r concluding that God 19
was able to raise *him* even from the dead ; from whence
indeed he had in ^s a manner received him. By faith 20
Isaac blessed Jacob and Esau concerning things future.
By faith Jacob, *when he was* dying, blessed each of the 21
sons of Joseph ; and worshipped *leaning* on the top of
his staff. By faith Joseph when he ^{ss} died, mentioned the 22
departure of the children of Israel and g ve a charge
concerning his bones.

By faith Moses, when he was born, was hid three 23
months by his ^t parents, because they saw *he was* a fine
child, and they were not afraid of the king's ^u edict.
By faith Moses, when he was ^x grown up, refused to be 24
called the son of Pharaoh's daughter ; chusing rather to 25
suffer affliction with the people of God, than to have
the temporary enjoyment of sin : esteeming the reproach 26
of ^y Christ greater riches than the treasures in Egypt,
for he looked to the recompence of reward. By faith 27
he left Egypt, not fearing the wrath of the king : for
he continued firm as seeing Him who is invisible. By 28
faith he observed the passover and ^z sprinkling of the

* *having.* p Gr. for. † *indeed.* ‡ *out.* § *now.*
|| *of them.* q Gr. only begotten. qq Or, to whom it was spoken.
r Gr. reasoning. s Gr. a figure, or, in type. ss Or, drew near his
end. t Gr. fathers. u Ex. i. 22. x Gr. become great, or grown
big. y Or, of the anointed, i. e. the people of God, Hab. iii. 13.
Psal. cv. 15. z Gr. pouring forth, profusion.

- 29 blood, that he, who destroyed the first-born *of the Egyptians*, might not touch ^a them. By faith they passed through the Red-sea, as by dry *land*, which the Egyptians attempting *to do* were drowned.
- 30 By faith the walls of Jericho fell down, after they
 31 had been ^b encompassed seven days. By faith Rahab the harlot perished not with the ^c unbelievers, having
 32 received the spies with peace. And what need I say more? for the time would fail me to tell of Gideon, and Barak, and Sampson, and Jephthah, and David, and Samuel, and of the prophets: who by faith subdued kingdoms, worked righteousness, obtained promises,
 33 stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, from weakness were made powerful, became strong in battle, and turned to
 34 flight the armies of *their* ^d enemies. Women received their dead ^e raised to life again; and others were tortured *to death*, not accepting deliverance, that they might obtain a better resurrection. And others had the trial of mockings and scourgings, and of bonds too and imprisonment. They were stoned, they were sawn asunder, were tempted, ^f were slain by the sword: they went about in sheep-skins, and goat-skins, being destitute,
 35 afflicted, distressed, (of whom the world was not worthy) wandering in deserts, and mountains, and dens,
 36 and caves of the earth. And these all, though they obtained an *honorable* testimony by faith, yet received not
 37 the promise; God having provided something better
 38 ^g concerning us, that without us they might not be made perfect.

XII.

- Having therefore so great a cloud of witnesses surrounding us, let us lay aside every incumbrance, and the sin that easily besets *us*, and run with patience the
 2 race *that is* set before us, looking unto Jesus the leader and finisher of *our* faith; who ^h for the joy *that was* set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.
 3 ^k Wherefore consider Him who endured such contradiction of sinners against Himself, that ye may not give

a Or, theirs.

b Or, marched round.

c Or, disobedient,

d Gr. foreigners.

e Gr. by a resurrection,

f Gr. died by

the slaughter of the sword.

g Or, for us.

h Or, instead

of the joy proposed *by the tempter*, Mat. iv. 8, 9.

k Al. For,

out, fainting in your minds: *for* ye have not resisted 4
unto blood *in* striving against sin.

* Have ye forgotten the exhortation, which speaketh 5
to you as to sons, *saying*, ¹ My son, despise not the
chastening of the Lord, nor faint when rebuked by 6
Him? for whom the Lord loveth He chasteneth, and 7
scourgeth every son whom He receiveth." If ye endure 8
chastening, God ^m treateth you as sons; for what son 9
is there, whom the father doth not chastise? But if ye
be without chastisement, of which all are partakers, then
are ye bastards and not sons. Now if we had fathers 10
of our flesh, ⁿ who corrected *us*, and we gave them re-
verence; shall we not much more be in subjection to the
Father of spirits, and live? For they indeed corrected 11
us for ^o a † while, as seemed good to them; but He for
our profit, that we may be partakers of his holiness.
Now no chastening seems for the present to be *mat-* 12
ter of joy but of grief: and yet afterwards it yieldeth
the peaceable fruit of righteousness to those that are
exercised thereby. ^p Lift up therefore the hands that 13
hang down, and *strengthen* the feeble knees. And make
strait paths for your feet, that *what is* lame may not be
turned out of the way, but rather be healed.

Follow peace with all *men*; and holiness, without 14
which none shall see the Lord: looking to it, least 15
there be any one falling short of the grace of God, least
any root of bitterness springing up should be troublesome,
and by it many be defiled: least *there be* any fornicator, 16
or profane *person*, as Esau, who for one repast gave
away his birthright. For ye know that, when he would 17
afterwards have inherited the blessing, he was rejected:
for he found no ^q room for repentance, though he sought
it earnestly *even* with tears.

‡ Ye are not come to a ^r tangible mountain, and 18
burning fire, and a thick cloud, and darkness, and
tempest, and the sound of a trumpet, and the voice of 19
words, which ^{ss} they that heard, intreated that the word
might not any more be *thus* delivered to them: (for they 20
could not bear the *strict* command, ^{*} if so much as a
beast touch the mountain, it shall be stoned, or shot

* *And.* 1 Prov. iii. 11, 12. m *Gr.* carrieth it towards you.
n *Gr.* correctors, or chastisers. o *Gr.* a few days. † *little.*
p Isa. xxxv. 3. q *Or,* way to change his father's mind.
‡ *Now.* *Gr.* For. r Ex. xix. 12. ss i. e. which voice.

21 through with a dart; and so terrible was the appearance
 22 *that* Moses said, I exceedingly fear and tremble:) but ye
 are come to mount Sion, and to the city of the living
 God, the heavenly Jerusalem, and to myriads of angels,
 23 to the general assembly and church of the first-born
 who are written in heaven, and to God the judge of all,
 24 and to the spirits of the just made perfect, and to Jesus
 the mediator of the new covenant, and to the blood of
 sprinkling, that speaketh better *things* than ^t Abel.

25 See that ye reject not Him that speaketh; for if they
 escaped not, who rejected him that gave forth divine
 oracles on earth, much ^u less *shall* we, if we turn away
 26 from Him that *speaketh* from heaven: whose voice then
 shook the earth; but now He hath promised, saying,
^x "Yet once *more* I shake not only the earth, but also
 27 the heaven." Now this *expression* "yet once more"
 signifieth the removing of the things that are shaken,
 as of things which had been ^y appointed *only for a season*,
 28 that those *which cannot be shaken* may remain. Where-
 fore since we receive a kingdom that cannot be shaken,
^z let us have grace whereby we may serve God accept-
 29 ably with reverence and holy fear: for our God is a
 consuming fire.

XIII.

2 Let brotherly love continue. Be not forgetful of
 hospitality; for thereby some have entertained angels,
 3 not knowing *it*. Remember those that are in bonds, as
 if bound with them: *and* those that suffer evil as being
 4 yourselves also in the body. Marriage is honorable in
 all, and the bed is not ^a defiled; but whoremongers
 5 and adulterers God will judge. Let your ^b conversation
 be free from covetousness, and be contented with ^c what
 ye have: for He hath said, ^d I will ~~not~~ ^{in how we} leave thee;
 6 I will never, never forsake thee. So that we may say
 with courage, The Lord is my helper, and I will not
 fear what man shall do unto me.

7 Remember your guides, who spake the word of God
 to you; whose faith imitate, considering the *happy end*
 8 of *their* ^e conversation. Jesus Christ is the same yester-

^t *Al. that of Abel.*

^u *Or, rather. Gr. much more shall not.*

^x Hag. ii. 6.

^y Heb. iii. 2. Mat. iii. 14.

^z *Al. we have.*

^a *Or, defiling. 1 Cor. vii. 14, 28.*

^b *Or, life, or morals.*

^c *what things. Gr. present things.*

^d Josh. i, 5.

^e *Gr. will not*

will not leave thee, no nor will I not forsake, &

^f *Or, life, or*

behaviour.

*ψ Literally: "I will never, never leave thee; I say,
 "will never, no never forsake thee."*

day, to day, and for ever : be not *then* carried about 9
 by various and strange doctrines ; for it is good that the
 heart be established by grace, *and* not in meats, in which
 those that have ^g been *most* exact, have not profited by
them. We have an altar, of which those who perform 10
 service in the tabernacle have no right to eat. ^h As the 11
 bodies of those animals, ⁱ whose blood *being offered* for
 sin is brought into the holy place by the high-priest,
 are *not eaten*, but are burnt without the camp. Where- 12
 fore Jesus also, that He might sanctify the people by his
 own blood, suffered without the gate. Let us then go 13
 out unto Him without the camp, bearing his reproach :
 for we have here no continuing city, but are seeking 14
 that which is to come. By him therefore let us offer the 15
 sacrifice of praise to God continually, that is, the fruit
 of *our lips* ^k giving thanks to his name. But to do good 16
 and to communicate forget not ; for with such sacrifices
 God is well pleased.

Be ruled by those that are your guides, and sub- 17
 mit *to them* : for they watch for your souls ; (as those
 that must give an account) that they may do it with joy
 and not ^l with uneasiness : for this *were* unprofitable
 for you. Pray for us ; for we are confident that we 18
 have a good conscience, desiring in all things to behave
 well. And I the more earnestly intreat *you* to do this, 19
 that I may be restored to you the sooner.

Now the God of peace, who brought again from the 20
 dead our Lord Jesus, the great shepherd of the sheep,
 by the blood of the everlasting covenant, make you per- 21
 fect in every good work, to do his will, working in you
 that which is well-pleasing in his sight, through Jesus
 Christ ; to whom *be* glory for ever and ever. Amen.

* I beseech you, brethren, bear with *this* word of ex- 22
 hortation : ^m as I have written [†] to you in brief. Know 23
 that *our* brother Timothy is set at liberty, with whom
 (if he come soon) I will see you. Salute all that ⁿ pre- 24
 side over you, *yea* and all the saints. They of Italy
 salute you. Grace be with you all. Amen. 25

g Gr. walked. h Gr. for. i Lev. xvi. 27. k Gr. confessing.
 l Gr. groaning. * And. m Gr. for. † an epistle.
 n Gr. guide, or conduct.

Written to the Hebrews from Italy by Timothy.

THE
GENERAL EPISTLE
OF
JAMES.

Ch. I.

- J**AMES a servant of God and of the Lord Jesus Christ, to the twelve tribes in dispersion *sendeth* greeting. Account it all joy, my brethren, when ye fall into various trials: knowing *this*, that the trial of your faith worketh patience; but let patience have *it's* perfect work, that ye may be ^o entirely perfect, failing in nothing. And if any of you lack wisdom, let him ask *it* of God, who giveth to all *men* liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing doubting; for he that doubteth is like a wave of the sea blown about and tossed by the wind. * Let not that man think that he shall receive any thing from the Lord. ~~A double-minded man is~~ ^{man unduly in his opinions} ~~ed man~~ is inconstant in all his ~~ways~~ ^{Actions}.
- † Let the brother *that is* low ^p rejoice in his exaltation: but the rich in his humiliation, because as the flower of the grass he shall pass away. For when the sun is risen with *it's* sultry heat, it drieth up the grass, and the flower of it falleth, and the beauty of *it's* appearance is lost: so † shall the rich man fade away in his ^q projects. Happy is the man who sustaineth temptation; for being approved he shall receive the crown of life, which the Lord hath promised to them that love Him. Let no one that is tempted say, § I am tempted of God: for God cannot be tempted by evils, and He tempteth no one. But every *man* is tempted,

^o Gr. perfect and whole.
^p Gr. glory.

† also.

* For.
^q Gr. goings.

† Now.
§ that.

† See Dr. Campbell's *Prelim. Dissert.* p. 119-121.

when

when drawn aside and insnared by his own *vehement* desire. Then desire ^{qq} having conceived bringeth forth 15
sin, and sin when it is ^r finished bringeth forth death.

Be not *therefore* deceived, my beloved brethren: *for* 16
every good gift, and every perfect gift, *but no evil one,* 17
is from above, and cometh down from the Father of
lights, with whom there is no variation, nor shadow of
turning: who hath of his own will begotten us by the 18
word of truth, that we might be a kind of first-fruits of
his creatures. Wherefore, my beloved brethren, let 19
every man be swift to hear, slow to speak, slow to
wrath: for the wrath of man doth not ^s practise the 20
righteousness of God.

Laying aside therefore all filthiness, and excess of 21
malice, receive with meekness the ^t implanted word,
which is able to save your souls. But be doers of the 22
word, and not hearers only, deceiving yourselves. For 23
if any be a hearer of the word, and not a doer, he is
like a man beholding his natural face in a mirror, ^u who 24
beheld himself, and went away, and immediately for-
got what manner of man he was. But he that looketh 25
well into the perfect law of liberty, and continueth
therein, being not a forgetful hearer, but a doer of the
work, this *man* shall be blessed in his deed. If any 26
among you seem to be ^x religious, and bridled not his
tongue, but deceiveth his heart, this man's ^y devotion
is vain. Pure and uncorrupt religion before God and 27
our Father is this, to ^z take care of orphans and widows
in their affliction, and to keep himself unspotted from the
world.

II.

My brethren, hold not the faith of our Lord Jesus
Christ, *the Lord* of glory, in a *partial* respect of persons.
For if there come into your synagogue a man with a 2
gold ring in ^a fine clothes, and there come in also a
poor *man* in a ^b mean habit; and ye ^c turn your eyes to- 3
ward him that weareth the fine clothes, and say to him,
Sit thou here ^d in an honorable place; and say to the
poor *man*, Stand thou there, or sit here under my foot-
stool: do ye not make a *partial* difference within your- 4

qq Or, being inflamed. r Or, committed. s Or, act
according to. t Or, the word, which being implanted is able &c.
u Gr. for he. x Or, devout. y Or, worship.
z Gr. inspect, or look upon. a Gr. splendid. b Gr. sordid.
c Gr. look upon. d Gr. honorably.

- selves, and become judges ^e that reason wickedly ?
 5 Hear, my beloved brethren ; hath not God chosen the
 poor of this world *who are* rich in faith, and heirs of the
 kingdom, which He hath promised to them that love
 6 Him ? but ye have ^f slighted the poor. Do not the rich
 tyrannize over you ; and drag you to *their* tribunals ?
 7 Do they not blaspheme the glorious name by which ye
 are called ?
 8 If ^g ye fulfil the royal law, according to the scripture,
^h *which saith*, Thou shalt love thy neighbour as thyself,
 9 ye do well. But if ye *partially* ⁱ respect persons, ye
 commit sin, being convicted by the law as transgressors.
 10 For whosoever shall keep the whole law *besides*, but of-
 11 fend in one *point*, he is ^j under the penalty of all : for
 He that said, Do not commit adultery, said also, Do
 not kill. Now if thou do not commit adultery, but
 committest murder, thou art a transgressor of the law.
 12 So speak, and so act, as those who are to be judged by
 13 the ^k law of liberty. For he shall have judgement with-
 out mercy, that hath not shewn mercy : ^l but mercy
^m triumpheth over judgement.
 14 What *is* the advantage, my brethren, if any *one* say
 that he has faith, and he hath not works, can faith
 15 ⁿ *alone* save him ? If a brother or sister be naked, and ^o
 16 destitute of daily food ; and one of you say to them,
 Go in peace, be ye warmed and be ye filled : but ye
 give them not the necessities of ^p life, what profit *is it to*
 17 *them* ? ^q *†* so faith, if it have not works, being ^r alone, is
 18 dead. But one may say, Thou hast faith, and I have
 works : shew me thy faith ^s by thy works, and I will
 19 shew thee my faith by my works. Thou believest that
 there is one God ; thou dost well : the devils also be-
 20 lieve and tremble. But desirest thou ^t to know, O vain
 21 man, that faith without works, is dead ? *consider*, Was
 not our father Abraham justified by works, when he
 22 offered his son Isaac upon the altar ? Thou seest that
 faith co-operated with his works, and *that* by *his* works
 23 *his* faith was ^u perfected. And the scripture was ful-

^e Gr. of wicked reasonings.

^f Gr. dishonoured.

^g indeed.

^h Lev. xix. 18.

ⁱ Gr. accept.

^j Gr. obnoxious to punishment.

^k i. e. the gospel. Rom. ii. 16.

^l Al. and.

^m Gr. glorieth against.

ⁿ ver. 17.

^o be.

^p Gr. of the body.

^q Even.

^r Gr. by itself.

^s Al. without.

^t Or, to be convinced.

^u Or, evidenced.

filled, which saith, * Abraham ^tbelieved God, and it was counted to him for righteousness; and he was called ^uthe friend of God. Ye see then that a man is justified 24
by works, and not by faith only. And in like man- 25
ner also was not the harlot Rahab justified by works, when she ^xentertained the ^yspies, and let them out another way? For as the body without the spirit is 26
dead, so faith without works is dead also.

III.

My brethren, be not many teachers, knowing that we *who are such* shall ^zpass a stricter trial *than others*: for in many things we all offend; and if any offend not in word, he is a ^acomplete man, able to ^bmanage also the whole body. Behold we put bridles into the mouths of horses, that they may obey us, and we turn their whole body *as we please*. Behold also the ships which are of so great bulk, and even when they are driven by hard winds, yet are turned about by a very small helm which way soever ^cthe pilot pleaseth. So [†]the tongue is a small part *of the body*, yet boasteth great things. Behold how much fuel a little fire kindleth! And the tongue *is* a fire, a ^{cc}world of iniquity: so is the tongue among our *several* parts, defiling the whole body, inflaming the course of nature, and *is* set on fire by hell. For every ^dkind of wild beasts, and birds, and reptiles, and fishes, is tamed and hath been tamed by mankind: but the tongue can no man tame; *it is* an unruly evil, full of deadly poison. With it we bless God even the Father; and with it we curse men, who are made after the likeness of God: out of the same mouth proceedeth blessing and cursing. These things, my brethren, ought not so to be. Does a fountain from the same opening send forth sweet *water* and bitter? Can a fig-tree, my brethren, produce ^eolives, or a vine figs? so *can* no fountain produce salt water and sweet. 10
11
12

Is there any wise and understanding *man* among you? 13
let him shew his works by a good conversation in the ^fmeekness of wisdom: but if ye have bitter ^genvy and 14

* and. t Gen. xv. 6. u Isa. xli. 8. x Or, took in.
y Gr. messengers. See Heb. xi. 31. and Josh. ii. 1. z Gr. receive
greater judgement. a Or, perfect. b Gr. bridle, or govern.
c Gr. the vehemence or will of the director. † also. cc Or, the
ornament, or dress. d Gr. nature, or species. e All grapes.
f Or, wisdom of meekness. g Gr. zeal.

15 strife in your hearts, do not boast and lie against the
 16 truth; this is not the wisdom, that cometh down from
 above, but *is* earthly, sensual, and diabolical: for where
 17 ^genvying and strife *is*, there is confusion and every evil
 work. But the wisdom *that is* from above first is pure,
 18 then peaceable, mild, full of mercy and good fruits,
 without partiality and without hypocrisy. And the
 fruit of righteousness is sown in peace for those that
^hpromote peace.

IV.

Whence *come* wars and fightings among you? *Come*
 they not hence? *even* of your ^lcarnal appetites making
 2 war in your ^kbodies? Ye desire, and ye have not: ye
^lare envious, and jealous, and cannot obtain: ye fight
 3 and ^mcontend; but ye have not, because ye ask not. Ye
 ask and receive not, because ye ask wickedly; that ye
 4 may spend *it* in your pleasures. Ye adulterers and
 adulteresses, know ye not that the friendship of the
 world *is* enmity to God? whosoever therefore will be
 5 a friend of the world becomes an enemy of God. Do
 ye think the scripture speaks in vain? *or* does the Spirit
 6 that dwelleth in us, ⁿexcite to envy? ^oNo, He giveth
 more grace: wherefore ^pit is said, "God ~~rejecteth~~ ^{desireth himself in battle, always against} the
 7 proud, but sheweth favor to the humble." ^qSubmit your-
 selves therefore to God: resist the devil, and he will
 8 flee from you. Draw near to God, and He will draw
 near to you: cleanse your hands, O sinners, and purify
 9 your hearts, ye double minded. Be grieved, and mourn,
 and weep: let your mirth be turned into mourning,
 10 and *your* joy to sadness. Be humbled before the Lord,
 and He will exalt you.

11 Speak not against one another, *my* brethren; he that
 speaketh against *his* brother, and ^ajudgeth his brother,
 speaketh against the law, and ^ajudgeth the law; but
 if thou judge the law, thou art not a doer of the law,
 12 but a judge. *Now* there is *but* one lawgiver, who is
 able to save and to destroy: who art thou *then* that
 judgest another?

13 Come now, ye that say, To-day or to-morrow we
 will go to such a city, and spend a year there, and trade

g Gr. zeal.

h Gr. make.

i Gr. pleasures.

k Gr. members.

l Or, ye murder and envy.

m Gr. wage war.

n Gr. desire.

o Gr. But.

p Gr. he saith.

q Or, censureth. ^qProv. 3:34.

and get gain ; (though ye know not what *will be* on the 14
 morrow ; for what is your life ? * a ^{qq} vapor, which
 appeareth for a little while, and then vanisheth away :)
 † whereas ye *ought to say*, If the Lord will, and we 15
 † should live, and do this or that : but † ye glory in 16
 your † presumption : all such glorying is wicked. To 17
 him therefore that knoweth to do good, and doth it not,
 to him it is sin.

V.

† Weep now, ye rich men, and howl for your miseries
 which are coming upon *you*. Your riches are corrupted, 2
 and your garments are moth-eaten : your gold and silver 3
 is cankered, and their rust shall be § a witness against
 you, and shall eat your flesh like fire : ye have been
 treasuring *them* up for these last days. Behold the 4
 hire of the laborers, that reaped your fields, of which
 they are defrauded by you, crieth out *against you* : and
 the complaints of the reapers are come into the ears of
 the Lord of hosts. Ye have lived upon earth deli- 5
 cately and luxuriously ; ye fattened your † hearts as^u in
 a day of slaughter. Ye have condemned, ye have mur- 6
 dered the just *one*, *who* ^{uu} resisted you not. Wait patiently 7
 therefore, *my brethren*, till the coming of the Lord :
 behold the husbandman expecteth the precious fruit of
 the earth, waiting patiently for it, till he receive the
 former and the latter rain. Be ye also patient, establish 8
 your hearts ; for the coming of the Lord is near.

Repine not, *my brethren*, against each other, that ye 9
 be not condemned : behold, the judge is at the door. || 10
 Take for an example of enduring evil and of long-suffer-
 ing the prophets, who spake in the name of the Lord.
 Behold, we account those happy, that are patient. Ye 11
 have heard of the patience of Job, and have seen the end
 of the Lord, that the Lord is very compassionate and
 merciful.

But above all, *my brethren*, swear not ; neither by 12
 heaven, nor by the earth, nor any other oath : but let
 your yea be yea, and your nay nay ; that ye may not
 fall under condemnation. Is any among you afflicted ? 13
 let him pray : is any chearful ? let him sing psalms. Is 14

* *for it is.* qq *Gr. αἶμα* a puff of wind, or breath of air.
 r *Gr. instead of saying.* rr *Al. we shall live, and shall do.*
 † *now.* s *Gr. boastings, arrogance.* † *Come.* § *for.*
 t *Al. flesh.* u *Or, for.* uu *Al. resisteth.* || *My brethren.*

- any sick among you ? let him call for the elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord : and the prayer of faith shall save the sick, and the Lord will raise him up ; and if he have committed sins, they shall be forgiven him. Confess *your* faults one to another, and pray for one another, that ye may be healed : the ^x fervent prayer of a righteous man availeth much. Elias was a man of like passions with us, and he prayed ^y earnestly that it might not rain, and it rained not upon the land for three years and six months : and he prayed again, and the heaven gave rain, and the earth put forth its fruit.
- 19 Brethren, if any among you ^z be seduced from the truth, and one convert him ; let him know that he, who turneth back a sinner from the error of his way, shall save a soul from death, and shall cover a multitude of sins.

^x Gr. in-wrought.

^y Gr. in prayer.

^z Or, err.

THE

THE
FIRST EPISTLE GENERAL
OF
PETER.

Ch. I.

PETER an apostle of Jesus Christ to the strangers 2
who^a are dispersed through Pontus, Galatia,
 Cappadocia, Asia, and Bithynia, chosen according
 to the fore-knowledge of God, through sanctification of
 the Spirit, unto obedience, and *to* the sprinkling of the
 blood of Jesus Christ,—may grace and peace be multi-
 plied unto you.

Blessed *be* the God and Father of our Lord Jesus 3
 Christ, who according to his ^b abundant mercy hath re-
 generated us to a lively hope, by the resurrection of 4
 Jesus Christ from the dead, to an inheritance incor-
 ruptible, ^c undefiled, and unfading, reserved in heaven 5
 for ^e you, who are ^{engarrisoned} kept by the power of God through 6
 faith unto salvation ready to be revealed in the last 7
 time. In which ye rejoice, tho' now for a little while,
 if need be, ye are grieved through various trials. That 8
 the proof of your faith, *which is* much more precious
 than of gold, (that perisheth, though tried by fire) may
 be found unto praise, and honor, and glory, ^d when
 Jesus Christ shall be revealed: whom having not seen 9
 ye love; in whom, though now ye see Him not, yet
 believing ye rejoice with joy ineffable and full of glory;
 receiving the end of your faith, *even* the salvation 10
 of your souls: concerning which salvation the pro-
 phets, who prophesied of the grace *to be conferred* on 11
 you, enquired and diligently sought after *it*: searching
 what, or what manner of time the Spirit of Christ

^a Gr. of the dispersion.
^c Al. us.
garrisoned.

^b Gr. much, or, great.

^e and.

^d Gr. in the revelation of. ^{cc} Gr. guarded, or, en-

- in them did declare *in* testifying beforehand the sufferings *that were to come* upon Christ, and the glories following them: to whom it was revealed, that *it was* not to themselves, but to us they ministered these *things*, which are now declared unto you by them that have preached the gospel unto you, through the holy Spirit sent down from heaven; which things the angels desire to ^e look into. (*intensely, eagerly to pry into*)
- 13 Wherefore girding up the loins of your mind, be sober, and ^f stedfastly hope for the grace to be conferred
- 14 upon you at the ^g appearing of Jesus Christ; as children of obedience, not conforming yourselves to the
- 15 former lusts in your ignorance: but ^{gg} as He who hath called you is holy, be ye ^{*} also holy in all *your* conversation: since it is written, Be ye holy, for I am holy.
- 16 And if ye call upon the Father, who without respect
- 17 of persons judgeth according to every man's work,
- 18 ^h pass the time of your sojourning here in fear: knowing that ye were redeemed from your vain conversation *learned* by tradition from your fathers, not with corruptible things, as silver ⁱ and gold; but with the precious blood of Christ as *of* a lamb without blemish and without spot: *who was* indeed appointed before the foundation of the world, but manifested in these last times,
- 20 for your sakes, who through Him ^k trust in God that raised Him from the dead, and gave Him glory, that
- 21 your faith and hope might be *fixed* in God. Having *therefore* purified your souls by obedience to the truth, through the Spirit, to brotherly love unfeigned, love
- 22 one another with a pure heart ^l fervently: being regenerated not of corruptible seed, but of incorruptible, by the word of God which ^m liveth and abideth for ever.
- 23 For all flesh *is* as grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away; but the word of the Lord abideth for ever. And this is the word which is preached to you in the gospel.

II.

- Therefore laying aside all ⁿ malice, and all deceit,
- 2 and hypocrisies, and envies, and all evil-speakings, as

^e Gr. bend, or, stoop. to.

^g Gr. revelation, as in ver. 7.
the holy *one* who hath called you.

ⁱ Gr. or.

^m See ver. 25.

^k Or, believe.

ⁿ Or, wickedness.

^f Gr. perfectly, or, perseveringly.

^{gg} Gr. according to, or like,
^{*} yourselves.

^h Gr. convert.

^l Gr. intensely, or, extensively.

new-born babes desire ° that rational milk *which is*
 P without guile, that ye may grow thereby : for ye have 3
 tasted that the Lord *is* gracious ; to whom coming *as to* 4
 a living stone, rejected indeed by men, but chosen of
 God, *and* precious, ye also are built up as living stones, 5
 a spiritual house, an holy priesthood to offer up spiritual
 sacrifices acceptable to God by Jesus Christ. Whence 6
 also ^q it is said in scripture, Behold I lay in Sion a chief
 corner-stone, choice *and* precious : and he that confideth
 on it shall not be ashamed. To you therefore who be- 7
 lieve *it is* ^r precious : but to them that are disobedient,
 the stone which the builders rejected * is become the
 head of the corner, and a stone of stumbling, and a 8
 rock of offence. These stumble at the word ^s through
 unbelief, unto which also they were appointed. But ye 9
are a chosen generation, a royal priesthood, a holy na-
 tion, a peculiar people ; that ye should declare the
 glories of Him, who hath called you out of darkness
 into his marvellous light : who heretofore *were* not a 10
 people, but *are* now the people of God : who had not
 obtained mercy, but now have obtained mercy.

Dearly beloved, I exhort you as strangers and so- 11
 journers *here*, to abstain from carnal ^u lusts, which war
 against the soul : having ^x a good conversation among 12
 the Gentiles ; that whereas they speak against you as
 evil-doers, they may glorify God in the day of *their* vi-
 sitation, on account of the good works which they be-
 hold *in you*.

Be subject therefore to every human form of govern- 13
 ment, for the Lord's sake : whether *it* be to a king as
 supreme ; or to governors as *persons* sent by him for the 14
 the punishment of evil-doers, and *the* praise of them
 that do well. For so is the will of God, that ^y by *your* 15
 good behaviour ye may silence the ignorance of foolish
men : as free, and yet not using *your* liberty as a cloke 16
 for wickedness, but as *the* servants of God. Give *due* 17
 honor to all *men*. Love the brotherhood. Fear God.
 Honour the king.

Ye *who are* servants, be subject to *your* masters with 18
 all ^z fear, not only to the good and mild, but also to

o Gr. the.

p Or, uncorrupted.

q Gr. it containeth.

r Gr. an honor, or, prize.

* this.

s Or, being disobedient.

t Gr. virtues.

u Or, desires.

x Gr. your conversation

good, or, ornamental.

y Gr. doing good.

z Or, reverence.

19 the morose : for this is *an evidence of* grace, if any one
 20 for conscience towards God endure griefs, suffering un-
 justly. For what ^a glory *is it*, if when ye sin and are
^b punished *for it*, ye ^{*} bear it patiently ? but if when ye
 do well and suffer *for it*, ye ^{*} bear it patiently, this
 21 *will gain* favor with God. For unto this are ye called ;
 because Christ † suffered for ^c you, leaving ^c you an ex-
 22 ample, that ye might follow his steps. Who did no sin,
 23 neither was guile found in his mouth : who, when He
 was reviled, reviled not again ; when He suffered, He
 threatened not ; but committed *Himself* to Him that
 24 judgeth righteously. Who Himself bare our sins in his
 own body on the ^d cross, that we being ^e dead to sins,
 might live unto righteousness : by whose stripes ye
 25 are healed. For ye were as sheep going astray ; but
 are now turned unto the shepherd and bishop of your
 souls.

III.

Ye women likewise, be subject to your own husbands,
 that if any believe not the word, they may ^f yet without
 the word be gained over by the deportment of the
 2 wives, beholding your ^g chaste conversation in *the* fear
 3 of God. Whose adorning, let it not be that without, of
 plaiting the hair, and putting on of gold, or wearing
 4 *fine* clothes ; but the hidden man of the heart, in the
 incorruptible *ornament* of a meek and quiet spirit, which
 5 is in the sight of God of great price. For so also for-
 merly the holy women, who hoped in God, adorned
 6 themselves, being submissive to their † husbands ; as
 Sarah obeyed Abraham, calling him *her* lord : whose
^h daughters ye are, if ye do well, and are not terrified
 7 with any *sinful* fear. Ye husbands likewise, dwell with
them according to ⁱ knowledge, yielding due respect to
 the wife ^k as the weaker vessel, and as joint-heirs of the
 grace of life ; that your prayers be not hindered.

8 Finally, *my beloved*, be § unanimous, be sympathizing,
 9 love as brethren, be compassionate, be ^l courteous : not
 returning evil for evil, or reproach for reproach : but
 on the contrary blessing ^m *even those that curse you* :
 knowing || ye are called unto this, that ye may obtain

^a Or, merit. *Al.* thanks.

^{*} *shall.*

† *also.*

^b *Gr.* buffeted, or, beaten.

^c *Al.* us.

^d *Gr.* wood.

^e Or, freed from.

^f Or, even.

^g *Al.* pious, or, holy.

‡ *own.*

^h *Gr.* children.

ⁱ Or, prudence.

^k Or, though.

§ *all.*

^l Or, friendly : *Al.* humble.

^m *Matt.* v. 44.

|| *that.*

a blessing.

a blessing. "For he that would ⁿ desire life, and see 10
 good days, let him refrain his tongue from evil, and his
 lips that they speak no guile; let him turn away from 11
 evil, and do good: let him seek peace, and pursue it: for 12
 the eyes of the Lord *are* upon the righteous, and his
 ears *are open* to their prayer: but the face of the Lord
is against them that do evil." And who will hurt you, 13
 if ye be imitators of ^o Him that is good? But if ye 14
 should even suffer for righteousness sake, happy *are ye*:
 and *therefore* ^p be not afraid of their menaces, neither be
 troubled; but sanctify the Lord God in your hearts: 15
 and be always ready to ^q answer every one that asketh
 you a reason of the hope *that is* in you, with meekness
 and reverence: having a good conscience, that whereas 16
 they speak against you as evil-doers, they may be
 ashamed who calumniate your good conversation in
 Christ. For *it is* better (if it be the will of God) to 17
 suffer *for* doing good than *for* doing evil. ^r As Christ 18
 also once suffered for sins, the just for the unjust (that
 He might introduce us to God) being indeed put to
 death in the flesh, but ^t raised to life by the Spirit:
 by which also He went and preached to the spirits *now* in 19
 prison; who of old were disobedient, when ^u the long- 20
 suffering of God waited in the days of Noah, while
 the ark was preparing; wherein *a* few, that is eight
 souls, were saved ^v by water. The ^w resemblance of 21
 which, *even* baptism, doth also now save us, (not the
outward ^x cleansing of filth from the flesh, but the an-
 swer of a good conscience towards God) by the resur-
 rection of Jesus Christ, who is gone into heaven and 22
 is at the right hand of God, angels and authorities and
 powers being made subject to Him.

IV.

Seeing therefore Christ hath suffered for us in the
 flesh, arm yourselves likewise with the same thought,
 that he, who hath ^y mortified the flesh, hath ceased from
 sin; ^z that he should no longer live the rest of *his* time 2
 in the flesh according to the lusts of men, but after the
 will of God. For the time past of *our* life *is* sufficient 3

ⁿ Gr. love. See Psalm xxxiv. 12, &c.
 is good.

^o Or, of that which
^p Gr. fear not their fear. See in the Septuagint,
 Isa. viii. 12.

^q Gr. an apology, or defence, to.

^r Or, alive in spirit.

^s once.

^t Or, through.

^u Gr. antitype.

^v Gr. putting off.

^w Gr. suffered in.

^x Or, so as—to live, as in 2 Cor. iv. 4. and Heb. xi. 3.

for us to have wrought the will of the Gentiles, walking in lasciviousness, *inordinate* desires, excess of wine, revellings, drunkenness, and abominable idolatries: in which they think it strange that ye run not with *them* into the same ^y excess of riot, and *therefore* speak evil of you: who shall give an account to Him, who is ready to judge the living and the dead. For to this *end* was the gospel preached also to them that are dead, that ^z they might be judged indeed according to men in the flesh, but might live according to God in the spirit.

But the end of all *things* draws nigh: be ye therefore sober, and watch unto prayer: * having above all things ^a fervent love to each other; for love will cover a multitude of sins. Be hospitable one to another, without grudging; as every one hath received a gift, ^b imparting it to each other, as good stewards of the manifold grace of God. If any one speak, *let it be* as declaring the oracles of God: if any one minister, *let it be* ^c as from the power which God affordeth *him*: that in all *things* God may be glorified through Jesus Christ, to whom ^d be the glory and dominion for ever and ever. Amen.

Beloved, be not surprised at the ^e fiery trial *coming* upon you, which is to try you, as if some strange *thing* beset you: but rejoice in that ye are partakers in the sufferings of Christ; that, when his glory shall be revealed, ye may also rejoice with exceeding joy. If ye be reproached for the name of Christ, happy *are ye*; for ^f the Spirit of glory and of God resteth upon you: and though as to them He is blasphemed, yet as to you He is glorified. But let none of you suffer as a murderer, or as a thief, or as a ^g malefactor, or as an ^h intermeddler with other people's affairs. But if *any* suffer as a Christian, let him not be ashamed; but let him glorify God herein. For the time *is coming* when judgement is to begin at the house of God: and if at us first, what *will be* the end of those that obey not the gospel of God? And if the righteous be saved with difficulty, where shall the ungodly and the sinner appear? Wherefore let them ⁱ, that suffer according to the will of God, commit their souls in well-doing *to Him* as to a faithful Creator.

y Gr. profusion.

they might live, &c.

z Or, tho' they were condemned by men—

* and.

a Gr. intense.

b Gr. ministering.

c Or, according to the strength.

d Gr. is.

e Gr. inflammation.

f Or, the glorious Spirit.

g Gr. a pryer into.

† also.

The elders that are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and a partaker of the glory which shall be revealed; feed the flock of God that is among you, taking the episcopal charge *of it*, not by constraint, but willingly; not for shameful lucre, but with a ready mind: nor as lording it over the people, but being examples to the flock. And when the sovereign Shepherd shall appear, ye shall receive an unfading crown of glory. 2 3 4

Likewise ye younger, be subject to the elder; and all *of you behaving with due* submission one to another, be clothed with humility: for God resisteth the proud, but ^h sheweth favor to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time; casting all your care upon Him, for He careth for you. 5 6 7

Be sober, be vigilant; for your adversary the devil, like a roaring lion, walketh about, seeking whom he may ⁱ devour: whom resist, stedfast in the faith, knowing that the same sufferings are ^k endured by your brethren in the world. But may the God of all grace, who hath called us to his eternal glory in Christ Jesus, after ye have suffered a little while, * make you perfect, confirm, strengthen, *and* establish *you*. To Him *be* glory and dominion for ever and ever. Amen. 8 9 10 11

Thus I have written briefly by Silvanus, a faithful brother to you (as I judge) exhorting and testifying, that this is the true grace of God wherein ye stand. The *church* in Babylon, chosen together *with you* saluteth you, and *so doth* Marcus my son. Salute one another with a kiss of charity. Peace *be* with you all who are in Christ Jesus. Amen. 12 13 14

^h Gr. giveth.
by your brotherhood.

ⁱ Gr. swallow down.
* *himself*.

^k Gr. perfected

THE SECOND EPISTLE GENERAL OF P E T E R.

Ch. I.

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, in the righteousness of our God, and ~~of our~~ saviour Jesus Christ: grace and peace be multiplied unto you, in the acknowledgement of God, and of Jesus our Lord; ¹ as his divine power hath given us all *things* that *pertain* to ^m life and godliness, through the ⁿ knowledge of Him who hath called us by *that* glory and virtue, by which are given unto us exceeding great and precious promises; that by these ye may become partakers of a divine nature, having escaped the corruption *that is* in the world through lust.

And ^o to this giving all diligence, add to your faith fortitude; and to fortitude knowledge; and to knowledge temperance; and to temperance patience; and to patience piety; and to piety brotherly affection; and to brotherly affection ^p charity. For if these be in you and abound, they will not ^q suffer you to be idle, nor unfruitful in the knowledge of our Lord Jesus Christ. But he, that hath not these, is blind, *or* short-sighted, having forgot his *baptismal* purification from his former sins. Wherefore, *my* brethren, be the more diligent *thus* to make your calling and election ^r sure; for if ye do these *things* ye shall never ^s fall. For so an entrance shall be administered unto you ^t abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

1 Or, for.

m Or, a godly life.

n Gr. acknowledgement.

o Or, for this reason, or, in like manner.

p Or, love.

q Gr. constitute you,

r Or, firm.

s Or, stumble.

t Gr. richly,

Wherefore

Wherefore I will not neglect to put you always in
mind of these *things*, though ye know them, and are
established in the present truth. And I think it ^u my
duty, while I am in this tabernacle, to stir you up by
way of remembrance: knowing that I must soon lay
down *this* my tabernacle, even as our Lord Jesus Christ
hath shewed me. And I will endeavour that after my
departure also ye may always be able to ^x call these *things*
to remembrance. For we did not follow artfully devised
fables, when we made known unto you the power and
coming of our Lord Jesus Christ; but were eye-wit-
nesses of his majesty. For He received from God the
Father honor and glory, when ^{*} a voice ^y came to Him
from the magnificent glory, *saying* ^z, "This is my be-
loved Son, in whom I am well pleased." And this voice,
[†] from heaven we heard, when we were with Him in
the holy mount. We have also the more sure ^a word
of the prophets, to which ye do well to attend, as to
a lamp shining in a dark place, till the day dawn, and
the morning-star rise in your hearts: knowing this
^b first, that no prophecy of scripture is of private ^c in-
terpretation; for prophecy was not delivered of old at
the will of man, but holy men of God spake as they
were moved by the holy Spirit.

II,

But there were indeed false prophets among the peo-
ple of *old*, as there will be also among you false teachers,
who will privately introduce ^d pernicious heresies, deny-
ing even the Lord that ^e bought them, *and* bringing
upon themselves swift destruction. And many will
follow their ~~pernicious tenets~~ ^{impurities}, on whose account the
way of truth will be ^f reproached: and by ^g artful
speeches they will make sale of you ^h for gain. Whose
judgement is long since ⁱ hastening, and their destruc-
tion doth not slumber. For if God spared not the angels
that sinned, but cast *them* down to hell, and delivered
them into chains of darkness, *to be* reserved unto judge-
ment; and *if* He spared not the old world, (but pre-
served Noah an eighth *person*, a preacher of righteous-
ness,) bringing a deluge upon the world of the ungodly;

u Gr. just, or, right. x Gr. make mention of. * such.
y Gr. was brought. z Matth. xvii. 5. † which came.
a Gr. prophetic word. See Rom. xvi. 26. b Or, principally.
c Or, impulse. d Gr. sects of perdition. e Or, redeemed.
f Gr. blasphemed. g Gr. feigned words. h Or, out of
covetousness. i Gr. not lingering. † ἀσελγείας. Alex.
Complut. & other Edits. See Wetsten, in loc. and

- 6 and reducing the cities of Sodom and Gomorrha to
 ashes, condemned *them* to destruction, making *them*
 7 an example to those that should afterwards be impious ;
 8 and delivered righteous Lot grieved at the lewd conver-
 sation of the wicked : (for that ^k good *man* by seeing
 and hearing *their crimes*, when he dwelt among them,
 9 tormented his righteous soul from day to day with *their*
 iniquitous deeds) *then* the Lord knoweth how to deliver
 the pious from temptation, and to reserve the wicked to
 10 the day of judgement *to be* punished : * especially those
 who walk after the flesh in the lust of uncleanness, and
 despise authority ; *who, being* audacious and self-willed,
 11 are not afraid to speak evil of dignities : whereas angels,
 who are greater in strength and power, bring not a re-
 viling accusation against them before the Lord.
- 12 But these *men*, like ^l brute beasts naturally produced
 to be taken and destroyed, speaking evil of things which
 they do not understand, shall ^m perish by their own cor-
 13 ruption ; receiving the reward of *their* unrighteousness :
 who account it a pleasure to riot *even* in the day ; spots
 and disgraces ; revelling in their frauds, while they
 14 partake of your feasts : having eyes full of adultery, and
 which cannot be restrained from sin : ensnaring unstable
 souls, *and* having a heart practised in ⁿ rapine ; ^o cursed
 15 people : who have forsaken the right way, and are gone
 astray, having followed † the way of Balaam *the son* of
 16 Bosor, who loved the wages of iniquity ; but was re-
 proved for his transgression : *for* a dumb beast speaking
^p with the voice of a man checked the madness of the
 17 prophet. These are wells without water, clouds driven
 by a storm, for whom ^q thick darkness is reserved for
 18 ever. For when they speak swelling words of vanity,
 they ensnare in the lusts of the flesh, through *their* las-
 civiousness, those who had indeed ^r withdrawn from
 19 such as ^s deal in error ; promising them liberty, while
 they themselves are the slaves of corruption : for by
 whom any one is vanquished, by him he is also enslaved.
 20 For if, after they had ^t escaped the pollutions of the
 world, through the knowledge of the Lord and Saviour
 Jesus Christ, they are again entangled and vanquished

^k Gr. just, or, righteous, * *but.* ^l Gr. irrational animals.
^m Gr. be corrupted in their corruption, or, destroyed by their destruction.
ⁿ Or, avarice. ^o Gr. children of cursing. † *in.*
^p Numb. xxii. 28. ^q Gr. thickness, or, obscurity of. ^r Or, fled
 from. ^s Gr. converse.

by them, their last state is worse than the first; for it
 had been better for them not to have ^t known the way
 of righteousness, than ^u when they knew *it*, to turn
 from the holy commandment delivered to them. But it
 is happened to them according to the true proverb, The
 dog *is* returned to his own vomit, and, The swine that
 was washed to *her* wallowing in the mire.

III.

This second epistle, *my* beloved, I now write unto
 you; in *both* which I stir up your sincere mind in re-
 membrance, that ye may be mindful of the words for-
 merly spoken by the holy prophets, and of the command-
 ment of us the apostles of the Lord and Saviour:
 knowing this first, that there will come in the last days
 scoffers, walking after their own lusts, and saying,
 Where is the declaration of his coming? for ^x except
 that the fathers are fallen asleep, all things remain as
they were from the beginning of the creation. For they
 are willingly ignorant of this, that by the Word of
 God the heavens were *made* of old, and the earth *too*
 from the water, and ^y subsisting on the water. ^z Whence
 the ^a old world being drowned in water perished. But
 the heavens and the earth, *that* now *are*, by the same
 Word are kept in store, reserved unto fire on the day
 of judgement and destruction of ungodly men. But,
 beloved, be not ignorant of this one *thing*, that one day
is with the Lord as a thousand years, and a thousand
 years as one day. The Lord is not slow as to his pro-
 mise (as some count *it* slowness) but is long-suffering
 towards us, not willing that any should perish, but that
 all should come to repentance.

But the day of the Lord will come as a thief in the
 night, in which the heavens shall pass away with a great
 noise, and the elements being set on fire shall be dis-
 solved, and the earth and the works therein shall be
 burnt up. Seeing then that all these *things* shall be dis-
 solved, what manner of persons ought ye to be in holy
 conversation and godliness, expecting and hastening on
 the coming of the day of God, whereby the heavens
 being set on fire shall be dissolved, and the burning
 elements shall be melted. But we, according to his

^t Gr. acknowledged, *or*, professed.
 professed *it*.

^x *Or*, since.

^z Gr. By which.

^a Gr. then.

^u *Or*, after they had
^y Gr. consisting by, *or*, with.

promise,

- 14 promise, look for new heavens and a new earth, in
which righteousness dwelleth. Wherefore, beloved,
15 seeing ye expect these *things*, give diligence to be found
of Him in peace, spotless and blameless; and account
the long-suffering of our Lord salvation, as our beloved
16 brother Paul also, according to the wisdom given to
him, hath written unto you; as also in all *his* epistles,
speaking in them of these *things*: in which are some
things hard to be understood, which the ^b illiterate and
unstable wrest, as *they do* also the other scriptures, to
17 their own destruction. Do ye therefore, beloved, as ye
know *these things* before, take heed lest being seduced
together *with them* by the error of the wicked, ye should
18 fall from your own steadfastness. But grow in grace,
and in *the* knowledge of our Lord and Saviour Jesus
Christ: to Him *be* glory both now and for ever.
Amen.

^b Or, unteachable.

THE FIRST EPISTLE GENERAL OF J O H N.

Ch. I.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have contemplated, and our *very* hands have felt concerning the ^c Word of life, (^d for *this* Life was manifested, and we saw *it*; and we testify and declare unto you *that* eternal Life, which was with the Father, and was manifested unto us) what we have seen and heard we declare unto you, that ye also may have communion with us: and our communion is with the Father and with his Son Jesus Christ. And these *things* we write unto you, that your joy may be ^e complete. 2 3 4

Now this ^{*} we have heard from Him, and declare unto you, that God is light, and in Him there is no darkness at all. If we say that we have communion with Him, and walk in darkness, we lie and do not practise the truth: but if we walk in the light, as He is in the light, we have communion with one another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness: *but* if we say that we have not sinned, we make him a liar, and his word is not in us. 5 6 7 8 9 10

II.

My little children, I write these *things* unto you, that ye may not sin. ^f And if any *man* sin, we have an advo-

^c Or, living Word.
^{*} is the discovery which.

^d Gr. and.
^f Or, But.

^e Gr. filled up.
cate

2 cate with the Father, Jesus Christ the righteous. And
 3 He is the propitiation for our sins; and not for ours
 4 only, but also for *the sins of* the whole world. And by
 5 this we know that we have known Him, if we keep his
 6 commandments. He that saith, I know Him, and
 7 keepeth not his commandments, is a liar, and the truth
 8 is not in him. But whosoever keepeth his word, in
 9 him verily is the love of God perfected: *and* by this we
 10 know that we are in Him. He that saith, he abideth in
 11 Him, ought himself also so to walk even as He walked.

7 Brethren, I write not a new commandment unto you,
 but an old commandment which ye had from ^g the be-
 8 ginning: the old commandment is the word which ye
 9 have heard from the beginning: *though* I write it again
 10 as a new commandment, which is ^h truth in Him and
 11 in you: because the darkness is past, and the true light
 now shineth. *Now* he that saith he is in the light, and
 12 hateth his brother, is ⁱ still in darkness: *whereas*, he that
 13 loveth his brother, abideth in the light, and ^k is in no
 14 danger of stumbling. But he, that hateth his brother,
 15 is in darkness, and walketh in darkness, and knoweth
 16 not where he goeth, because the darkness hath blinded
 his eyes.

12 I write unto you, little children, because for his ^l sake
 13 your sins are forgiven you: I write unto you, fathers,
 because ye have known Him *that is* from the beginning:
 and I write unto you, young men, because ye have over-
 14 come the wicked *one*. Yea I have ^m written to you, little
 15 children, because ye have known the Father: I have
 written unto you, fathers, because ye have known Him
 16 *that is* from the beginning: *and* I have written to you,
 young men, because ye are strong, and the word of
 17 God abideth in you, and ye have overcome the wicked
one—Love not the world, nor the things *that are* in
 the world; for if any *one* love the world *to excess*, the
 18 love of the Father is not in him. For all that is in the
 world, ⁿ the desire of the flesh, and the desire of the eyes,
 and the ^o pride of life, is not of the Father, but ^p of
 the world. And the world passeth away, and the de-
 19 sire of it: but he, that doth the will of God, abideth for
 ever.

g Lev. xix. 18.

h Gr. a true thing.

i Gr. till now.

k Gr. there is in him no scandal, or cause of stumbling.

l Gr. name.

m Al. I write.

n Or, voluptuousness, and avarice.

o Or, pomp.

p is.

Little children, it is the last time: and as ye have
 heard that ^o an antichrist will come, there are even now
 many antichrists, whereby we know that it is the last
 time. They went out from us, but they were not of
 us: for if they had been *indeed* of us, they would have
 continued with us; but *this was done* that they might be
 made manifest, because all, *that are with us*, are not *indeed*
 of us.

And ye have an unction from the holy *One*, and know
 all. I have not *therefore* written to you, because ye
 know not the truth; but because ye know it, and that
 no lie is of the truth. Who is a liar, if not he who
 denieth that Jesus is the Christ? This is the antichrist,
 that denieth the Father ^p as well as the Son; *for* who-
 soever denieth the Son, ^q hath not the Father: *but he*
that confesseth the Son acknowledgeth the Father also. Let
 that therefore, which ye have heard from the beginning,
 abide in you: *for* if that, which ye heard from the be-
 ginning, remain in you, ye also will remain in the Son
 and in the Father. And this is the promise which He
 hath promised us, *even eternal life.*

These *things* have I written unto you concerning
 those who *would* seduce you. ^r But the unction, ^s which
 ye have received from Him, abideth in you; and *there-*
fore ye have no need that any should teach you: ^t since
 this *very* unction teacheth you concerning all things,
 and is truth and ^{*} not falsehood; even as that hath
 taught you, abide in Him. And now, little children,
 abide, *I say*, in Him; that, when He shall appear, we may
 have confidence, and may not be ashamed before Him
 at his coming. If ye know that He is righteous, ye
 know that every one, who practiseth righteousness, is
 born of Him.

III.

Behold *then* what manner of love the Father hath be-
 stowed upon us, that we should be called the children
 of God: *though* for this *reason* the world knoweth us
 not, because it knew not Him. Beloved, we are now
 the children of God, ^u but it doth not yet appear what
 we shall be: we know however, that, ^v when He shall
 appear, we shall be like Him; for we shall see Him as

^o Gr. the. ^p Gr. and. ^q Or, denieth. ^r Gr. and.
^{rr} viz. of the holy spirit. See Acts x. 38. ^s Gr. but as ^{*} is.
^t Gr. and. ^u Al. if.

- 3 He is. And every *one*, that hath this hope in Him,
 4 purifieth himself, even as He is pure. Every *one* that
 5 committeth sin, ^x transgresseth ^{*} the law; ^y for sin is
 6 the violation of the law. And ye know that He was
 7 manifested, to take away our sins: and in Him there
 8 is no sin. Whosoever abideth in Him sinneth not:
 9 whosoever sinneth hath not seen Him, nor known
 10 Him. Little children, let no one deceive you: he that
 11 practiseth righteousness is righteous, even as He is
 12 righteous: he, that ^z makes a practise of sin, is of the
 13 devil; for the devil sinneth from the beginning. *And*
 14 for this the Son of God was manifested, that He might
 15 destroy the works of the devil. Whosoever is born of
 16 God doth not practise sin, because his seed remaineth
 17 in him: and he cannot sin, because he is born of God.
 18 In this the children of God are manifest, and the
 19 children of the devil: whosoever doth not practise
 20 righteousness, and he who loveth not his brother, is
 21 not of God: for this is the ^a injunction which ye heard
 22 from the beginning, that we should love one another;
 23 not as Cain *who* was of the evil *one*, and slew his brother;
 24 and why did he slay him? because his own works were
 25 evil, and his brother's righteous. Wonder not *then*,
 26 my brethren, if the world hate you: *since* we know that
 27 we have passed from death to life, because we love the
 28 brethren: he, that loveth not his brother, remaineth in
 29 death. Whosoever hateth his brother is a murderer:
 30 and ye know that no murderer hath eternal life abiding
 31 in him. In this we know his love, that He laid down
 32 his life for us: and we should *be ready to* lay down our
 33 lives for the brethren. But if any one, who hath the
 34 good things of the world, seeth his brother ^b in want,
 35 and shutteth up his bowels from him, how dwelleth the
 36 love of God in him?
 37 My little children, let us not love in word, or in
 38 tongue *only*, but in deed and in truth. And hereby we
 39 know that we are of the truth, and shall assure our hearts
 40 before Him. For, if our heart condemn us, God is *still*
 41 greater than our heart, and knoweth all *things*. Be-
 42 loved, if our heart condemn us not, *then* have we ^c con-
 43 fidence towards God: and whatsoever we ask, we re-

^x Gr. committeth a breach, or violation, of the law. ^{*} *also.*

^y Gr. and;
or order.

^z Gr. doth, or committeth, sin.

^b Gr. having want.

^a Gr. message,
^c Gr. freedom of speech.

ceive from Him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, as He hath given us a charge *to do*. And he, that keepeth his commandments, abideth in Him, and He in him : and hereby we know that He abideth in us, *even* by the Spirit which He hath given us.

IV.

Beloved, believe not every Spirit, but try the spirits, whether they be of God : for many false prophets are gone out into the world. By this ye *may* know the Spirit of God : every Spirit that ^dconfesseth ^{dd}Jesus Christ, who is come in the flesh, is of God : and every spirit that doth not confess ^{dd}Jesus Christ, who is come in the flesh, is not of God : and this is that *spirit* of antichrist, which ye have heard was coming, and is ^{*}already in the world. Ye are of God, little children, and have overcome them ; because greater is He, that is in you, than he that is in the world. They are of the world ; therefore they speak *as men* of the world, and the world heareth them. We are of God : he, that knoweth God, heareth us ; *but* he, who is not of God, heareth not us. By this we know the Spirit of truth, and the spirit of error.

Beloved, let us love one another : for love is from God ; and every one that ^eloveth is born of God, and knoweth God. He, that loveth not, knoweth not God : for God is love. In this was the love of God manifested towards us, that God sent his only-begotten Son into the world, that we might live through Him. Herein is love ; not that we loved God, but that He loved us, and sent his Son *to be* a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No one hath ever seen God : *but* if we love one another, God dwelleth in us and his love is perfected in us.

By this we know that we ^fare in Him, and He in us ; because He hath given us of his Spirit. And we have seen, and do testify, that the Father hath sent the Son *to be* the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him,

^d Or, professeth.

^{*} now. ^e Or, liveth in love.

^{dd} *Al.* that Jesus Christ is come,

^f *Gr.* remain, abide, or dwell.

16 and he in God. And we have known and believed the love which God hath towards us: *for* God is love; and he, that dwelleth in love, dwelleth in God, and
 17 God in him. Herein is love perfected with us, that we may have boldness in the day of judgement; for as
 18 He is, we also are in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment; but he that feareth is not perfected in love. We love Him, because He first loved us. If any
 19 one say, * I love God, and hateth his brother, he is a liar: for how can he, that loveth not his brother, whom
 20 he hath seen, love God whom he hath not seen? And we have this commandment from Him, that he, who loveth God, should love his brother also.

V.

Whosoever believeth that Jesus is the ^h Christ is born of God: and every one, that loveth Him that be-
 2 gat, loveth Him also that is begotten of Him: *and* in this we know that we love the children of God, since
 3 we love God and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For what-
 4 soever is born of God overcometh the world: and this is the victory that vanquisheth the world, *even* our faith. Who *then* is he that overcometh the world, but
 5 he who believeth that Jesus is the Son of God? This is He that came by water and *by* blood, *even* Jesus the
 6 ^h Messiah; not ^l with water only, but ^l with water and blood: and *of this* the Spirit [†] beareth witness, for the Spirit is truth. ^k Yea there are three that bear witness,
 7 ^{kk} the Spirit, and the water, and the blood: and these three agree in one. Now if we admit the testimony of men, *sure* the testimony of God is greater: ^l and this is
 8 the testimony of God, which He hath testified concerning his Son. He, that believeth on the Son of God, hath the witness in himself: he, that believeth not God, hath *in effect* made Him a liar, because he believed not [†] the testimony which God hath testified of his Son.
 9
 10
 11 And the testimony is this, that God hath given to us
 12 eternal life; and this life is in his Son. He that hath

* *that.*g *Or, Messiah.*h *Gr. Christ.*i *Gr. in the.*† *is that which.*k *Gr. For.*kk *Al. witness in heaven, the*

Father, the Word, and the holy Spirit, and these three are one; and there are three that bear witness on earth, the Spirit, &c.

l *Gr. be-*

cause or since.

† *in.*

the

the Son hath life: he that hath not the Son of God hath not life. These *things* have I written to you, ¹³
 "who believe on the name of the son of God, that ye may know that ye have eternal life, and that ye may *the more firmly* believe on the name of the Son of God. And this is the confidence, which we have to- ¹⁴
 wards Him, that if we ask any *thing* according to his will, He ⁿ heareth us: and if we know that He ⁿ hear- ¹⁵
 eth us *in* whatsoever we ask; we know that we *shall* have the petitions, which we have requested of Him.

If any *one* see his brother commit a sin *which is not* ¹⁶
 unto death, let him pray *for him*, and God will give him life, *that is* for them that do not sin unto death. There is a sin unto death: *and* for that I do not say that he ¹⁷
^o should pray. All unrighteousness *indeed* is sin, and yet ¹⁸
 there is a sin not unto death. We know that whosoever is born of God, doth not *practise* sin: but ^{*} keepeth himself *from it*, and the wicked one doth not touch him. We know that we are of God, and the whole ¹⁹
 world ^p lieth under the wicked one. But we know that ²⁰
 the son of God is come, and hath given us understanding, that we may know Him that is true, and we are in Him that is true, *and* in his son Jesus Christ: He is the true God, and eternal life. Little children, keep your- ²¹
 selves from idols. Amen.

m *Al.* to you, that ye may know &c. — *and then there is no occasion to insert the words "the more firmly."* n Or, will hear, i. e. regard.
 o Or, thou shalt, or shouldst. * *he that is born of God.*
 p Or, is subject to.

THE
SECOND EPISTLE
OF
JOHN.

THE elder unto the ^q excellent Lady, and her children, whom I love in ^{qq} truth: and not I only, but also all they that have known the truth; for the sake of the truth which dwelleth in us, and will be with us for ever: grace, mercy, and peace be with you from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. I rejoiced greatly that I found among thy children such as walked in truth, as we received commandment from the Father.

And now I beseech thee, Lady, not as writing to thee a new commandment, but *that* which we had from the beginning, that we may love one another. And this is love, that we walk according to his commandments. This is the commandment, as ye heard from the beginning, that ye should walk in it.

For many deceivers are come out into the world, who ^r disown ^{rr} that Jesus Christ is come in the flesh. ^s Such a one is a deceiver and an antichrist. Look to yourselves, that ^{ss} ye lose not the things which ^{tt} ye have wrought, but *that* ^{uu} ye may receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: *but* he, that abideth in the doctrine of Christ, ^v hath both the Father and the Son. Now if any *one* come unto you, and bringeth not this doctrine, receive him not into your house, nor wish him success: for he, that ^{ww} biddeth him welcome, is partaker of his evil deeds.

Having many things to write unto you, I would not with paper and ink: but I hope to come unto you, and speak mouth to mouth, that our joy may be full. The children of thy ^{xx} elect sister salute thee. Amen.

^q Gr. elect, chosen, or choice. ^{qq} Or, in the truth. ^r Or, deny.
^{rr} Al. Jesus Christ, who is come. ^s Gr. do not own, or confess, the incarnation of Jesus Christ. ^{ss} Al. we.
^t Or, wisheth him success, or joy. ^u Or, excellent.

THE

THE THIRD EPISTLE OF JOHN.

THE elder to the beloved Gaius, whom I love in truth. Beloved, I ^{*}earnestly pray, that thou mayst prosper and be in health, as thy soul prospereth. For I greatly rejoiced, when the brethren came, and bore testimony to thy truth, even as thou walkest in truth. And I have no greater joy than ^{*}to hear that my children walk in *the* truth. 2 3 4

Beloved, thou accest faithfully *in* whatsoever ^y service thou dost to the brethren, and to strangers *too*; who have borne witness to thy love before the church: whom thou wilt do well in forwarding, ^zas is worthy of God. For they went forth for his name's sake, taking nothing of the gentiles. We ought therefore to receive such, that we may become fellow-laborers in the truth. 5 6 7 8

I wrote to the church: but Diotrephes, who affects the pre-eminence among them, doth not receive us. Therefore ^awhen I come, I will remember his deeds, [†]prating against us with wicked words: and not content with these, he neither receiveth the brethren himself, ^bnor suffers those that would; and casteth *them* out of the church. Beloved, do not thou follow that which is evil, but that which is good. He that doth good is of God: but he, that doth evil, hath not seen God. A ^{good} testimony is borne to Demetrius by all *men*, and by the truth itself: yea, and we also bear him *like* witness, and ye know that our testimony is true. 9 10 11 12

I had many *things* to write: but I would not write to thee with ^cpen and ink; ^dfor I hope to see thee soon, and we shall speak mouth to mouth. Peace *be* to thee. Our friends salute thee. Salute the friends by name. 13 14 15

^{*} Gr. above all.
^z Gr. worthily of God.
^b Gr. and hinders.

^{*} *this.*
^a Gr. if.
^c Gr. ink and pen.

^y Or, good office.
[†] *which he doth.*
^d Gr. But, or And.

THE
GENERAL EPISTLE
OF
JUDE.

JUDE a servant of Jesus Christ, and brother of James, to them that are sanctified in God the Father, and *who are* preserved and called in Jesus Christ; mercy, and peace, and love be multiplied unto you. Beloved, ^e having an earnest desire to write to you concerning the common salvation, I was under a necessity of writing ^{*} to exhort *you* that ye would strive earnestly for the faith *which was* once delivered to the saints. For there have crept in some men, *who have been* of old described as ^f under this condemnation, impious *people*, that turn the grace of our God into lasciviousness, and deny God the only ^g Lord, and our Lord Jesus Christ.

But I would remind you of this, which ye ^h know already, that though the Lord saved the people out of the land of Egypt, *yet* He afterwards destroyed those that believed not: and the angels that kept not their primitive state, but left their proper abode, hath He reserved in everlasting chains, under darkness, to the judgment of the great day: as Sodom and Gomorrha, and the cities about them, in like manner with them committing lewdness, and going after strange flesh, are set forth as an example, suffering the vengeance of perpetual fire. So these *vile* dreamers also defile the flesh, despise ⁱ authority, and speak evil of dignities. Whereas Michael the archangel, when contending with the devil he disputed about the body of Moses, did not presume to bring against him a ^k railing accusation, but said, 10 "The Lord rebuke thee." But these *men* speak evil of what they know not: and what they know ^l naturally, as ^m brute animals, in these *things* they are corrupt. 11 Wo unto them; for they have gone in the way of Cain,

^e Gr. making all speed, *or*, entertaining all earnestness. ^{*} to you.
^f Gr. for, *or* to. ^g Or, Master. ^h Gr. once knew.
ⁱ Or, magistracy. ^k Gr. a charge of blasphemy. ^l Or, by instinct.
^m Gr. irrational.

J U D E.

and been carried away by Balaam's error, *the love* of
^a lucre, and perished *as* in the contradiction of ^o Korah.

These are spots in your love-feasts, feeding themselves 12
 without fear, when they are feasting with you: clouds
 without water, carried about by the winds; trees wi-
 thered *and* without fruit, twice dead *and* rooted up;
 raging waves of the sea, foaming out their own shame; 13
 wandering stars, for whom ^p blackness of darkness is
 reserved for ever. And Enoch ^{*} the seventh from Adam 14
 prophesied against these, saying, Behold the Lord cometh
 with his holy myriads, to pass judgement upon all, and 15
 to convict all the ungodly among them of all their
 wicked works, which they have impiously committed,
 and of all the hard *things* which impious finners have
 spoken against Him. These are murmurers, complainers 16
 †, who walk according to their own *irregular* desires;
 and their mouth speaketh great swelling *words*, ^r with
 admiration of *certain* persons for *some* advantage of *their*
own.

But, ‡ beloved, remember the words which were for- 17
 merly spoken by the apostles of our Lord Jesus Christ;
 for they told you, that in the ^s latter days there will be 18
 scoffers, walking according to their own impious ^t lusts.
 These are they who separate themselves, sensualists, not 19
 having the Spirit. But ye, beloved, edifying yourselves 20
 in your most holy faith, *and* praying in the holy Spirit,
 keep yourselves in the love of God, looking for the 21
 mercy of our Lord Jesus Christ unto eternal life.
 And on some have compassion, making a difference; 22
 others save with fear, *as* snatching *them* out of the fire: 23
 hating even the garment spotted by the flesh.

Now unto Him that is able to keep you from falling, 24
 and to present you blameless before *the presence* of his
 glory with exceeding joy: to the only wise God our 25
 Saviour *be* glory and majesty, ^u dominion and power,
 both now and ^x for ever. Amen.

n Gr. reward.

thick darkness. * *also*.

r Gr. admiring.

u Or, power and authority.

o Numb. xvi. 1, 31.

q Gr. works of impiety.

s Gr. last time.

x Gr. unto all ages.

p Or, very

† of their lot.

t Or, desires.

THE
REVELATION
OF

St. J O H N.

Ch. I.

THE Revelation of Jesus Christ, which God gave unto Him, to shew to his servants *things* which must shortly come to pass; and He sent
2 and signified *it* by his angel to his servant John, who
3 bare witness to the word of God and the testimony of Jesus Christ, and to whatever He saw. Happy *is* he that readeth, and those that hear the words of the prophecy, and ^b keep the things *that are* written therein: for the time *is* near.

4 John to the seven churches in Asia——Grace and peace *be* to you, from Him who is, and who was, and who is to come; and from the seven Spirits which are
5 before his throne; and from Jesus Christ, *who is* the faithful witness, the first-born from the dead, and the ruler of the kings of the earth. To Him that loved us,
6 and washed us from our sins in his own blood, and hath made us kings and priests to his God and Father, to Him be glory and ^c dominion ^d for ever and ever. Amen.
7 Behold, He is coming with the clouds, and every eye shall see Him, even they that pierced Him: and all the tribes of the earth shall lament before Him. ^{dd} Even
8 so, Amen! I am the Alpha and the Omega, the beginning and the end, saith the Lord, who is, and who was, and who is to come, the Almighty.

9 I John, who *am* also your brother, and companion in the affliction, and in the kingdom and patience of Jesus Christ, was in the island called Patmos, for the sake of the word of God, and for the testimony of

^a Or, declared.

^b Or, observe.

^c Gr. strength, or power.

^d Gr. to ages of ages.

^{dd} Or, Yes, verily; for I am, &c.

Jesus

REVELATION.

Ch. I.

Jesus Christ. *Here* I was in the Spirit on the Lord's-day : and heard behind me a ^e loud voice, as of a trumpet, saying, I am the Alpha and the Omega, the first and the last ; and, What thou seest write in a book, and send it to the *seven* churches in Asia, to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea. And I turned to see the voice that spake to me : and when I turned, I saw seven golden candlesticks ; and in the midst of the seven candlesticks *one* like the Son of man, clothed with a ^{ee} long robe, and girded about the breasts with a golden girdle. His head and *his* hairs were white like white wool, *as white* as snow ; and his eyes as a flame of fire ; and his feet like fine brass, *as if they were* glowing in a furnace : and his voice as the ^f sound of many waters : and ^g He had in his right hand seven stars, and out of his mouth went a sharp two-edged sword : and his countenance *was* as the sun *when he shineth* in his strength.

And when I saw Him, I fell at his feet as dead ; and He laid his right hand upon me, and said to me, " Fear not, I am the first and the last, ^{*} who live, ^h though I was dead ; and behold, I am alive ⁱ for ever and ever, Amen, and have the keys of ^k hades and of death. Write what thou hast seen, [†] *the things* which are, and which are to be hereafter. *As to* the mystery of the seven stars which thou sawest in my right *hand*, and the seven golden candlesticks ; the seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches.

II.

To the angel of the ^l church at Ephesus write, These *things* saith He that holdeth the seven stars in his right *hand*, who walketh in the midst of the seven golden candlesticks ; I know thy works, and thy labor, and thy patience, and that thou canst not bear those that are evil : and thou hast tried those who say they are apostles, and are not, and hast found them liars ; and hast borne *trouble*, and hast patience ; and for my name's sake thou hast laboured, and hast not ^m fainted.

^e Gr. great.

^f Gr. voice.

ⁱ Gr. to ages of ages.
or both.

weary, or, desisted.

^{ee} Gr. a garment reaching to the feet,

^g Gr. having.

^{*} and.

^h Gr. and,

^k Or, the invisible state.

[†] and,

^l Al. Ephesian church.

^m Or, grown

- 4 Yet I have *somewhat* against thee; for thou hast left thy
 5 first love. Remember therefore from whence thou art
 fallen, and repent, and do the first works: else I *will*
 come unto thee quickly, and will remove thy candlestick
 6 out of its place, if thou repent not. But this thou hast,
 that thou hatest the works of the Nicolaitans, which I
 7 also hate. Let him, that hath an ear, hear what the
 Spirit saith unto the churches. To him that overcometh
 will I give * to eat of the tree of life, which is in the
 midst of the paradise of God.
- 8 And to the angel of the church ⁿ in Smyrna write,
 These *things* saith the First and the Last, who was dead
 9 and is alive; I know thy works and affliction and po-
 verty (but thou art rich) and I *know* the blasphemy of
 those that say they are Jews, and are not, but *are* the
 10 synagogue of Satan. Fear none *of the things* which
 thou wilt suffer: behold the devil shall cast *some* of you
 into prison, that ye may be tried; and ye shall ^o suffer
 affliction ten days. Be thou faithful unto death, and I
 11 will give thee a crown of life. Let him, that hath an
 ear, hear what the Spirit saith unto the churches. He,
 that overcometh, shall not be hurt by the second death.
- 12 And to the angel of the church in Pergamos write,
 These *things* saith He, who hath the sharp two-edged
 13 sword; I know thy works, and where thou dwellest,
even where ^p Satan's seat *is*: and yet thou holdest fast my
 name, and hast not denied my faith, even in those
 14 days wherein Antipas *was* my faithful ^q martyr; who
 was slain among you, where Satan dwelleth. But I
 have a few *things* against thee; for thou hast there those
 that hold the doctrine of Balaam, who taught Balak to
 cast a stumbling-block before the children of Israel, to
 eat *things* sacrificed to idols, and to commit fornication.
- 15 So thou hast also them that hold the *like* doctrine of the
 16 Nicolaitans, ^r which I hate. Repent *therefore*—if
 not, I will come unto thee quickly, and will fight
 against them with the sword *that* ^s goeth out of my mouth.
- 17 Let him, that hath an ear, hear what the Spirit saith
 unto the churches. To him that overcometh will I
 give [†] to eat of the hidden manna: and I will give him

* *him.*ⁿ *Al.* of the Smyrneans.^o *Gr.* have.^p *Gr.* the throne of Satan.^q *Or,* witness.^r *Gr.* which *thing*.^s See chap. i. 16.[†] *to him.*

a white

REVELATION.

Ch. II.

a white stone, and on the stone a new name written, which no one knoweth, but He that receiveth it.

And to the angel of the church in Thyatira write, 18
 These *things* saith the Son of God, who hath * eyes
 like a flame of fire, and his feet ^{tt} like fine bräs; 19
 I know thy works, and *thy* love, and *thy* service, and
thy faith, and thy patience, and *that* thy last works are 20
^u more than the first. But I have a few *things* against
 thee; because thou sufferest the woman Jezabel, who
 saith that she is a prophetess, to teach and to se-
 duce my servants to commit fornication and to eat things
 sacrificed to idols. And I gave her time to repent of her 21
 fornication, and she repented not. Behold I *will* cast 22
 her into a ^x bed, and those that commit whoredom with
 her, into great tribulation, except they repent of their
 deeds: and I will cut off her children by death; and all 23
 the churches shall know, that I am He who searcheth
 the reins and hearts, and I will give unto every one of
 you according to your works. But to you I say, † to 24
 the rest in Thyatira, As many as do not hold this doc-
 trine, and who are unacquainted with the depths of
 Satan, as they speak, I will lay on you no other burden:
 but what ye have hold fast till I come. And to him 25-26
 that overcometh, and keepeth my works unto the end,
 will I give power over the nations: and he shall rule 27
 them with a rod of iron, as the vessels of a potter shall
 they be broken in pieces; as I also have received of my
 Father; and I will give him the morning-star. Let 28-29
 him, that hath an ear, hear what the Spirit saith unto
 the churches.

And to the angel of the church in Sardis write, III.
 These *things* saith He that hath the seven spirits of God,
 and the seven stars; I know thy works, that thou hast
 a name that thou livest, and art dead: be watchful, 2
 and strengthen the things which remain, that are ready
 to die; for I have not found thy works ^y perfect in the
 sight of God. Remember therefore how thou hast re- 3
 ceived and heard, and hold fast, and repent: ^z for if
 thou be not watchful, I will come upon thee as a thief,
 and thou shalt not know *at* what hour I will come upon

* *bis.* t Gr. as. tt Or, his feet are like. u Or, better.
 x Al. prison. † even, or, and. y Gr. filled up, or, complete.
 z Gr. therefore.

thee.

4 thee. Thou hast a few names even in Sardis, which
 5 have not defiled their garments, and they shall walk
 with me in white; for they are worthy. He that over-
 cometh * shall be clothed in white raiment; and I will
 not blot out his name from the book of life; ^a but I
 will own his name before my Father, and before his
 6 angels. Let him, that hath an ear, hear what the
 Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write,
 These *things* saith the holy One, He that is true, He
 that hath the key of David, He that openeth and no
 8 one shutteth, and shutteth and no one openeth: I know
 thy works, *and* behold I have given thee an open door,
 and no one ^b shall be able to shut it; for thou hast a
 little strength, and hast kept my word, and hast not
 9 denied my name. Behold, I *will* give *up* those of the
 synagogue of Satan, who say they are Jews, and are
 not, but ^c speak falsely; behold, I will make them
 come and ^d bow before thy feet, and they shall know
 10 that I have loved thee. Because thou hast kept ^e the
 word of my patience, I also will keep thee from the
 hour of temptation, which is to come upon the whole
 11 world, to try those that dwell upon the earth. Behold,
 I come quickly; hold fast what thou hast, that no one
 12 may take thy crown. Him, that overcometh, I will
 make a pillar in the temple of my God, and he shall
 go out no more: and I will write upon him the name
 of my God, and the name of the city of my God, (the
 new Jerusalem, which cometh down out of heaven from
 13 my God,) and my *own* ^f new name. Let him, that
 hath an ear, hear what the Spirit saith unto the
 churches.

14 And to the angel of the church of the Laodiceans
 write, These *things* saith the Amen, the faithful and
 true witness, the ^g beginning of the creation of God;
 15 I know thy works, that thou art neither cold nor hot:
 16 I wish thou wert cold or hot. So *then*, because thou
 art lukewarm, and neither cold nor hot, I will ^h cast
 17 thee out of my mouth: because thou sayst, I am rich,
 and ⁱ wealthy, and have want of nothing; and knowest

* *this man.*a *Gr. and.*b *Gr. is able, or, can.*c *Gr. lie.*d *Gr. worship.*e *Or, my precept of patience.*

See Luke xxi. 19.

f *See chap. xxii. 4.*g *Or, the head, or,*

prime cause.

h *Gr. spue.*i *Gr. have grown rich.*

REVELATION.

Ch. III.

not that thou art wretched, and miserable, and poor,
and blind, and naked. I counsel thee to buy of me 18
gold tried in the fire, that thou mayst be rich; and
white raiment that thou mayst be clothed, and *that* the
shame of thy nakedness may not appear: and anoint
thine eyes with eye-salve, that thou mayst see. Whom- 19
soever I love, I reprove and ^k chasten: be zealous
therefore and repent. Behold, I stand at the door and 20
knock: if any *one* hear my voice, and open the
door, I will come in to him, and will sup with him,
and he with me. To him that overcometh I will grant 21
to sit with me on my throne, as I also have overcome,
and am set down with my Father on his throne. Let 22
him, that hath an ear, hear what the Spirit saith unto
the churches.

IV.

After these *things* I saw, and behold, a door opened
in heaven; and the first voice which I heard *was* as of a
trumpet speaking to me; and it said, Come up hither,
and I will shew thee *things* which must come to pass
hereafter. And immediately I was in ^l the Spirit: 2
and behold, a throne was set in heaven, and *one* sitting
on the throne. And He that sat *upon it*, was to look at 3
like a jasper and a sardine stone, and *there was* a rainbow
round the throne like the appearance of an emerald.
And around the throne were four and twenty ^m seats: 4
and upon the seats I saw twenty four elders sitting,
clothed in white garments; and they had upon their
heads crowns of gold. And out of the throne came 5
lightnings, and thunders, and voices: and *there were*
seven lamps of fire burning before the throne; which
are the seven spirits of God. And before the throne 6
was a sea of glass, like crystal: and in the middle of
the throne, and the circle of ⁿ it, *were* four ^o animate
beings full of eyes before and behind. And the first 7
^{*} *was* like a lion, and the second ^{*} like a calf, and the
third ^{*} ^p had a face like a man, and the fourth ^{*} *was*
like a flying eagle. And the four animals had each of 8
them six wings round about, and within *were* full of
eyes; and they ^q cease not day and night saying, Holy,
holy, holy is the Lord God almighty, who was, and

^k Or, instruct. ^l Or, in an extasy, or, trance. ^m Gr. thrones.
ⁿ Gr. of the throne. ^o Gr. animals, or, living creatures.
^{*} animal. ^p Gr. having. ^q Gr. have no rest.

- 9 who is, and who is to come. And when the animals
 10 give glory and honor and thanks to Him that sitteth
 on the throne, who liveth^r for ever and ever, the
 four and twenty elders fall down before Him that sitteth
 on the throne, and worship Him that liveth^r for ever and
 11 ever, and cast their crowns before the throne, saying,
 Worthy art thou, O Lord, to receive glory and honor
 and power; for thou hast created all *things*, and by thy
 will they exist, and were created.

V.

- And I saw on the right *hand* of Him that sat on the
 throne a book written within and without, sealed with
 2 seven seals: and I saw a mighty angel proclaiming with
 a^s loud voice, Who is worthy to open the book and to
 3 loose the seals of it? And no one in heaven, nor on
 earth, nor under the earth, was able to open the book,
 4 or to look into it: and I wept much because no one
 was found worthy to open and read the book, nor to
 5 look into it. And one of the elders said to me, Weep
 not;—Behold the lion of the tribe of Juda, the root
 of David, hath prevailed to open the book, and to loose
 its seven seals.

- 6 And I beheld, and lo, in the midst of the throne,
 and of the four animals, and in the midst of the elders,
 stood a Lamb, as it had been slain, having seven horns
 and seven eyes, which are the seven spirits of God, sent
 7 forth into all the earth. And He came and took the
 book out of the right hand of Him that sat upon the
 8 throne. And when He had taken the book, the four
 animals, and the twenty four elders, fell down before
 the Lamb, having every one harps and golden vials full
 9 of perfumes, which are the prayers of the saints. And
 they sung a new song, saying, Worthy art thou to take
 the book, and to open its seals; for thou wast slain,
 and hast redeemed us to God by thy blood, out of every
 10 tribe, and tongue, and people, and nation; and hast
 made us to our God kings and priests: and we shall
 11 reign on the earth. And I beheld, and I heard the
 voice of many angels round the throne and the animals
 and the elders: and the number of them was myriads
 12 of myriads, and thousands of thousands; saying with a
 loud voice, Worthy is the Lamb that was slain, to re-
 ceive power, and riches, and wisdom, and strength, and

^r Gr. to ages of ages.^s Gr. great.

REVELATION.

Ch. V.

honor, and glory, and blessing. And I heard every creature * in heaven, and on earth, and under the earth, and † on the sea, † and all *that are* in them, saying, Blessing, and honor, and glory, and power *be* unto Him that sitteth upon the throne, and to the Lamb, ^u for ever and ever. And the four animals said, Amen: and the twenty four elders fell down and worshipped Him that liveth ^u to endless ages.

VI.

And I saw ^x when the Lamb opened one of the seals, and I heard one of the four animate beings saying, as with a voice of thunder, Come and see. And I saw, and behold a white horse; and He that sat upon it had a bow, and a crown was given Him, and He went forth conquering and to conquer. And when He opened the second seal, I heard the second animal saying, Come and see. And there came out another horse, *which was* red: and it was given to him, that sat upon it, to take peace from the earth, † that they should kill one another: and there was given him a great sword. And when He opened the third seal, I heard the third animal ^y say, Come and see. And I beheld, and lo, a black horse, and he that sat upon it had a balance in his hand. And I heard a voice in the midst of the four animals saying, *One* measure of wheat for a ^z denary, and *but* three measures of barley for a ^z denary: ^a but *see that* thou hurt not the oil and the wine. And when He opened the fourth seal, I heard the voice of the fourth animal saying, Come and see. And I saw, and behold a pale horse, and the name of him that sat upon it was Death, and ^b Hades followed [§] him: and power was given them to slay ^{||} a fourth part of the earth, by sword, and by famine, and by ^c pestilence, and by wild beasts [¶]. And when He opened the fifth seal, I saw under the altar the souls of those that had been slain for the word of God, and for the testimony which they maintained. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on those that dwell upon the earth? And white robes were given to

* *that is.*

u *Gr. to ages of ages.*

y *Gr. saying.*

b *i. e. the invisible state.*

c *Gr. sudden death.*

† *which are.*

x *Al. that.*

z *See Matth. xxii. 19.*

§ *with.*

¶ *of the earth.*

t *Or, even.*

† *and.*

a *Gr. and.*

|| *as far as to.*

each

- each of *them*, and it was told them to ^d rest a little while longer, till *the number of* their fellow-servants, and their brethren that should be killed as they *were*,
 12 should be complete. And I saw when He opened the sixth seal, and behold there was a great earthquake, and the sun became black as sack-cloth of hair, and the
 13 moon was *red* as blood; and the stars of heaven fell to the earth, as a fig-tree droppeth it's unripe figs, when
 14 shaken by a strong wind; and the heaven passed away as a book rolled up, and every mountain and island
 15 were moved out of their places: and the kings of the earth, and the grandees, and the rich *men*, and the chief captains, and the mighty *men*, and every slave, and every free *man*, hid themselves in the caverns and
 16 in the rocks of the mountains; and said to the mountains and to the rocks, "Fall upon us, and hide us from the face of Him that sitteth on the throne, and
 17 from the wrath of the Lamb: for the great day of his wrath is come, and who can stand *before Him*?"

VII.

- And after these *things*, I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind might not blow upon the
 2 earth, nor upon the sea, nor upon any tree. And I saw another angel which ascended from the ^{ad} east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom * it was given to hurt
 3 the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants
 4 of our God on their foreheads. And I heard the number of those that were sealed; and *there were* an hundred forty and four thousand sealed out of all the
 5 tribes of the children of Israel. Of the tribe of Judah *were* sealed twelve thousand: of the tribe of Reuben *were* sealed twelve thousand: of the tribe of Gad *were* sealed twelve thousand: of the tribe of Aser *were* sealed twelve thousand: of the tribe of Nephthalim *were* sealed twelve thousand: of the tribe of Manasseh *were* sealed twelve thousand: of the tribe of Simeon *were* sealed twelve thousand: of the tribe of Levi *were* sealed twelve thousand: of the tribe of Issachar *were* sealed twelve thousand: of the tribe of Zabulon *were* sealed twelve thousand: of the tribe of Joseph *were* sealed

^d Or, wait.^{ad} Gr. the rising of the sun.* *themselves*, twelve

REVELATION.

Ch. VII.

twelve thousand : of the tribe of Benjamin *were* sealed twelve thousand.

After ^e this I beheld, and lo, a great multitude, which no one could number ^{*}, out of all nations, and tribes, and people, and languages, standing before the throne and before the Lamb, clothed in white robes, and *with* palms in their hands ; and crying with a loud voice, saying, Salvation *be ascribed* to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round the throne, and round the elders, and the four ^{ee} animate beings ; and fell on their faces before the throne, and worshipped God, saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and strength *be ascribed* to our God ^f for ever and ever. Amen.

And one of the elders [†] said unto me, Who are these that are clothed in white robes, and from whence did they come ? And I said unto him, Sir, thou knowest. And he said to me, These are they who come out of great affliction, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve Him day and night in his temple : and He that sitteth upon the throne shall ^h dwell among them. They shall hunger no more, nor thirst any more, nor shall the sun nor any *violent* heat fall upon them. For the Lamb, that is in the midst of the throne, shall feed them, and shall lead them to ⁱ fountains of living waters : and God will wipe off every tear from their eyes.

VIII.

And when He opened the seventh seal, there was silence in heaven for about half an hour : and I saw the seven angels, that stood before God ; and seven trumpets were given to them. And another angel came and stood at the altar, having a golden censer ; and there was given to Him much incense, that He might present *it* with the prayers of all the saints on the golden altar, *which was* before the throne. And the smoke of the incense went up *with* the prayers of the saints, out of the hand of the angel, before God. And the angel

^e Gr. these things. ^{*} it. ^{ee} Gr. living beings, or, animals.
^f Gr. to ages of ages. [†] answered and. ^g Al. answered saying.
^h Gr. place his tabernacle over them. ⁱ Gr. living fountains of waters. *Hypallage.* See John vii. 38. Jer. ii. 13, &c.

took the censer, and filled it with fire of the altar, and cast *it* upon the earth : and there were voices, and

6 thunders, and lightnings, and an earthquake. And the seven angels, that had the seven trumpets, prepared themselves to sound *their* trumpets.

7 And the first angel sounded *his* trumpet, and there was hail and fire mingled with blood, and it was cast *down* upon the earth : and a third part of the trees * and every green herb was burnt up.

8 And the second angel sounded †, and *I saw* as it were a great mountain ¹ on fire ‡ cast into the sea, and a third part of the sea became blood. And a third part of the creatures in the sea, that had life, died ; and a third part of the ships were destroyed.

10 And the third angel sounded †, and there fell from heaven a great star burning like a torch, and it fell upon a third part of the rivers, and § the fountains of waters :
11 and the name of the star is || Wormwood ; and a third part of the waters became *as* wormwood : and many men died of the waters, because they were ¶ bitter.

12 And the fourth angel sounded *, and a third part of the sun was smitten, and a third part of the moon, and a third part of the stars ; so that the third part of them was darkened, and the day ^m lost a third part of it's
13 light, and the night likewise. And I beheld, and heard an angel flying in the midst of heaven saying with a loud voice, Wo, wo, wo to the inhabitants on the earth from the other voices of the trumpet of the three angels, that are yet to sound.

IX.

And the fifth angel sounded *his* trumpet, and I saw a star fall from heaven to the earth : and the key of the
2 bottomless pit was given to him. And he opened the bottomless pit : and there came up smoke out of the pit as the smoke of a great furnace, and the sun and the
3 air were darkened by the smoke of the pit. And out of the smoke there came forth locusts upon the earth ; and power was given them, *even* as the scorpions of the
4 earth have power. And order was given them, not to hurt the grass of the earth, nor any green thing, nor

* *was consumed.* Gr. *burnt up.*

† *his trumpet.*

1 Gr. burning with fire.

‡ *was.*

§ *upon.*

|| *called.*

¶ *made.*

* *a trumpet.*

part of it.

m Gr. did not appear *as to* a third

REVELATION.

Ch. IX.

any tree; but only the men, who had not the seal of God on their foreheads. And to them was given *power*, not to kill them, but that they should be tormented five months: and their torment *was* like the torment of a scorpion when it striketh a man. And in those days shall men seek death, and shall not find it: and they shall desire to die, and death shall flee from them. And the resemblance of the locusts *was* like horses prepared for war; and on their heads *were* as it were crowns like gold, and their faces as the faces of men. And they had hair like the hair of women, and their teeth were as *the teeth* of lions. And they had breast-plates like breast-plates of iron; and the sound of their wings *was* like the sound of chariots, *with* many horses running to battle. And they had tails like scorpions, and there were stings in their tails: and their power *was* to hurt men five months. And they had a king over them, the angel of the bottomless pit; whose name in Hebrew is Abaddon, and in the Greek *tongue* * Apollyon. Thus one wo is past, *but* behold two woes more are coming after †.

And the sixth angel sounded *his* trumpet, and I heard ⁿⁿ a certain voice from the four horns of the golden altar, *which is* before God, saying to the sixth angel, who had the trumpet, Let loose the four angels, that are bound by the great river Euphrates. And the four angels were let loose; who were prepared for an hour, and a day, and a month, and a year, to kill the third *part* of men. And the number of *their* armies † *was* ° two hundred millions: ^p for I heard the number of them. And thus I saw the horses in the vision, and those that sat on them, *that is*, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses *were* like the heads of lions, and out of their mouths came fire, and smoke, and brimstone. And by these three *things*, by the fire, and by the smoke, and by the brimstone, which came out of their mouths, the third *part* of men were killed. For their power is in their mouth, and in their tails *also*; for their tails *are* like serpents, having heads: and with these *likewise* they do mischief. And the rest of the men, who were not killed by these plagues,

* *he is called.* Gr. *he hath his name.*
nn Gr. one voice. † *of horse.*
myriads. p Gr. and.

† *these.*
o Gr. two myriads of

yet repented not of the works of their hands, ^q *so as* not to worship demons, and idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither
 21 see, nor hear, nor walk: neither did they repent of their murders, nor of their sorceries, nor of their whoredom, nor of their thefts.

X.

And I saw another mighty angel coming down from heaven invested with a cloud: and *there was* a rainbow on his head, and his face *was* as the sun, and his feet as pillars of fire. And he had in his hand a little book open: and he set his right foot upon the sea, and *his*
 2 as pillars of fire. And he had in his hand a little book open: and he set his right foot upon the sea, and *his*
 3 left upon the earth. And he cried with a loud voice 'like the roaring of a lion; and when he had cried, seven thunders uttered their voices. And when the seven
 4 thunders had uttered their voices, I was going to write: * but I heard a voice from heaven saying unto me, Seal up what the seven thunders spake, and write them not.
 5 And the angel which I saw standing on the sea and on the
 6 earth, lifted up his hand to heaven, and sware by Him that liveth ^{ss} for ever, who created the heaven and the things therein, and the earth and the things *that are* in it, and the sea and the things therein, that there shall be ^t time
 7 no longer: but in the days of the voice of the seventh angel, when he shall sound *his* trumpet, the mystery of God shall be finished, as He hath declared to his servants the prophets.

8 And the voice, which I heard from heaven, spake to me again, and said, Go, take the little book *which is* open in the hand of the angel that standeth upon the sea and upon
 9 the earth. And I went to the angel, and said to him, Give me the little book. And he ^u said to me, Take it, and eat it up: and it shall make thy belly bitter, but in thy
 10 mouth it will be sweet ^x as honey. And I took the little book out of the angel's hand, and ate it up: and it was in my mouth sweet as honey, and when I had eaten it
 11 my belly was bitter. And he said unto me, Thou must prophesy again of many people and nations and tongues and kings.

^q Gr. that they might not worship.
 or roareth.
^u Or, delay.

^s Gr. and.
^u Gr. faith.

^r Gr. as a lion belloweth,
^{ss} Gr. to ages of ages.
^x Ezek. iii. 3.

And

REVELATION.

Ch. X.

And there was given me a reed like ^y a *measuring* rod ;
 and the angel stood and said, Rise and measure the temple
 of God, and the altar, and *the extent of* those that
 worship at it. ^z But leave ^{*} the outer court of the 2
 temple, and measure it not, for it is given to the
 gentiles : and they shall trample on the holy city forty 3
 two months. And I will give *power* to my two witnesses,
 and they shall prophesy a thousand two hundred *and* 4
 sixty days, clothed in sackcloth. These are the ^a two
 olive-trees, and two candlesticks that stand before the 5
 God of the earth. And if any one ^b seek to injure them,
 fire cometh out of their mouth, and devoureth their
 enemies : yea, if any one shall ^b desire to injure them,
 thus ^c shall he be slain. These have power to shut the 6
 heavens, so that no rain may fall in the days of their
 prophecy : and they have power over the waters to
 turn them into ^d blood, and to smite the earth with every
 plague as often as they will. And when they shall 7
 have finished their testimony, the beast that ascendeth
 out of the ^e abyss, will make war against them, and
 overcome them, and kill them. And their dead bodies 8
shall fall in the street of the great city, which is spiri-
 tually called Sodom and Egypt, where also our Lord
 was crucified. And ^f *various* people, and tribes, and 9
 tongues, and nations, shall see their dead bodies three
 days and an half, and not suffer their corpses ^g to be
 buried. And those that dwell upon the earth shall 10
^h triumph over them, and be merry, and send presents
 to one another : because these two prophets had tor-
 mented those that dwelt on the earth. ⁱ But after 11
 three days and an half the spirit of life from God entered
 into them : and they stood upon their feet, and great
 fear fell upon those that saw them. And they heard a 12
 great voice from heaven, saying to them, Come up
 hither ; and they ascended up to heaven in a cloud, and
 their enemies beheld them. And at that time there 13
 was a great earthquake, and a tenth *part* of the city fell,
 and in the earthquake were killed ^k seven thousand men :
 and the rest were terrified, and gave glory to the God

y Ezek. xl. 3. z Gr. And. * out. a Zech. iv. 3, 14.
 b Gr. would. c Gr. must. d Ex. vii. 20.
 e Or, bottomless pit. f Gr. of the people. g Gr. to be
 put into tombs. h Gr. rejoice. i Gr. And. k Gr. the names
 of men seven thousand.

14 of heaven. The second wo is past, *and* behold the third wo is coming quickly.

15 And the seventh angel sounded *his* trumpet, and there were great voices in heaven, saying, The kingdoms of the world are become *the kingdoms* of our Lord, and of his ¹ Anointed, and He shall reign for ever and ever.

16 And the four and twenty elders, who sat before God on their ^m thrones, fell on their faces, and worshipped

17 God, saying, We give thanks unto thee, O Lord God almighty, who art, and who wast, and who art to come; because thou hast assumed thy great power, and

18 hast reigned. * The ⁿ nations were enraged, ^o but thy wrath is come, and the time of the dead, that they should be judged, and to give a reward to thy servants the prophets, and to the saints, and to those that fear thy name, small and great; and to destroy them that destroy the earth.

19 And the temple of God in heaven was opened, and the ark of his covenant was seen in his temple: and there were lightnings, and voices, and thunderings,

XII. and an earthquake, and great hail. And there appeared a great sign in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a

2 crown of twelve stars. And being with child, she

3 cried out in travail, † labouring to be delivered. And there appeared another sign in heaven, and behold, a

4 great ^p red dragon, having seven heads and ten horns; and upon his heads seven crowns. And his tail drew a

third *part* of the stars of heaven, and cast them to the earth: and the dragon stood before the woman, who

5 was ready to bring forth, that when she was delivered, he might devour her child. And she brought forth a

6 male ^q child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to

his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they might nourish her there a thousand two hundred *and* sixty days.

7 And there was war in heaven, Michael and his angels fought against the dragon: and the dragon fought, and

8 his angels; ¹ but *these* prevailed not, neither was their

1 Or, his Christ. Ps. ii. 2, 6, 7, 8. m Or, seats. * And.

n Ps. ii. 1. o Gr. and. Ps. ii. 12. † and. p Or, fiery. q Gr. son.

r Al. and he prevailed not, neither was place found for him, &c.

place

R E V E L A T I O N.

Ch. XII.

place found *any* more in heaven. And the great dragon 9
 was cast *out*, that old serpent, called the devil and
 Satan, who deceiveth the whole world: he was cast
down to the earth, and his angels were cast *down*
 with him. And I heard a loud voice saying in 10
 heaven, Now is come the salvation, and the power, and
 the kingdom of our God, and the authority of his
^s Christ: for the accuser of our brethren is cast down,
 who accused them before our God day and night. And 11
 they have overcome him by the blood of the Lamb, and
 by the word of their testimony, and they loved not their
 life unto the death. Therefore rejoice, ye heavens, and ye 12
 that dwell in them: *but* wo to the inhabitants of the
 earth and of the sea; for the devil is come down to you,
^t in great rage, knowing that he hath *but* a short time.

Now when the dragon saw that he was cast *down* 13
 to the earth, he persecuted the woman that brought
 forth the male-child: and there were given to the woman 14
 two wings of a great eagle, that she might fly into the
 wilderness to her place, where she is *to be* nourished ^{*}
for a ^u time, and times, and half a time, from the face
 of the serpent. And the serpent threw water out of 15
 his mouth, like a river, after the woman, that he
 might cause her to be carried away by the flood. ^x But 16
 the earth helped the woman, and [†] opened it's mouth,
 and swallowed up the ^y flood, which the dragon threw
 out of his mouth. ^z Then the dragon was enraged 17
 against the woman, and went away to make war with
 the rest of her seed, who keep the commandments of God,
 and who ^a have the testimony of Jesus Christ.

XIII.

And I stood upon the sand of the sea, and I saw a
 beast rising up out of the sea, which had seven heads and
 ten horns; and upon his horns ten crowns, and upon
 his heads the names of blasphemy. And the beast which 2
 I saw was like a leopard, and his feet as *the feet* of a
 bear, and his mouth as the mouth of a lion: and the
 dragon gave him his power, and his throne, and great
 authority. And I saw one of his heads as it were 3
 mortally wounded, ^b but his deadly wound was healed:
 and all the earth wondered *and went* after the beast,

^s Or, Anointed. ^t Gr. having. ^{*} there.
^u Or, year, years, &c. as in ver. 6. 1260 days. ^x Gr. And.
[†] the earth. ^y Gr. river. ^z Gr. And. ^a Or, retain, or
 hold fast. ^b Gr. And.

Ch. XIII. REVELATION.

- 4 And they worshipped the dragon, who gave *his* power to the beast, and they worshipped the beast *likewise*, saying, Who *is* like unto the beast? who is able to make war against him? And there was given him a mouth speaking great ^c and blasphemous *things*, and power was given him to make war forty two months.
- 5 And he opened his mouth in ^{cc} blasphemies against God, to blaspheme his name, and his tabernacle, and those that dwell in heaven. And ^d he was permitted to make war upon the saints, and to overcome them: and power was given him over every tribe, and tongue, and nation.
- 6 ^e So that all who dwell upon the earth shall worship him, whose names are not ^f written in the book of life of the Lamb slain from the foundation of the world.
- 7 If any one hath an ear, let him hear. Whosoever leadeth into captivity shall go away into captivity: ^{ff} and he, that killeth with the sword, ^g shall be slain with the sword. Here *then* is the patience and faith of the saints.
- 8 And I saw another beast ascending out of the earth, and he had two horns like a lamb; but he spake like a dragon. And he exerciseth all the authority of the first beast in his presence; and makes the earth, and those that dwell in it, to worship the first beast, whose deadly wound was healed.
- 9 And he doth great wonders, so that he even maketh fire to come down from heaven to earth in the sight of men; and deceiveth those that dwell on the earth, by the signs which ^h it was given him to do in the presence of the beast, telling the inhabitants of the earth ⁱ to make an image to the beast, that had *received* the wound of the sword, and yet lived. And ^d he was permitted to give ^k life to the image of the beast, that ^l it might both speak, and cause ^m all those who would not worship the image of the beast to be slain. And he maketh all, both small and great, ⁿ rich and poor, ^{*} free-men and slaves, ⁿ to receive a mark on their right hand, or on their foreheads.
- 10 and that no one might buy or sell, but he that hath the

^c Gr. great *things* and blasphemies, *Al.* blasphemous. ^{cc} *Al.* blasphemy. ^d Gr. it was given, *or* allowed, him. ^e Gr. And all. ^f *Or*, written from the foundation of the world in the book of life, &c. See ch. xvii. 8. ^{ff} Gr. if any one. ^g Gr. must. ^h *Or*, he was permitted. ⁱ *Or*, that *he* had made, ^k Gr. breath, *or* spirit. ^l Gr. the image of the beast. ^m Gr. as many as. ⁿ *both*, ^{*} Gr. that he should give them,

^o mark, or the name of the beast, or the number of his name. Here is wisdom *required*; and let him, that hath understanding, compute the number of the beast: for it is the number of a man, and his number is six hundred sixty six. 18

XIV.

^p Then I looked and behold a Lamb standing on mount Sion, and with Him an hundred forty *and* four thousand, having his Father's name written on their foreheads. And I heard a voice from heaven, like the ^q noise of many waters, and as the ^q sound of great thunder; and I heard the ^q sound of harpers playing on their harps: and they sung as it were a new song before the throne; and before the four ^r living ones, and the elders: and none could learn the song, but the hundred *and* forty four thousand, who are redeemed from the earth. These are they who were not defiled with women; for they are virgins: these are they who follow the Lamb whithersoever He goeth: these were redeemed from *among* men, as the first-fruits unto God and the Lamb. And in their mouth was found no guile: for they are blameless before the throne of God. 2 3 4 5

And I saw another angel flying in the midst of heaven, having the everlasting gospel, to preach to those that dwell upon the earth, ^{*} to every nation, and tribe, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the ^{*} time of his judgement is come: and worship Him that made the heaven, and the earth, and *the* sea, and *the* fountains of waters. And another angel followed, saying, Babylon the great city is fallen, is fallen; because she made all nations drink of the wine of her ^t furious fornication. And a third angel followed them, saying with a loud voice, If any one worship the beast and his image, and receive the mark on his forehead, or on his hand, he ^u also shall drink of the wine of God's indignation poured forth without mixture, ^x in the cup of his wrath; and shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth for ever and ever: and they have no rest, day and night, who worship the 6 7 8 9 10 11

^o Or, badge. ^p Gr. And. ^q Gr. voice. ^r Ch. iv. 6.
^s and. ^s Or, hour. ^t Gr. the rage. or fury, of her fornication.
^u Gr. even he. ^x Al. out of.

beast and his image, and ^y whosoever receiveth the mark
 12 of his name. Here is the patience of the saints: here
are they that keep the commandments of God, and the
 13 faith of Jesus. And I heard a voice from heaven,
 saying unto me, Write, Blessed are the dead, that die
 in the Lord, from henceforth: yea, saith the Spirit,
 for they rest from their labors and their works do follow
 * them.

14 And I saw, and behold, a white cloud, and *one* sitting
 on the cloud like the Son of man; having on his head
 15 a golden crown, and in his hand a sharp sickle. And
 another angel came out of the temple, crying with a
 loud voice to Him that sat upon the cloud, ^z Put in
 thy sickle and reap; for the time [†] to reap is come, for
 16 the harvest of the earth is ripe. And He that sat upon
 the cloud put forth his sickle on the earth, and the
 17 earth was reaped. And another angel came out of the
 temple which is in heaven, and he also had a sharp
 18 sickle. And another angel came out from the altar,
 who had power over the fire; and he called out with a
 loud cry to Him that had the sharp sickle, saying,
^z Put in thy sharp sickle, and gather the clusters of the
 19 vine of the earth, for its grapes are ripe. And the
 angel put forth his sickle to the earth, and ^a stript the
 vine of the earth, and cast *the grapes* into the great wine-
 20 press of God's wrath. And the wine-press was trodden
 without the city, and blood came out of the wine-press,
 even to the horses bridles, a thousand six hundred
 furlongs off.

XV.

And I saw another sign in heaven great and wonderful,
 —seven angels, having the seven last plagues, for ^b in
 2 them the wrath of God is ^c finished. And I saw as it were
 a sea of glass mingled with fire; and those that had gained
 the victory from the beast, and from his image, and from
 his mark, *and* from the number of his name, standing
 on the sea of glass, *and* having harps *to celebrate the*
 3 *praises* of God. And they sing the song of Moses the
 servant of God, and the song of the Lamb, saying,
 “Great and marvellous *are* thy works, Lord God al-
 mighty; just and true *are* thy ways, O king of ^d saints:

^y Gr. if any.* *with.*^z Or, apply.[†] for thee.^a Or, gathered the vintage.^b Or, with.^c Or, perfected.^d Al. nations.

REVELATION.

Ch. XV.

who should not fear thee, O Lord, and glorify thy name? for *thou* only art holy: ^e and all the nations shall come and worship before thee; for thy righteous judgements are made manifest." And after these *things* I saw, and behold, the temple of the tabernacle of the testimony in heaven was opened. And the seven angels, who had the seven plagues, came out of the temple, clothed in linen pure and bright, and girded about their breasts with girdles of gold. And one of the four living ^{ee} beings gave to the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from *the display* of his power: ^f so that no one could enter into the temple till the seven plagues of the seven angels should be finished. And I heard a great voice from the temple, saying to the seven angels, Go and pour out the vials of the wrath of God upon the earth. XVI.

And the first angel went forth and poured out his vial upon the earth, and there was a ^g sore and grievous ulcer *inflicted* upon the men that had the mark of the beast, and *upon* them that worshipped his image. 2

And the second angel poured out his vial upon the sea; and it became blood like *that* of a dead man: and every living soul in the sea died. 3

And the third angel poured out his vial on the rivers and on the fountains of waters; and they became blood. And I heard the angel of the waters saying, Righteous art Thou, O Lord, who art, and who *ever* wast; and ^h who art holy, for Thou hast ⁱ ordered these *things*: because they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they ^k are worthy. And I heard another from the altar, saying, Yea, O Lord God almighty, true and just *are* thy judgements. 4 5 6 7

And the fourth angel poured out his vial upon the sun; and *power* was given him to scorch men with fire. And men were scorched with great heat, and they blasphemed the name of God, who hath power over these plagues, and they repented not to give Him glory. 8 9

^e Gr. for.
^g Or, bad and dangerous.
^k Or, deserve it.

^{ee} Chap. iv. 6.
^h *Al.* who art to come,

^f Gr. and.
ⁱ Gr. judged.

And

Ch. XVI.

R E V E L A T I O N.

- 10 And the fifth angel poured out his vial upon the ¹ seat
of the beast ; and his kingdom was darkened, and they
11 gnawed their tongues for pain. And they blasphemed
the God of heaven because of their pains and * their
^m sores ; and they repented not of their works.
- 12 And the sixth angel poured out his vial upon the
great river Euphrates ; and its water was dried up, that
the way of the kings from the east might be prepared.
- 13 And I saw *coming* out of the mouth of the dragon, and
out of the mouth of the beast, and out of the mouth
14 of the false prophet, three impure spirits like frogs : for
they are the spirits of demons, working miracles, which
go forth unto the kings of the earth and of the whole
world, to bring them together to the battle of that
15 great day of God almighty. “ Behold, I come as a
thief : blessed is he that watcheth, and keepeth his gar-
ments, that he may not walk naked, and ⁿ his shame
16 be seen.” And he gathered them together into a place
called in Hebrew Armageddon.
- 17 And the seventh angel poured out his vial into the
air ; and there came forth a great voice out of the tem-
ple of heaven, from the throne, saying, It is done.
- 18 And there were voices, and thunders, and lightnings ; and
there was a great earthquake, such as ^o never was since
there were men upon the earth, so ^p violent † and so
19 great. And the great city was *divided* into three parts,
and the cities of the nations fell : and great Babylon
came into remembrance before God, to give her the cup
20 of the wine of ^q his fierce wrath. And every island fled,
21 and the mountains were not found. And great hail-
stones ‡ of a talent weight came down from heaven upon
men : and men blasphemed God because of the plague
of the hail ; for the plague thereof was exceeding
great.

XVII.

- And there came one of the seven angels, that had
the seven vials, and talked with me and said §, Come
hither, and I will shew thee the judgement of the great
2 harlot, that sitteth upon many waters : with whom

¹ Or, throne.

* because of.

^m Gr. ulcers.ⁿ Gr. they should see his shame.^o Gr. was not,^p Gr. so great.

† an earthquake.

^q Gr. the fierceness, or,

fury, of his wrath.

‡ as.

§ to me.

the kings of the earth have committed whoredom, and
the inhabitants of the earth have been made drunk with
the wine of her whoredom. And he transported me in
spirit into the wilderness, and I saw a woman sitting on
a scarlet-coloured beast, full of ^r blasphemous names,
having seven heads and ten horns. And the woman
was arrayed in purple and scarlet, and ^s adorned with
gold and precious stones and pearls, having a golden
cup in her hand, full of the stench and ^t filth of her
whoredom. And upon her forehead *was* a name written,
“Mystery, Babylon the great, the mother of harlots,
and of the ^u abominations of the earth.” And I saw
the woman drunk with the blood of the saints, and
with the blood of the martyrs of Jesus: and when I
saw her, I wondered with great ^x amazement. And
the angel said unto me, Why dost thou wonder? I will
tell thee the mystery of the woman and of the beast
that carrieth her, which hath the seven heads and ten
horns. The beast, which thou sawest, was, and is not;
^y but will rise out of the abyfs, and go into perdition:
and they that dwell on the earth (whose names are not
written on the book of life from the foundation of the
world) shall wonder, when they behold the beast that
was, and is not, and yet is *to be*.

To this the mind that hath wisdom *will attend*: for
the seven heads are seven hills, ^z on which the woman
sitteth. And there are seven kings: five are fallen, ^a one
is, *and* another is not yet come; and when he cometh,
he ^b is to continue *but* a little while. And the beast
that was, and is not, ^c he is the eighth, and is *as one* of
the seven, and goeth into perdition. And the ten horns,
which thou sawest, are ten kings, who have not yet re-
ceived a kingdom, but *shall* receive power as kings *for*
^d a *limited* time ^e with the beast. These ^f are of one
mind, and will give their power and authority to the
beast. These will make war with the Lamb, and the
Lamb shall overcome them: for He is Lord of lords,
and King of kings: and those *that are* with Him are
called, and chosen, and faithful.

^r Gr. names of blasphemy.

^t Gr. impurity.

^y Gr. and will ascend, *or*, is to ascend.
sitteth on them.

^b Gr. one hour, *or*, season.

^u Or, defilements.

^{*} *and*.

^c Or, from.

^s Gr. gilded.

^x Gr. wonder.

^z *Al.* where the woman

^a Gr. must.

[†] *even*.

^d Gr. have.

And

- 15 And he^e said unto me, The waters which thou sawest;
 16 whereon the harlot sitteth, are people, and multitudes,
 and nations, and tongues. And the ten horns which
 thou sawest upon the beast, ^{ee} these shall hate the whore,
 and shall make her desolate and naked, and ^f shall de-
 17 vour her flesh, and burn her with fire. For God hath
^g put it into their hearts to do *according to* his mind, and
 to perform one *and the same* purpose, even to give their
 kingdoms to the beast, till the words of God be accom-
 18 plished. And the woman which thou sawest is that
 great city, ^h which beareth rule over the kings of the
 earth.

XVIII.

- And after these *things* I saw another angel come down
 from heaven, having great power; and the earth was
 2 enlightened with his glory. And he cried ^a with vehe-
 mence, *and* with a loud voice, saying, Babylon the great
 is fallen, is fallen, and is become the habitation of
 demons, ^{*} a ^b den of ^c impure spirits, and a ^b cage for
 3 every unclean and hateful bird. For ^d all nations have
 drunk of the wine of her furious whoredom, and the
 kings of the earth have committed whoredom with her,
 and the merchants of the earth are grown rich by the
 4 abundance of her luxury. And I heard another voice
 from heaven; saying, Come out from her, my people,
 that ye be not partakers of her sins, and that ye may
 5 not ^e suffer by her plagues: for her sins have reached
 unto heaven, and God hath remembered her iniquities.
 6 Give to her [†] as she hath given to you, and ^f repay her
 double according to her works: in the cup, which she
 7 hath mixed, mix for her double. As much as she hath
 glorified herself and indulged to luxury, so much tor-
 ment and sorrow give her; because she saith in her
 heart, I sit *as* a queen, [‡] I am not a widow, and I
 8 shall see no sorrow. Therefore in one day shall her
 plagues come, *even* death and mourning and famine;
 and she shall be burnt with fire: for strong *is* the Lord
 9 God who judgeth her. And the kings of the earth, who
 have committed lewdness and lived luxuriously with her,

^e Gr. saith.^{ee} i. e. these kings. ver. 12.^f Gr. eat.^g Gr. given.^h Gr. having the kingdom.^a Gr. in

strength with a great voice.

^{*} and.^b Gr. prison.^c Gr. every impure spirit.^d Al. she hath caused all the nationsto drink, *καὶ πίνουσιν*, as in chap. xiv. 8.^e Gr. receive of.[†] even.^f Gr. give her doubly double, or, twice double.[‡] and.

shall

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shall bemoan her and lament for her, when they see the
smoke of her burning; standing afar off for fear of her
torment, saying, Alas, alas, the great city Babylon,
that powerful city! for in one hour is thy judgement
come. And the merchants of the earth shall bewail
and mourn over her, because no one will buy their
^g merchandize any more: the lading of gold, and silver,
and precious stones, and pearl, and fine linen, and
purple, and silk, and all *sorts of* ^h thyine wood, and ^{*}
vessels of ivory, and [†] of the most precious wood, and
of brass, and [‡] iron, and [‡] marble; and *their* cinnamon,
and perfumes, and *sweet* ointment, and incense, and
wine, and oil, and fine flour, and wheat, and cattle,
and sheep, and [§] horses, and [‡] chariots, and [‡] ⁱ slaves,
^{yea} and the ^k souls of men. And the fruits, ^l which
thy soul longed after, are gone from thee, and all
thy delicate and splendid things are departed ^{||}, and
thou shalt find them no more. The merchants
of these *things*, who grew rich by *their trade with*
her, shall stand afar off for fear of her torment,
weeping and mourning, and saying, Alas, alas, the
great city, that was clothed in fine linen, and purple,
and scarlet, and ^m adorned with gold, and precious
stones, and pearls! for in one hour is so great wealth
laid waste. And every pilot, and all [¶] on board the
ships, and the mariners, and ⁿ all that traffic by sea,
stood afar off, and cried out, when they saw the smoke
of her burning, saying, What *city is* like to this great
city? And they threw dust on their heads, and cried
out, weeping and moaning, saying, Alas, alas, that
great city, in which all that had ships at sea were en-
riched by her ^o sumptuous expences! for in one hour
she is become desolate. Rejoice over her, O heaven,
and ye holy apostles and prophets, for God hath ^p avenged
you on her.

And a mighty angel took up a stone like a great mil-
stone, and cast it into the sea, saying, Thus shall the
great city Babylon be thrown *down* with violence, and

^g Gr. lading, *or*, cargo. ^h *i. e.* sweet, fragrant, *or*, aromatic.
^{*} *all*. [†] *all vessels*. [‡] *of*. [§] the traffick *of*.
ⁱ Gr. bodies. ^k Gr. lives. ^l Gr. of the desire of thy soul.
^{||} *from thee*. ^m Gr. gilded. [¶] *the company*.
ⁿ Gr. as many as. ^o Gr. sumptuousness, prodigality.
^p Gr. judged your judgement, *or*, inflicted your punishment, *i. e.* passed
sentence upon her, *or*, punished her, for your sakes.

never

Ch. XVIII. REVELATION.

- 22 never be found more. And the voice of harpers, and musicians, and pipers, and trumpeters, shall be heard in thee no more : and no artist of any art whatsoever shall be found in thee any more ; and the sound of a millstone shall be heard in thee no more. And the light of a candle shall be seen in thee no more ; and the voice of the bridegroom and bride shall be heard no more in thee : for thy merchants were the great men of the earth, ^q and by thy forceries were all nations deceived. And herein was found the blood of prophets and saints, and of all that were slain upon the earth.

XIX.

- And after these *things* I heard a loud voice as of a great multitude in heaven, saying, Alleluia ; salvation, and glory, and honor, and power to the Lord our God :
 2 for true and righteous are his judgements ; * He hath judged the great whore, who corrupted the earth with her fornication, and hath avenged the blood of his servants at her hand : (and again ^r they said, Alleluia :)
 3 and her smoke ascendeth ^{rr} for ever and ever. And the four and twenty elders, and the four animals fell down and worshipped God that sat upon the throne, saying, Amen ; Alleluia.
 5 And a voice came out from the throne, saying, Praise our God, all ye his servants, and ye that fear Him, both
 6 small and great. And I heard as it were the voice of a great multitude, and as the noise of many waters, and as the sound of mighty thunders, saying, Alleluia, for
 7 the Lord God the almighty reigneth. Let us rejoice and exult and give glory to Him : for the marriage of the Lamb is come, and his wife hath made herself ready.
 8 * And it was given to her, that she should be arrayed in fine linen clean and bright : for the fine linen is ^t the
 9 righteousness of the saints. And he said unto me, Write, Happy they who are invited to the marriage-supper of the Lamb. And he said unto me, These are the true words of God.
 10 And I fell at his feet to worship him : and he said unto me, See *thou do it* not : I am thy fellow-servant, and a fellow-servant of thy brethren, that hold the testi-

^q Gr. because. * for. ^r Al. he, or it, i. e. the voice.
^{rr} Gr. to ages of ages. The two clauses of this verse seem to be transposed.
^s Or, for. ^t Gr. the righteousnesses, or, righteous acts.

mony of Jesus. Worship God. For the Spirit of prophecy is ^{concerning} the testimony of Jesus.

And I saw heaven opened, and behold a white horse, 11
and He that sat upon it ^{is} called faithful and true, 12
and in righteousness doth He judge and make war. His eyes ^{are} as a flame of fire, and many crowns on his head: ^{and} He hath a name written, which none knoweth but Himself. And He ^{was} clothed with a vesture dipt in blood: and his name is called, "The ¹ Word of God." And the armies in heaven followed Him on white horses, clothed in fine linen white and clean. And out of his mouth goeth a sharp sword, 13
that He may smite the nations therewith: and He shall rule them with a rod of iron: and He treadeth the wine-press of the indignation and wrath of God, almighty. And He hath on his vesture and on his thigh a name written, "King of kings, and Lord of lords." 14
15

And I saw ¹ an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together to the ² banquet of the great God; that ye may eat the flesh of kings, and the flesh of ³ captains, and the flesh of mighty men, and the flesh of horses and of those that sit upon them, and the flesh of all, both freemen and slaves, both small and great. 16
17

And I saw the beast, and the kings of the earth, and their armies gathered together to make war with him that sitteth upon the horse, and against his army. And the beast was taken, and with him the false prophet, who had wrought signs before him, by which he deceived those who had received the ^b mark of the beast, and those who worshipped his image. These ^c both were cast alive into the lake of fire burning with brimstone. And the rest were slain with the sword of Him that sitteth upon the horse, ^{the sword} that cometh out of his mouth: and all the fowls of heaven were satiated with their flesh. 18
19
20
21

XX.

And I saw an angel come down from heaven, who had the key of the bottomless pit, and a great chain in

^v Or, a witness to. ^w Gr. having. ^x Or, the Logos, John i. 1.
^y Gr. one. ^z Gr. supper, or, meal. ^a Gr. chiliarchs,
^{i. e.} commanders of a thousand men, colonels, or, tribunes. ^b Or, badge.
chap. xiii. 17. ^c Gr. two.

- 2 his hand. And he seized the dragon, that old serpent, who is the devil and satan, and bound him a thousand
 3 years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he might deceive the nations no more, till the thousand years be finished: and then he must be loosed for a little time.
- 4 And I saw thrones, and persons sat on them, and judgement was given to them: and I saw the souls of those who had been beheaded for the testimony of Jesus, and for the word of God; and who had not worshipped the beast, nor his image, and * received not his mark upon their forehead, and on their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again till the thousand years be
 5 finished. This is the first resurrection. Happy and holy is he that hath part in the first resurrection: on these the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him
 6 a thousand years. And when the thousand years are ended, Satan shall be loosed from his confinement, and shall go forth to deceive the nations, that are in the four corners of the earth, Gog and Magog, to gather them together to war, whose number is as the sand of
 7 the sea. And they ^d overspread the surface of the earth, and encompassed the camp of the saints, and the beloved city: ^e but fire came down from God out of heaven, and devoured them. And the devil, who deceived them, was
 8 cast into the lake of fire and brimstone, where the beast and the false prophet ^{are}, and they shall be tormented day and night for ^f ever and ever.
- 9 And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled, and
 10 no place was found for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is *the book of life*: and the dead were judged by the things
 11 written in the books, according to their works. And the sea gave up the dead *that were* in it; and death and ^g Hades gave up the dead *that were* in them: and they
 12 were judged every one according to their works. And death and ^h Hades were cast into the lake of fire: this is the second death. And ⁱ whosoever was not found

* *they.* ^d *Gr.* ascended upon the breadth.
^f *Gr.* ages of ages. ^g *i. e.* the invisible state.

^e *Gr.* and.
^h *Al.* if any one.
 written

written in the book of life, was cast into the lake of fire.

XXI.

And I saw a new heaven and a new earth; for the former heaven and the former earth passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell among them, and they shall be his people, and God himself, *even* their God, will be with them. And God will wipe away every tear from their eyes; and there shall be death no more, nor sorrow, nor crying, nor * any more pain: for the former *things* are passed away. And He that sat upon the throne said, Behold, I make all *things* new. And He said to me, Write: for these words are true and ⁱ faithful. And He said to me, It is done. I am the Alpha and Omega, the beginning and the end: I will give to him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all *things*, and I will be a God to him, and he shall be to me a son. But the fearful, and ^k faithless, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars *shall have* their part in the lake that burneth with fire and brimstone; which is the second death.

And there came unto me one of the seven angels, who had the seven vials full of the seven last plagues, and he spake with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in spirit to a great and high mountain, and he shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her ^l light was like a most precious stone, *even* as a Jasper-stone resembling crystal: having also a great and high wall, ^m with twelve gates, and at the gates twelve angels; and *there were* names inscribed, which are *the names* of the twelve tribes of the sons of Israel. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city ⁿ had twelve foundations, and on

* *shall there be.* i Or, worthy to be believed. k Or, incredulous.
l Or, luminary. m Gr. having.

15 them the names of the twelve apostles of the Lamb. And
 he that talked with me had a golden reed to measure
 16 the city, and it's gates, and it's wall. And the city
 ° was four-square, ^p it's length being as much as the
 breadth: and he measured the city with the reed *
 17 twelve thousand furlongs: the length and the breadth
 and the height of it are equal. And he measured the
 wall of it an hundred forty four cubits according to the
 measure of a man, ^q for such was *that* of the angel.
 18 And the structure of its wall was of Jasper, and the city
 19 pure gold, like ^r transparent glass. And the foundations
 of the wall of the city were set off ^t each with precious
 20 stones: the first foundation a jasper, the second sapphire,
 the third chalcedony, the fourth an emerald, the fifth
 sardonyx, the sixth sardius, the seventh chrysolite, the
 eighth beryl, the ninth topaz, the tenth chrysoprasus, the
 21 eleventh jacinth, the twelfth an amethyst. And the
 twelve gates were twelve pearls; ^u each of the gates was
 of one pearl: and the street of the city was pure gold
 22 like ^v resplendent glass. And I saw no temple in it:
 for the Lord God almighty, and the Lamb, are the
 23 temple of it. And the city hath no need of the sun,
 nor of the moon, to shine in it: for the glory of God
 24 enlighteneth it, and the Lamb is it's ^w light. And the
 nations of those that are saved shall walk in the light of
 it: and the kings of the earth bring their glory and
 25 *their* honor into it. And the gates of it are not to be
 26 shut by day: for there shall be no night there. And
 they shall bring the glory and honor of the nations into
 27 it. And nothing shall enter into it that defileth, and
 practiseth abomination and ^x falshood: but those only
 who are written in the Lamb's book of life.

XXII.

And he shewed me a pure river of *the* water of life,
 clear as crystal, proceeding out of the throne of God,
 2 and of the Lamb. And in the midst of the ^y street [†],
 and of the river, *which ran on each side, was the tree of*
 life, producing ^{yy} fruits twelve times in the year, yielding
 its *different* fruit every month. And the leaves of the
 3 *tree are* for the healing of the nations. And every curse

o Gr. lieth.

p Gr. And it's length is.

* to.

q Gr. which is the angel's.

r Gr. pure.

s Gr. with every

precious stone.

t Gr. every one.

tt Al. transparent.

u Or, luminary.

Gr. lamp, or candle.

x Gr. a lie.

y Or, area

of the city.

† of it.

yy Or, twelve kinds of fruits.

shall

REVELATION. CH. XXII.

shall ^z cease : and the throne of God and of the Lamb shall be in it, and his servants shall serve Him. And they shall see his face ; and his name shall be on their foreheads. And there shall be no night there : and they have no need of a candle, nor of the light of the sun ; for the Lord God giveth them light ; and they shall reign for ever and ever. And he said unto me, These words are ^{zz} faithful and true : and the Lord God of the holy prophets hath sent his angel to shew unto his servants what must soon be. For behold I come quickly : happy is he that ^a keepeth the words of the prophecy of this book. And I John *am he who* saw and heard these things : and when I had heard and seen them, I fell down to worship before the feet of the angel, who shewed me these things. And he said unto me, See thou do it not : for I am a fellow-servant of ^b thine, and of thy brethren the prophets, and of those who ^c observe the words of this book : worship God.

And he said unto me, Seal not the words of the prophecy of this book ; for the time is near. Let him, that is unjust, be unjust still : and let him, that is filthy, be filthy still : and let him, that is righteous, be righteous still ; and let him, that is holy, be holy still. And behold, I come quickly ; and my reward *is* with me, to recompense every one ^d according to his work. I am the Alpha and the Omega, the beginning and the end, the first and the last.

Happy are they that do his commandments, ^{dd} so shall they have a right to the tree of life, and may enter in by the gates into the city. But without *are* dogs, and forcerers, and whoremongers, and murderers, and idolaters, and every one that loveth and ^e practiseth falsehood.

I Jesus have sent my messenger to testify unto you these things in the churches. I am *both* the root and the offspring of David, the bright and morning star. And the Spirit and the bride say, Come ; and let him that heareth say, Come. And let him, that thirsteth, Come. And let him, that desireth *it*, take the water of life freely.

^z Gr. shall be no more. ^{zz} Or, worthy of belief and regard.
^a Or, observeth. ^b Gr. of thee. ^c Gr. keep. ^d Gr. as his
work shall be. ^{dd} Or, that they may. ^e Gr. doth a lie.

CH. XXII. REVELATION.

- 18 **I testify to every one that heareth the words of the prophecy of this book, If any one add to these things, God shall add unto him the plagues that are written in**
 19 **this book: and if any one take away from the words of the book of this prophecy, God will take away his part from the book of life, and out of the holy city, and**
 20 **from the things that are written in this book. He who testifieth these things saith, I surely come quickly. Amen, even so come, Lord Jesus.**
 21 **The grace of our Lord Jesus Christ be with you all. Amen.**

• *New. Gr. For.*

f *Or, I declare.*

THE END.



1990

1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them. The list includes names such as "Mr. J. H. Smith", "Mr. W. H. Jones", and "Mr. R. H. Brown".

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